

THE
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One Body and one Spirit—one Lord, one Faith, one Baptism.

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CONTINUED AND INCURABLE SPREAD OF DISSENSION IN THE ANGLICAN PROTESTANT CHURCH.

SINCE the publication of the now famous decision of the Privy Council, on the subject of Baptism, in the case of Gorham versus the Bishop of Exeter, great efforts have been made by a large and influential portion of the Anglican Protestant Communion, both at home and in the Colonies, to try and prevent the recurrence of any other instance of a like nature, by means of the establishment of some purely ecclesiastical tribunal, for the final adjudication of future controversies relating to Faith or Discipline. For the accomplishment of this object, addresses to the Crown have been sent home by the Protestant Bishops and Clergy of Australia, of the Cape of Good Hope, and elsewhere, praying either for the restoration of Convocation, or for the creation of some analogous Court of Appeal, in which, to the exclusion of all Lay interference, a decision on ecclesiastical matters might be pronounced by

Church Dignitaries only. On the other hand, we find the Protestant Bishop of Madras and his Clergy, together with their Brethren at Bombay, sending to the Archbishop of Canterbury, what may be termed congratulatory letters on the triumph of pure Protestantism, achieved by the Privy Council's adjudication in the Gorham Case. Of course, in the judgment of these Members of the Anglican Communion, the Privy Council must be deemed an unexceptionable Tribunal, for the determination of Religious Controversies.

Now it is very obvious, that, whilst the Crown is thus encouraged, to persevere in the course lately adopted by the Privy Council, in its name and by its authority, by a section of the Anglican Communion, ~~but~~ larger and more influential than their adversaries, it would be vain to hope, that the Sovereign would surrender the exercise of a prerogative, the retention of which is of so much importance to the Ministry for the time being, in a temporal or political point of view. For in effect, it was to secure this prerogative for the Crown and its officials exclusively, that, Henry VIII. drove England into schism, and separation, from the Communion of the Chair of Peter. This is evidenced by the well known historical fact, that in every other respect, Henry not only continued to uphold the Catholic doctrine and discipline, but even persecuted cruelly, and put to an ignominious death both those who denied the real presence, the mass, and those also &c., who, in fine, presumed, in his reign, to advocate any of the present distinctive tenets of Protestantism.

But let us for a moment suppose, and we confess the supposition to be practically an impossible one, that the Crown were to listen favorably to the prayer of those of the Anglican Church, who desire, that ecclesiastical questions should be decided upon, solely by ecclesiastics, and sanction in consequence the creation of a purely ecclesiastical tribunal, we affirm, that eventually no result more favorable to peace and unity than such as now is attainable, could be thereby secured for Anglicanism.

For, it is clear, that unless that tribunal were composed of Members chosen both impartially and in pretty equal numbers from each of the great contending parties, by which the Anglican Church is now agitated and divided, its decisions would have no moral weight with conflicting appellants, who might resort to it for the termination of their religious disputes. Now, if the constituent Members of which the tribunal were composed, were thus balanced in numbers, by a due regard being paid in the selection of them, to the religious sections of Anglicanism which they were supposed to represent, what reasonable hope could be entertained, that they, when officially assembled together, would evince more concord in the Council Chamber, than they had exhibited outside of that apartment. And then, what useful practical result could arise either from their deliberations or their decisions?

The utmost that could be hoped for would be, that perhaps, whilst in one case of controversy, submitted for its adjudication, the low Church party, as it is called, might have its peculiar notions prevail by a small majority of votes, in another, the high Church party might be subsequently equally successful. But would this suffice to satisfy the misgivings and anxieties of the appellants, supposing especially, that in education and talents, these were not inferior to the Judges appealed to, and also, supposing that they were men, who had adopted *bona fide* and conscientiously their respective contradictory religious opinions.

We say with confidence, that even after the tribunal in question had pronounced its sentence, the parties at issue would in heart and soul remain just in the same state of mind, in which they were, before judgment had been pronounced, only more vexed and disappointed by their own now personal experience of the obvious futility of the means, to which they had so unprofitably resorted for the final settlement of their religious difficulties.

For it must be ever held in mind, that in religious controversies which appertain to

Faith or inward belief, no judgment can impart a settled unchangeable satisfaction to the mind, except one, which rests upon an authority, which is recognised as Divinely constituted and secured from error. So long as the Tribunal which pronounces reposes on a less sure, or a mere human foundation the mind of the person who is disturbed by religious doubts, will waver and be tossed about by uncertainty. The respectability of the adjudicating Tribunal for virtue or learning, may indeed recommend its doctrinal decisions to him, as invested with probability of a higher or lower order, but his conclusion must always fall far short of that certainty, which is essential to Divine Faith, and without which, the persuasion which may be entertained by him, amounts at best but to an opinion, liable of its own nature to fluctuation and change.

On matters of a terrestrial or human character, the decision of a merely human Tribunal may, and in point of fact does suffice for the upholding of social order, and the administration of social justice. Because in these cases, the judgment which may be pronounced requires not the mental assent, either of the parties concerned in it, or of others, to its intrinsic or essential accordance with truth or justice. All that is expected or required for the welfare of Society is, that due external respect and obedience be given to the sentence of a legally constituted Court, but, as to the rest, men are left at full liberty to approve or disapprove of its awards, according to the dictates of their own judgment. Nay, it is even quite possible, that the very Judge of such a Court may himself individually disapprove of the decision, which in his official capacity, he is legally bound to pronounce. These remarks show manifestly, the wide difference that exists between a Civil Tribunal of final resort, and an Ecclesiastical Tribunal of the same high order. The end of the former is attainable, whilst its decisions are regulated by the laws and usages of the realm where it is established, although some of its judgments even when in accordance with the said laws and usages, may in reality be opposed to truth and justice. On the other hand, whilst a like consequence may result in the Supreme Ecclesiastical Tribunal, in cases which relate to changeable discipline or particular local facts, yet unless that Tribunal be able to pronounce unerringly upon controversies upon the Faith and Morality of the Gospel Dispensation, it cannot accomplish the object for which it was erected, it cannot effectually prevent discord or uphold Religious Unity and Peace.

To be brief, unless the ecclesiastical tribunal, for the final decision of religious differ-

ences, the erection of which so many of the Anglican Clergy and Laity earnestly seek for, itself repose on a sure and certain divine foundation, its authority must be always liable to be called in question by those to whom its decisions may be obnoxious. Neither can it give permanent peace of mind or satisfaction, even to appellants, in accordance with whose present views its judgments may be uttered. Destitute of the indispensable guarantee, we have just pointed at, its system may be well assimilated to a certain theory of the earth said to prevail in China. According to this theory, the world is sustained by an elephant and the elephant by a tortoise, silence being prudently observed upon the name and nature of the foundation, on which the tortoise itself depends for its own sustenance.

A ludicrous exemplification of the system, here alluded to, took place in the reign of James the First of England. It happened, that Abbott, the Archbishop of Canterbury, whilst hunting in one of the Royal Demesnes killed accidentally one of the forest rangers, instead of the deer which he had fired at. According to the Canon Law, which notwithstanding the English reformation, was still enforced in England, the Archbishop had thus incurred what Canonists call an irregularity, and was suspended from the exercise of all the sacred functions of his office, until he obtained a dispensation from the disqualification, from a higher ecclesiastical authority than his own. The occurrence having been the first of the kind which had happened since the rejection of the Pope's Supremacy, the Anglicans were sorely perplexed, as to the course to be adopted in the present emergency. To any other of the Anglican Protestant Bishops no recourse could be had, for these, instead of being superior to the Archbishop, were inferior and subordinate to him. The king it was true, was the recognised supreme head of the Protestant church of England, but then the king was a mere Layman, and in the whole previous history of the Christian church, up to that time, not a single instance was to be found of a Layman, even though a king, absolving another Lay person, much less a Bishop and that Bishop the Primate of all England, from Canonical censure or irregularity. The very attempt to do so on the part of the king would have brought upon him and the Archbishop the ridicule of all Europe, whether Catholic or Protestant: What then was to be done? as happens invariably, when right principles are once forsaken, recourse is had to some artifice, which serves for the moment, to shift off the difficulty, and

open the way to some unworthy and inconsistent mode of escape from its perplexity. In the present case, recourse to the king in person, a mere Layman was, we have seen, inadvisable. But the power which he himself could not exercise, he was called upon to exercise through three of the Bishops whom he deputed, in virtue of his spiritual Hardship, to dispense the Primate from his irregularity, and restore him to the exercise of his Sacred Functions. Thus by this clumsy and openly inconsistent contrivance, a Layman gave to Bishops authority to exercise a spiritual power, which as he himself could not exercise, neither could he communicate to them the right to do so.

It is a principle in nature, that water does not rise higher than its source, and also, that every effect must be contained in the cause from which it emanates. These maxims hold as certainly in the order of religion as in the metaphysical or natural order. If this be so, it is clear, that the disqualification, which the Archbishop incurred by the homicide, which he occasioned, continued in as much force, after the awkward expedient, just recorded, had been resorted to, as it had previously. The only apparent benefit that followed, was, that by means of that clumsy proceeding, those engaged in its manufacture succeeded for the time, in throwing dust in the eyes of the multitude, and in deceiving the unwary.

It is easy to easily thus reasoning to the ease of the ecclesiastical tribunal, which the Friends of Anglican Protestantism wish to free established, for the determination of religious differences among themselves. For that tribunal, emanating as it must from the authority of the crown will in the estimation of every rational man be allowed to claim only those rights or prerogatives, which a lay sovereign can confer. Its decisions therefore on doctrinal questions will not be more effectual, towards the restoration of unity of faith, among those at variance in their religious belief, than was the dispensation granted by king James through the Bishops to Archbishop Abbott, towards the removal of the Canonical impediment, which that prelate had unfortunately incurred.

In effect, the most cursory glance at the origin and subsequent history of the Anglican Church will place beyond doubt, the fact, that in every stage of its existence, the doctrine and discipline of that Church have been absolutely dictated for it by the crown and the Parliament, and that its Prelates have been but the merely passive state organs or mediums for the promulgation of whatever the crown and Parliament ordained on these subjects. So truly and literally was this the

case, that in instances where opposition was made however conscientiously, by one or more of the Anglican Bishops to the dictates of the State respecting faith or ritual observances, the impugnants were at once treated as refractory persons, and either imprisoned or deposed. But we cannot satisfy our readers more fully on this point, than by laying before them the following apposite and conclusive testimony upon the subject contained in the last number of the *Edinburgh Review*, a thoroughly Protestant Publication. It would be hardly possible for a Catholic to advance any argumentation more fully corroborative of the principles, developed by us in our present article:—

‘The assertion that the Reformation was the work of the English clergy is as ridiculous as it is historically untrue. No historical fact is more certain than that the reformed faith and new constitution of the English Church were forced upon the clergy by a power which they had neither the strength nor the courage to resist. The Reformation was carried against their will in spite of their opposition and in defiance of their convictions. The terrors alone of a præmunire coerced them into the admission of the revolutionary principles that the King’s Majesty is, under God, the Supreme Head and Governor of the Church of England. It was King, Lords, and Commons, who denounced the usurpation of the Pope, and severed this realm and Church from his dominion. The Bishops, the successors of the Apostles, were almost to a man opposed to the revolution in religion; and their opinions in favour of the old doctrines remain on record to this day. The present model of the Church of England owes its birth, in the reign of Edward VI. to Acts of Parliament, and to Royal Commissions issued under the authority of statutes passed by that King and his father. The statute 31 Henry 8, gave the King and his son power to issue proclamations about religion, and ‘this,’ says Dr. Cardwell, ‘was the foundation of the great changes in religion in the nonage of Edward VI.’ Royal visitations and injunctions in the same reign, unsanctioned by any spiritual authority, effected numerous and most important innovations in religion. Acts of Parliament in 1547 alone ordered the giving of the cup to the laity. The Ordination Service, a most vital part of the English ritual, was an emanation from the King’s pleasure and private judgment for it came forth from a committee of six prelates and six others nominated by the King, under a power conferred by Parliament. Parliament further commanded that this service, when put forth under the Great Seal, should be alone used: and the Bishop of Worcester, one of this committee, was committed to the Fleet by the King’s Council, ‘because he obstinately denied to subscribe the book for use of bishops and priests.’ It was Parliament that gave the King, his heirs, and his successors, ‘the King, his heirs, and his successors, power to visit and reform all here-etics, schismatics, and such other persons, which in the spiritual government of this realm should be reformed.’ The state,

that is Parliament, made the Crown in the Court of Delegates—body which was to be chosen, at the King’s pleasure, from any class of men, lay or clerical, without limitation—supreme judge of doctrine and of every ecclesiastical cause, with power to judge and deprive any bishop or archbishop, for heresy, or any other spiritual offence. That Court of Delegates, thus instituted by the State alone, continued to be, down to our own day, the highest spiritual tribunal of the Church of England: and it was the same authority of the State alone which substituted for it the Judicial Committee of the Privy Council, with an equally extensive jurisdiction, except so far as it has been restricted by the law of the land. The clause of the Twentieth Article, which ascribes to the Church ‘power to decree rites or ceremonies, and authority in controversies of faith,’ was added by the authority and command of Queen Elizabeth alone, did not even obtain the sanction of Parliament, when the articles were ratified in the thirteenth year of her reign. The Prayer-book itself, so dear to Anglo-Catholics as the Palladium of English Catholicity, had no other authority for a century than the private judgment of Parliament; and but for the political accident of the existence of the Commonwealth, which disestablished the English Church and compelled its re-enactment at the restoration of the Monarchy, would have remained to this day without the sanction of Convocation. And, lastly and decisively, when the Church of England was formally constituted by the Act of Uniformity of Elizabeth, the whole Episcopate, save one, refused to recognise that Church, and preferred to lose their sees rather than authorise her legitimacy and her faith.

‘These facts are decisive. It is certain that the reform of the Church of England was not the act of the English Episcopate, and that the opinions and the authority of that divine operation, from which alone the Anglo-Catholic derives ecclesiastical legitimacy, were utterly overruled and set at naught in the constructing of that Church. And the conclusion is irresistible, that either the Church of England is no Church at all, or else that the lawfulness of that, as well as of all other Churches, must flow from some other source than the existence and the sanction of a divinely appointed instrument of government.’—*Edinburgh Review*.

POETRY.

WHERE IS YOUR DWELLING, YE SAINTED!

By T. MOORE, the Bard of Erin.

WHERE is your dwelling, ye Sainted !
Through what Elysium more bright
Than fancy or hope ever painted,
Walk ye in glory and light ?
Who the same kingdom inherits ?
Breathes there a soul that may dare
Look to that world of Spirits,
Or hope to dwell with you there ?

Sages ! who, even in exploring
Nature through all her bright ways,

Went, like the Seraphs, adoring,
And vent'd your eyes in the blaze—
Martyrs! who left for our reaping
Truths you had sown in your blood—
Sinners! Whom long years of weeping
Chasten'd from evil to good—

Maidens! who, like the young Crescent,
Turning away your pale brows
From earth, and the light of the Present,
Look'd to your Heavenly Spouse—
Say, through what region enchanted
Walk ye, in Heaven's sweet air?
Say, to what spirits 'tis granted,
Bright souls, to dwell with you there?

Selections.

CONVERSION.

Lady Gago, daughter of Mr. Drummond, M. P., who made the violent speech against Convents in Parliament has become a Roman Catholic.—*Home News.*

THE INTALLY CONVENT SCHOOL.

(From the *Englishman*, Dec. 21.)

(SPECIAL REPORT.)

I was so highly gratified with what I witnessed at the examination of the Wards of the Catholic Orphanage at Moorgeehutta, that I made it a point to be present at the examination of the other schools under the management of the Catholic Bishop and Clergy in this city, in order to judge for myself, and hardly expecting to see any detailed account of them in the public prints. I have already given you a short account of the examination of the male Wards of the Orphanage at Moorgeehutta, the result of which reflects the highest credit on the gentlemen—Lay Brothers I believe they are called—to whom the care and superintendence of their instruction are entrusted. If the system of discipline and education are commendable, no less indeed is that generous feeling of benevolence and charity to which the Institution owes its birth and continued maintenance, and that liberal spirit with which the necessary expenses are supplied by the Catholic Community, by no means either a rich or influential one in this country.

The examination of the girls of the Intally Convent school was held on Saturday last. This is a pay-school patronized by Protestants as well as Catholics, several respectable parties of either persuasion sending their children there for education. It is placed under the superintendence of the Loretto

Nuns, to whom the entire care and education of the girls are exclusively entrusted, while the interference of others, and the contaminating influence of association with native servants is rigidly, and scrupulously guarded against. This circumstance gives the Institution a marked pre-eminence over others of a similar nature in Calcutta, and which, with other advantages, commends it so highly to Protestant families, several of whom I understand, send their little girls to it for education in preference even to Protestant establishments.

The admirable care and attention paid by these religious ladies to the health, cleanliness, discipline and moral culture of the girls, are apparent at a single glance. The girls appeared to be neatly dressed, and conducted themselves with a gentleness and propriety of demeanour truly remarkable in children so young. The classes were examined in their various studies, and though the replies betrayed some degree of diffidence, it was evident this did not arise from any want of acquaintance with the subjects on which their attainments were tested, but from that modesty and bashfulness so becoming in the young, particularly of the softer sex. Indeed, in my opinion, this timidity, lent no small degree of charm to the exhibition, showing that, while the intellectual faculties were being cultivated and expanded, the almost equally important points in female education were duly attended to,—gentleness and modesty of demeanour, and those indefinable little graces which add such a peculiar charm to the more solid acquirements of the mind, and “show virtue in her fairest form.”

The range of studies was by no means lower or more limited, Latin and Greek perhaps excepted, than that to which boys of the same age are generally subjected; and the attainments of the young ladies were fully equal to what I have witnessed in boys of their age. Several select pieces were recited, and the recitations were indeed excellent, and were gone through with an ease and grace which astonished and interested the company present. The accent and enunciation were most remarkable, and indeed acknowledged by all to surpass any thing of the kind generally witnessed in Calcutta Seminaries; there was none of that sing-song drawing tone, so common with children educated in this country.

Several specimens of needle-work, both fancy and useful, were exhibited and appeared to draw forth the admiration of the Lady visitors. To me it indeed seemed almost incredible that children so young could have the skill, patience and perseverance to get

through the mysteries of such intricate combinations of stitches and shades.

The young ladies distributed several specimens of their calligraphy in the shape of epistles neatly folded and addressed, which gave promise that at no distant period, they will be no inapt, and very likely not uninteresting correspondents.

At the conclusion of the examination, Archbishop Carew distributed the prizes, which consisted of medals and books; after which he expressed his gratification at the result of that day's examination; in which feeling I am sure every body present equally participated.

I do but justice to the Institution and its efficient management when I say, I do not believe there is another establishment of a similar nature in Calcutta for females of that age, which can vie with it in all the essential requisites of a sound female education, combined with all that is necessary for the adornment of the mind, and those nameless graces of persons, which natural as they are in some degree to the sex, require care and culture to prevent their breaking out into sources of vanity and display.

The company adjourned to the Intally Female Orphanage, of which I have, at present no time to say a word, but will on another occasion.

VIENNA AND THE AUSTRIANS.

(Celebration of Christmas.)

By MRS. TROLLOPE.

But all these extra preparations for enjoyment are by no means confined to the wealthier classes. At the corner of every street we see customers of quite the lower orders bargaining for trees, adorned with knots of many-coloured paper, in order to celebrate the Christmas. These trees, which, I believe, are always spruce-firs, are provided of every variety of degree, as to size and expense, by nearly every family in Vienna where there are young people. Nor is the custom peculiar to the capital; not a cottage in Austria, I am told, but has something of the same kind to solemnize this joyous season. The tree is called "the tree of the little Jesus;" and on its branches are suspended all sorts of pretty toys, noisuns, and bon-bons, to be distributed among those who are present at the fête. On the trees that are offered for sale in the streets the place of more costly presents is supplied with an apple or a raisin, a chéneute, or a bit of gingerbread; but still they all have a gay and gala aspect to the eye, with their gaudy paper ribbons; and I have

watched as much happy interest in the countenance of a poor body, while balancing between boughs that waved with streamers of pink, and others where blue predominated, as the richest lady could have felt, while selecting the most elegant and costly offerings for her friends.

At some houses the tree is exhibited on Christmas-eve, which is to-night; and in others the fête is held to-morrow. For the first we are invited by the Princess Metternich, who means to make a set of little princess and princesses superlatively happy. From thence we go to a later party of the same kind given to children of a larger growth; and to-morrow we are engaged for a repetition of the tree fête at the house of another kind friend.

On New Year's eve, too, a concert and supper are to welcome in the new year for us; and on the evening of New Year's day there is to be a full-dress reception at Prince Metternich's, which is to be as splendid as diamonds and Hungarian costumes can make it.

In this general feeling of universal enjoyment it must be a cheerful spirit that could not sympathize; and my satisfaction in the contemplation of it would be increased, were it not that I often think of the long dismal faces at home, who must perforce content themselves with their hard-earned style and title of "MOST THINKING PEOPLE," in exchange for the joyous temperament they have lost thereby.

It is little more than a week since I last wrote to you, and in that interval I have been minutely into many of the quaint devices by which the Austrian Christmas is solemnized. The day after the Fink's ambassador's party we were engaged to dine at Prince Metternich's, for the purpose of seeing the illumination of the tree, which was to take place at an early hour, expressly for the amusement of the children; but greatly to our disappointment we received notice, during the morning, that the fête could have place in consequence of the sudden illness of Prince Metternich's sister, the Duchess of Württemberg. A few hours afterwards, however, we were summoned to the illumination of the tree, as the seizure which had so alarmed the family had passed off without dangerous consequences.

One of the chief attractions of the Viennese parties is, that they are very punctual to the hour named for them; this is a good habit that I fear we did not bring with us, for we have very frequently found ourselves too late upon occasions when the being so has brought with it real loss. So it was on Christmas-eve. By fearing to arrive too early, we missed

seeing the first happy rush of the children when the signal was given that *the tree was lighted*. We reached the scene of action, however, at the moment when everything connected with the pretty ceremony was in full activity.

The large round dining-table was placed in the centre of the great saloon, and on it stood a fir-tree reaching almost to the lofty ceiling, on the branches of which were fastened a multitude of little waxen lights, such as the devout decorate their favourite shrines withal. Above, around, and underneath this sparkling galaxy of little stars, hung, suspended by dainty knots of various-coloured ribbons, an innumerable quantity of bou-bons and other pretty things which glittered in their rays. To disentangle these, and distribute them to the company, was to be the concluding ceremony; but, meanwhile, a beautiful circle of young faces, radiant with delight, stood round the ample table, one moment gazing at the twinkling brightness of the rich tree, and the next called upon to receive, with rapture greater still, each one a present from the abounding collection of toys that either covered the table or were ranged round it.

The moment after, the animation of the scene became greater still. Here, a huge rocking-horse was put into violent motion by its happy new possessor; there, a game of rolling bills and tumbling nine-pins was set in action. On one side, a princely little coachman, in full Jehu costume, made his whip crack over the heads of his wooden steeds; and, on the other, a lovely little girl was making acquaintance with a splendid doll. Tiny tea-things, and tiny dinner-trays,—miniature cabinets, and miniature libraries,—and a world of things besides, more than I have wit to remember or rehearse, were speedily distributed, and appropriated among as happy a set of pretty creatures as ever bloomed and sparkled on a Christmas-eve.

Nor was the beautiful mistress of the fête the least charming object among them. There are some people who, when they give pleasure, seem to find themselves in the element that is native to them, and to awaken within it to a keener feeling of life and enjoyment than in any other. The Princess Metternich is one of these, and I know from excellent authority that it is not only on a jour de fête that she shows it.

Besides the beautiful Metternich children, there was a large family group collected. The Countess de Zechy Ferraris, mother to the princes; the Countess Seychogni, and the Princess Odelschalki, two other daughters; and the Count and Countess Sandor, the lady

being a daughter of Prince Metternich by his first marriage,—were among them.

After presents had been distributed to all the children, I perceived that the tree threw its light upon other testimonies of affection and kindness. Many very elegant gifts were presented by the princess to those around her. No one present was forgotten; and the pretty album that she gave to me was doubly welcome,—first, as being her gift, and, secondly, as giving me a fair excuse for asking autographs which would make a less elegant volume valuable.

After the table had been cleared of its many and varied treasures, the tree was, not without some difficulty, made to descend to the floor; and then, by the aid of sundry tall serving-men, the bou-bons were withdrawn from the illuminated branches, and distributed among the dancing, shouting, little host that stood ready to receive them. While I was admiring the brightness and ingenious decoration of the tree, the princess said to me, "The porter has just such another in his lodge, and depend upon it he has a circle round it just as happy as mine."

From this very animating scene we proceeded to another, not quite of the same kind, because no children were present at it; but where the same joyous occasion was made use of as an opportunity for indulging a liberal and affectionate spirit. The Baronne de P. assembles round her, upon this pretty solemnity, all her numerous family and connexions; and, I believe, we were the only persons present who were not of her regular annual party; an exception in favour of strangers which furnishes one example out of many of the manner in which kindness is extended to them in Vienna.

We arrived in time to partake the tea and coffee that preceded the apparition of the tree, which was as yet invisible; but when this was over, at a signal given, the folding-doors of another apartment were thrown open, and lo!... not one tree only, but five, shed their light, and glittered their brightly laden branches over a range of tables entirely covered with "Friendship's offerings." I do not mean exactly that the tables bore a whole edition of the elegant little book so called; though annuals, and English ones too, made a part of the collection. No person present there but found their name inscribed on something. And now I received a very pretty toy, and a very acceptable one, being no other than a model of one of these "trees of the little Jesus," to which I shall certainly give my very best packing, in the hope of taking it home safely as a pattern. As soon as the trees themselves had been dismantled

of their sugar-plums, the party returned to the other drawing-rooms, and spent the remainder of the evening in chatting and eating ices, in the manner of all other soirées.

IMPORTANCE OF RELIGIOUS CONTROVERSY.

THE importance of religious controversy, will, I am sure, be admitted, by all those, who admit the importance of salvation. Salvation is, essentially, connected with truth: and controversy is the medium, through which truth must, frequently, be discovered. The religion of Christ Jesus, is not like the speculative opinions of a Newton, or a Locke, in which error, is not guilt; or the grossest mistake, no crime. The doctrines of Christianity were delivered to be believed; as much as its moral precepts were delivered to be put in practice. Both, are essential to salvation.—To err, therefore, in faith, is not, merely, a misfortune; but an evil; not an un-consequential accident; but an offence pregnant, with everlasting punishment. "He that doth not believe, "shall be condemned*."

There are, it is true, very different degrees, and various shades of criminality, in error. God forbid! that I should apply the same severe sentence, to all deviations from truth, indiscriminately. There are errors, which are involuntary; and some, I hope, which through the difficulty, or impossibility of attaining the means of rectifying them, may be deemed, invincible. But, wherever religious error, is neither involuntary, nor invincible; where it is the effect of indifference, or inattention; the result of passion, or dissipation; in these cases, the disorder of the understanding is sinful; as well, as the disorder of the will. Both are crimes, because both are wilful.—Where, even the ignorance of truth, is not the result of wilful indifference, but the accident, or misfortune of birth; this, which is often pleaded, as the great apology, for remaining in it, is a meagre excuse, in the eye of reason and religion. For, if error be criminal, it is criminal, wilfully, to profess it; if the religion, in which we are born, be a wrong religion, it is, evidently wrong to live in it. If Luther did wrong, and was guilty of heresy, by abandoning the church of Rome, his followers and descendants do equally wrong; and are, equally guilty of heresy, by imitating him. Good sense cannot justify any one, for believing falsehood, or professing error, whatever may have been their object; whether the effect of inhor-

tance, or the result of choice. The case is; the law and guide of the Christian, is revelation; and revelation, pure and unadulterated: pure, as it flowed from the bosom of the Divinity; unadulterated, as it was delivered, by the apostles of our institute. Where that is attainable, error is inexcusable. I might illustrate this, from the nature, and from the obligation of human laws themselves. Suppose, a human law, to have been properly sanctioned, and sufficiently promulgated; neither ignorance, nor error, are titles to impunity, for its violation, even at the mild tribunals of earthly justice. Suppose, a subject were to observe the civil law of a foreign nation, when he is commanded to obey his own; or suppose, he was to follow the law of nature, when he should follow the law of his country; such a man, although the plea for his disobedience, were the superior excellence of the laws, which he had observed, over those which he had infringed, would not only be esteemed censurable; he would be punishable; and, in many instances, severely punished. The reason is, the subject is bound to obey the civil laws, which the state imposes on him, when it is not in opposition to the law of nature.—If God, therefore, has revealed a law, for our observance and belief, why is not the refusal to observe and believe it, a criminal disobedience to his will, and an act of rebellion, against his authority?

Religious error, then, is criminal. And, who will deny that it is the misfortune of this country to be overrun with error? The multitude of its religions has, long, made it the reproach, and taunt of foreign nations. Not many years ago, upwards of sixty different sects, were enumerated, by the members of the Royal Society. The number has increased, since that period. I speak of public modes of worship, organised to system; and venerated as divine. To attempt to enumerate, or describe the countless errors and extravagances, which are believed in private families; or exist in the breasts of individuals; would be impossible: they must be numberless, in a nation, where the leading principle of the established religion permits each one to believe what he pleases; and to profess what he believes. We know, too well, the infinite varieties of the human character, its prejudices, pride, and weakness, to imagine, that the unity of truth could subsist, under so wide a system of liberty; or amid so boundless a range of what is called philosophic investigation.

Let it not, however, be thought, that it is my wish to censure any thing, that is consistent, with liberty, properly understood; or with investigation, confined to its proper

sphere. I owe to the former, the privilege of speaking, as I do.—But; there is a liberty, which becomes the man, or the philosopher; and a liberty, which becomes the Christian, or the divine. In human things, where an opinion is harmless to society, and inoffensive to the state, liberty is free to believe, whatever fancy may suggest. In the sciences, liberty may wander, through all the uninvestigated mazes of truth or error. This, frequently, is useful; and liberality, very properly, applauds it. Yes; let even truth be sacrificed to the dreams of folly; provided this neither injure religion, the public, nor the individual; liberality, if it please, may applaud this, also. In all these cases, liberty acts within its sphere; the man, or the philosopher, exert only the prerogative of their nature: and truth or error, is almost immaterial. But, in the divine system of revelation, the case is different. Revelation is the law of truth dictated by divine wisdom, and enforced by divine authority; established, as the fixed rule of our belief, and the unvarying guide of our religious conduct. Revelation, when improperly understood, ceases to be revelation: or, religion, ill interpreted, becomes irreligious. To say, therefore, that man is at liberty, to believe what he pleases—what he pleases to believe is not true, is to say, that man is at liberty to disbelieve revelation; that it is religious to profess irreligion, and lawful to adore the profane idol of the imagination, instead of the sacred dispensations of the God of truth. Liberty thus exercised, is not liberty, but licentiousness. And while, therefore, the liberty of the man and the philosopher, may be permitted to range the sphere of nature, without restraint; that of the Christian, and of the divine, in the holy system of revelation, is bound, respectfully, to receive the divine dictate; and, in humble simplicity, adore it.

Such is the nature of revelation, and such the necessity of believing it, pure and undiluted. I have, therefore, often been astonished to behold the unhappy tranquillity, in which the great portion of the christian world live easy, under the manifest illusions of deceit; and torpidly indifferent, in all the confidence of error. I have been astonished still more to behold it, so frequent in my countrymen, who are blessed with the most happy dispositions for religion, and distinguished for their strength of reason and good sense. In the little circle of my acquaintance, curiosity has, sometimes, induced me to interrogate the feelings of a few of my honest neighbours, upon these circumstances. Sometimes, I have observed to them, that the possession of the truth, must be infinitely in-

teresting, to a Christian. They, without hesitation, acknowledged it. I have observed to them, that truth being divine, must, essentially be, one; uniform; and unchangeable; they acknowledged this, also. I have, then, remarked to them, that notwithstanding its unity and unchangeable nature, they behold the country divided into countless sects; and truth made, every, the plaything of interest, passion, and caprice. They allowed this too; and expressed their pity, for human blindness, and their astonishment, at human folly. Well, then; I have said to them; tell me; by what mark, are you assured, that yourselves are not thus blind; or the victims to this general folly? How are you alone sure of possessing the exclusive privilege of the truth?—They paused—But, though their reason could give me no answer, that should suffice to satisfy even stupidity; I always remarked, that they quitted me, perfectly satisfied, that themselves only, were in the right; and myself, and others in the wrong. I have made, on other occasions, several other observations. But it were useless to repeat them. The men to whom I made them admitted that they were just, reasonable and wise; applicable, to every body, but themselves; applicable to all their neighbours of different persuasions; and peculiarly applicable, to myself, as a papist. Shall I call this; which is a very general case; bigotry, or ignorance, or prejudice, or passion? Call it a spiritual lethargy, or insensibility.

Surrounded, as my artless neighbours are, by neighbours, of about a dozen religious persuasions; their good sense, if their prejudices would allow it to reason; would reason, thus; each one would say: "I live in the midst of neighbours, whose belief is different from mine: who possess apparently, as much love of truth; as much ability; and as much learning, as I do. Why, therefore, may not they be in the right, and myself in the wrong? I possess no privilege, which my next neighbour does not: my reason is not more intangible, than his: nor are the pains, which I have taken to find out the truth, perhaps, equal to his: why, therefore, should I prefer my opinion to his? Is not such preference the effect of rashness?" It certainly, would be wise to pause, at these considerations: and, indeed, it is certain, that, on any other subject, save that of religion, men would pause. In the opposition of opinions, where human interests, or worldly prosperity are concerned, they anxiously compare, and weigh well each specious argument; they consult the wisdom of the experienced; and the ingenuity of the learned. Good sense does not rest contented, till a minute investigation has presented a well founded motive of security.

—Would it not seem, that presumption is wisdom in religion; and folly, in every other transaction!

The Catholic grounds his belief, upon the basis of an authority, which he professes to be infallible: and, therefore, deaf to the suggestions, of fancy, or to the insinuations of private judgment, he reposes secure, that he cannot be deceived: I shall not stop here, to prove the necessity of this doctrine; nor point out its advantages. I am speaking, only of the sources of security. Except the Catholic, all modern churches profess, that their establishments, and their pastors, are fallible: and allow, of course, very consistently, that their doctrines may be erroneous. The possibility of being deceived, is the public doctrine of every reformed church. I might say, that this possibility alone, should be painful to a heart, that loves security. I am sure, it would be very painful to mine; because if insecurity be always painful, insecurity in religion, on which all my future, and much of my present happiness are bottomed, would be horrible. If secure of any thing, I should wish most, to be secure, in the invaluable possession of the truth.

But is not, moreover, the possibility of being deceived, which the Protestant admits, united also, with the probability, that he is deceived?—Whoever is but, slenderly, acquainted with the history of the formation of protestant creeds: how they were, often, dictated by passion; composed by the hand of violence; modified by policy;—whoever, knows all the changes and variations, which they have undergone, cannot help fearing, that such may be his misfortune: he cannot help feeling, (if he reason, at all, upon the subject) that the motives for diffidence, greatly outweigh the arguments for security. Variations in faith, are always the result of preceding error: and variations, it will not be denied, have been countless in almost every protestant establishment. Bossuet, who had numbered a frightful multitude of them, declared, that he was unable to enumerate them all. Burnet himself allows, that variations are the natural result of Protestant principles.* “We are neither infallible,” says he, “nor inspired; nor do we aspire to either.” To repose, therefore, rationally, secure, upon the authority of *any one* of the reformed creeds, appears to me impossible. Whatever were the wisdom; the learning, or sanctity of the men who compared it, as they were neither infallible, nor inspired; their wisdom, learning and sanctity, form, at best, but a slender prejudice in its favour.

(To be continued)

Burnet Crit, on the Variations.

FROM OXFORD TO ROME, *vid* “CHURCH PRINCIPLES.”

It has long been clear to ourselves—it can never have been doubtful to any who have taken the trouble to think out the question, that what are called ‘*Church principles*’ by the Anglo-Catholic party, must, by strict logical necessity, conduct all who conscientiously hold them to Popery. Those principles shortly are that there is one (visible) Catholic and Apostolic Church: that the authority of that Church in all points of Christian discipline and teaching, is paramount and supreme; that an Episcopate descend from the Apostles, and Priests ordained by such Episcopate, are essential and indispensable constituents of such Church; that sacraments administered by such Priests are the only channels through which the blessings promised by the Gospel can be effectually and surely conveyed to those who call themselves Christians. Church authority, apostolical succession, a sacerdotal priesthood, and mystically efficacious sacraments,—such, in broad outline, are the doctrines which are day by day gaining fresh ascendancy in that which once was in fact, what it still is in theory, the Protestant Church as by law established in these realms.

It requires little more than to name these principles, to show that their inevitable tendency is in a direct line to Rome. For Church infallibility, and the whole thing is done. And this substitution is as inevitable as every other step of the process. Once habituate man to take a pride in submitting his reason to authority, and you have done all that is requisite for insuring his speedy belief that the authority before which he thus habitually prostrates himself, is one which can never err.” Once abdicate the great Protestant right of free inquiry and private judgment, and all the rest follows as of course. The Puseyism whose fundamental doctrine is the exaltation of Church authority, leads logically to the Popery whose fundamental doctrine is Church infallibility.

This conclusion, to which theory would have conducted us, the whole history of the High Church movement shows to be correct. All the ablest and clearest minded among the leaders of that movement have, one by one, after sore and desperate struggles against the stress of an overwhelming conviction, passed over into the bosom of the Romish communion. From Newman to Manning, how many men, once the boast of Anglicanism—a *lot* of Anglican leaders, be it ever remembered, most vehement in their protest against Popery—have now transferred their zeal and their ability to the service of that Church with which their followers used so triumphantly to assure us it was impossible they could ever be brought to terms. There must be some reason for all this: these seceders from Anglicanism have not, in the vulgar sense, gained anything by their secession; nay, in almost every respect, according to the common estimate, they have been infinite losers by it. Here and there, perhaps, with the weaker sort, a love of notoriety, or a quixotism of self-sacrifice may have been the originating motives. But, generally speaking, it is quite clear, and it is only fair to admit,

that the great majority have yielded only after long struggle, frequently after loud protest, to a force of conviction which, without acting alike to their own natures they found it impossible to resist.—*Weekly News and Chronicle*.

CATHOLIC CHURCH.

THE NEW ROMAN CATHOLIC CHURCH AT GRAVES END.—The church formerly belonging to the Rev. Mr. Blow, a Protestant clergyman, who was suspended by his diocesan for having signed an address to Cardinal Wiseman, is to be opened on Thursday next with all the solemnities incident to the Roman Catholic worship by the "Right Rev. Dr. Grant, the Roman Catholic Bishop of Southwark." Our readers are already aware of the circumstances under which the edifice in question came into the possession of the Roman Catholics. The church was the private property of the Rev. Mr. Blow, and upon his suspension he put it up for sale, when it was purchased by Cardinal Wiseman for £4000—£2,000 of which is said to have been given by the brother of a deceased wealthy Roman Catholic member of Parliament. The ceremony of consecration will be conducted throughout in an imposing manner.

W. Webb, E-q., late of Bath, was received into the bosom of the Holy Catholic Church by the Rev. M^r Henry Smith, at Aylesbury Catholic Chapel, on Sunday, the 9th of October.

Twenty nuns sailed on Thursday, from the Tynes for Valparaiso.

The Christian Brothers who taught at St. Mary's Schools, Liverpool, left for Ireland, in consequence of the pastor who has charge of the schools having accepted the government grant.

DEPARTURE OF A MISSIONARY.—The Rev. James MacDonald left All Hallows' College on Wednesday for the mission of Auckland, New Zealand, accompanied by five nuns from the convent of the Sisters of Mercy, Crowth. Several missionaries destined for the same colony are now pursuing their studies in All Hallows' College.

THE VERY REV. FATHER NEWMAN.—This distinguished ecclesiastic spent last Sunday in Drogheda with his Grace the Primate. On Monday he returned to Dublin, and visited the Missionary College of All Hallows in company with Mr. Bathurst, an English gentleman. Yesterday he visited several of the Catholic churches, institutions, religious houses,

&c., of this city, and left town in the evening for Maynooth.

The Rev. Dr. Errington, the Roman Catholic Bishop of Plymouth was on Sunday morning installed at the Chapel of St. Mary's Stonehouse, in the presence of a large congregation. Dr. Errington addressed the congregation, explaining his position, drawing attention to the progress which Catholicity had lately made in Great Britain, and claiming for his Church the sole right of settling all questions of religious doctrine and discipline.

THE DUCHESS D'ANGOULEME.

The grave has just closed over the most remarkable woman of the age, the Duchess d'Angouleme, the last surviving child of the unfortunate Louis XVI, and Marie Antoinette. Marie Therese Charlotte was born at Versailles on the 19th December, 1788. For the first ten years of her life she was reared in luxury; and at 13 years of age was incarcerated in the Temple, to share the captivity of her father, her mother, her aunt, and her brother. On the 21st of January, 1793, her father was guillotined. On the 16th of October, in the same year, her mother was guillotined; on the 9th of May, 1794, her aunt was guillotined. On the 8th of June, 1795, her brother died from the ill-usage of his keepers, and she remained in prison until December, 1795, in the expectation, day by day, of being called forth to perish on the same scaffold which had been saturated with the blood of her parents and her aunt. At length, in December, 1795, she was released from her captivity, and in May, 1798, rejoined her uncle, afterwards Louis XVIII., at Mittau, where she married her cousin, the Duke d'Angouleme, eldest son of the Count d'Artois afterwards Charles X. The Duchess d'Angouleme followed all the vicissitudes of her exiled family on the continent, and afterwards in England. Napoleon declared "she was the only man of her family." In August, 1830, she quitted France, never to return, and after an exile of 21 years, expired on the 19th inst. at Froshdroff. In his will, composed in his dying moments Louis XVI. says:—"I recommend my children to my wife; I recommend her to make them regard the grandeur of this world (if they are condemned to enjoy them) as dangerous and perishable advantages, and to turn their thoughts towards the only solid and durable glory of eternity." These words she treasured in her heart, and on these principles she acted du-

ring the whole of her life.—*The Galway Vindicator and Connaught Advertiser.*

SWITZERLAND—THE PERSECUTED CONFESSOR.

PRIVATE letters from Soleure inform us of a circumstance which happened in that city this year, deserving of publicity even in distant India.—A certain most highly venerated Priest named Wirz, who was renowned for his Apostolic zeal and exemplary life, visited, during the Jubilee, the prisons to hear the confessions of the prisoners. Some of them accused him of the most shameful sins. The Government, nominally Catholic, but practically an open persecutor of the clergy, and the promoter of a scheme to amalgamate Catholicism with Protestantism,—this Government acting on the evidence of criminals, condemned the calumniated Priest and sentenced him to incarceration for eleven months. In vain did the whole clergy protest against such a proceeding; in vain were the strongest arguments urged against his accusers, and his innocence demonstrated by the clearest proofs. In the city and country the voice of the people was raised in execration of such a persecution; so that the judges deemed it prudent to release the victim of their persecution after an imprisonment of four months. The people now flock to his confessional and shew him more confidence and greater respect than heretofore. This enraged the judges to such a degree, that they interdicted him from preaching and hearing confessions. The result of all this is, that he is looked upon as a martyr. It conduces greatly to the honor and justification of a Catholic Priest, to have public opinion on his accusers, and that the judge, in ordering an ignominious sentence upon him, must reflect on the faith of people of this kind. But the judges betrayed themselves in suspending the Priest, for it is a proof that they could not endure his zeal, nor the veneration and attachment evinced by the faithful for him. This reminds us of the machinations of the Arians against St. Athanasius, by whom he was accused of the most shameful sins, but which turned out to be malicious calumnies.

THE ARCHBISHOP OF ARMAGH—While the organs of English despotism and the treacherous Whig ministry are pouring out their slander on the head of Dr. Cullen, endeavoring to blacken his character, misrepresenting his motives, and threatening that all the terrors of English law will soon be let loose upon him, his Grace is quietly and meekly discharging the onerous duties of his high and holy Mission amongst the poor flock committed to his care. On Saturday last his Grace administered the Sacrament of Confirmation at Forkhill to several hundred children, and remained at the hospitable residence of the worthy Parish Priest, the Rev. Mr. Mulligan, till Monday, on which day he proceeded to Newtownhamilton, where he confirmed a large number of children, whose knowledge of the principles of their religion did infinite credit

to the Rev. Mr. Lamb, P.P., and his amiable Oplate, the Rev. Mr. M'Parlan. The ceremonies at Newtownhamilton were witnessed by several Protestant ladies and gentlemen, and after hearing the Primate address the children on the nature of the Sacrament he had administered, they seemed astonished at the meekness and gentleness of the Catholic dignitary, whom they were taught to believe was a turbulent bigot, and they left the parish chapel entertaining the highest opinion of the Archbishop of Armagh. It is thus that Dr. Cullen is engaged, while his enemies threaten him with fines and imprisonment. It is thus he wins, by his meek and benevolent conduct, the applause and good will of those who differ with him in religion. And amongst his own people, we may safely say, that since the days of St. Patrick there never was an Archbishop in Ireland more truly beloved. The people look upon him as a messenger sent by Heaven to protect the Catholic Church in Ireland from the danger which threatened its independence, through the weak and unguarded conduct of some parties, who placed confidence, improperly and foolishly, in the cunning suites of English statesmen.—*Dundalk Democrat.*

THE ENCUMBERED ESTATES ACT.

The proceedings at the last meeting of the Gort Board of Poor Law Guardians (writes our Dublin correspondent) were curiously diversified by a discussion arising out of a letter received from the commissioners, pointing attention to the fact that 53 persons were recently evicted from their holdings in the town of Gort, without the notice required to be served by the act 11 and 12 Victoria c. 47.

It appeared that those persons were evicted under a writ from the Commissioners of Encumbered Estates, and that the houses, together with the adjoining grounds and military barracks, were lately purchased by the Board of Ordnance in the Encumbered Estates Court. A question then arose among the guardians as to what party had rendered itself amenable to the penalties consequent upon the evasion of the provisions of the Eviction Act, Lord Gort expressing his opinion that they could not proceed against the Board of Ordnance, as that would be, in fact, taking proceedings against the Queen herself. Another gentleman wished to know why they should not hold Baron Richards responsible for the transgression; where upon a third guardian called out for the prosecution of the learned Baron. Lord Gort here interposed, and said it was unnecessary for them to be debating the matter, as no grievances appeared to have been inflicted. No complaint had been made to the board, and the people who had been evicted did not appear to have been any sufferers. And his Lordship added,—‘Many strange things had undoubtedly been done under the sanction of the Encumbered Estate Court. In fact, he had been told, only a few days since, by one of the most eminent English lawyers, that he believed the difficulties, disputes, and legal proceedings which would arise from the operations of that court from this to eternity, would be beyond all conception. People

imagined they possessed a Parliamentary title while becoming possessed of property, in many cases which the Court had no power to dispose of. In his own cases, had he (Lord Gort) not been in the Court at the time, they would have sold even his pew in the church,—(laughter.)—though part of his own settled estate, with which they had no power to interfere. (Hear, hear.) In another case, when a certain property was offered for sale, a lawyer in the court exclaimed in amazement, 'Why, that is my estate, and I do not owe a shilling.' (Laughter.) The reply was, 'Oh, by Jobe, it is a mistake; and it is a most fortunate thing you are here, as otherwise it would have been sold, and you would have no remedy.' (Loud laughter.) And in that very melancholy affair, the late murder of Mr. White, it would appear that the unfortunate gentleman had met his death by reason of the Court having by mistake sold a bog which did not at all belong to the property which Mr. White had purchased. (Hear, hear.)—Mr. James Labiff observed, that in the case before them it was the person who had executed the order of the Court, and in whose behalf the Court had issued the order, who was responsible. The Commissioners were not accountable, if a person executed their order in an illegal manner.—On referring to the act, it appeared that it was the person on whose behalf and for whose interest the order was issued who was responsible for its execution; and it was also observed that the board of guardians had no excuse, because they had legal advisers, whom they should have consulted, and they ought to have known that act, and proceeded according to its provisions. The board ultimately became of opinion that they ought to sue for the penalty.—The wish of 'one of the most eminent English lawyers' was no doubt farther to the thought. Similar 'opinion' have been expressed by every astute Irish lawyers, whose practice was profitably limited to the High Court of Chancery, the old established mart for the sale of landed properties.—*Times*.

HAYTI.

A private letter from Hayti, of August 4th written by an officer of the French war steamer Milan, states that his sable Majesty, Faustin, I., who imitates Napoleon in everything, is most anxious to be crowned with all the ceremonies of the Roman Catholic Church. He recently sent an ambassador to Rome to beg for a Bishop, if it were only one *in partibus*, to consecrate him an emperor by the grace of God and of the Holy See. The Pope, who is displeased at the cavalier manner in which Faustin declared himself the head of the Haytian Church, has flatly refused. But the Emperor does not despair; and he has spent the enormous sum of 30,000*l.* sterling in buying a throne, a praying-desk, crosses, velvet, and silk. He has also built a throne-room with sumptuous decorations. He lately made a tour of his dominions, followed by an escort of 8,000 men, whose appearance upon the frontiers of the Spanish part of the island caused a panic in the minds of the inhabitants, who suspected an invasion of the Dominican republic.

PROSELYTISM IN THE WEST.

(From the Tablet, Oct. 18.)

On Sunday, the 14th ult., two of those miserable apostates called "Jumpers" were received back into the Church by the Rev. David Mylotte, the zealous Curate of Maam. They brought their child also, who had been previously baptised by the Rev. Mr. O'Callaghan, the proselytizing Parson of Castlekirk, to be re-baptised by the Rev. Mr. Mylotte, which he did according to the discipline of the Church in such cases. The following declaration, made by those parties in the presence of the congregation, will serve to exhibit the base and cruel means resorted to by the agents of this infamous system in order to induce those unfortunate creatures, who have been reduced by want and calamity to the brink of the grave, to cap the climax of their miseries by selling their souls to the Devil:—

"We, the undernamed, bring our child to be baptised this day by the Rev. Mr. Mylotte, notwithstanding his being baptised previously by the Rev. Mr. O'Callaghan, of Castlekirk. We would not have allowed Mr. O'Callaghan to baptise him, but we were depending on him, being very poor. We would not get either money, or meal, or employment, unless we allowed him. We never believed in his doctrine though we went occasionally, through extreme necessity, to hear him during the last three years against our consciences; and though we did not attend Mass since, we still believed in it and in every other doctrine taught by the Holy Roman Catholic Church. We promise this day, before the altar and this congregation, to God and the Blessed Virgin, Angels and Saints, that we will never again go to hear Mr. O'Callaghan preach, or any other heretical preacher, whether Jumper or any other.

Their
PAIT ☒ JOYCE
MARY ☒ JOYCE,
Marks.

Present:

"PETER O'MALLEY,
JOHN KING,
MICHAEL WALSH.

Maam, 14th September, 1851."

MR. G. A. DENISON.—"Either the Archbishop of Canterbury is in heresy or I am in heresy. I desire much to know which, by the decision of a legitimate and competent tribunal of the Church of England; and then I shall be able to estimate my position correctly—which now I am not." So writes Mr. Denison to the *Guardian*. Might we suggest to this earnest-minded inquirer that a *third* alternative is possible—viz., that both the Archbishop of Canterbury and himself are in heresy?

THE CATHOLIC UNIVERSITY.—MUNIFICENT DONATION.—We recorded, a fortnight ago, the munificent donation of 50*l.* made to the Catholic

University by Mr. Monteith, of Carstairs, Lanarkshire, and we shall probably do good service to the cause by mentioning it again yet more prominently. That in Catholic Scotland, and by men of Mr. Monteith's position, such interest should be shown, is most encouraging. It shows that enlightened Catholics regard the University as it really is, an institution intended not merely for Ireland—not merely local or national—but coextensive with the needs of universal Catholicity. It is an omen of success which we receive with great satisfaction, and we trust speedily to have similar good news from Catholic America, where, as our readers are aware, the missionaries of the University have had a generous welcome from the high-minded Archbishop of New York.

The Queen of Spain has conferred the Cross of the Order of Isabella Catolica on the Bishop of the Canary Island, M. Buenaventura de Cordina, in acknowledgment of the great charity and zeal he displayed during the prevalence of cholera in his diocese.

SPAIN.

The *Gazette* publishes a circular letter of M. Ventura Gonzales Bravo, Minister of Justice, to the Bishops of the kingdom informing them that the Royal Council had examined and sanctioned a *motu proprio* of Pope Pius IX dated Rome, 12th April, 1851, and sealed with the Fisherman's seal. This *motu proprio* places under the jurisdiction of the ordinary diocesan, as delegates of the Holy See, all congregations or regular orders that might establish themselves in Spain during ten years after the 12th April.

THE HOME, REGENT'S PARK.—Another of Dr. Pusey's "Nuns" has been received into the Catholic Church; and we believe there are now only two remaining at the "Home." It is even to state that one of the ladies now staying there is a Catholic. Dr. Pusey is said to be in much anxiety at the course of things as are taking.

B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

Mr. W. Barry,	Rs. 7 0
Sergt. Cunningham, <i>Good Good</i> ,	12 8
A Greek Catholic,	60 0
Mrs. Gregory,	10 0
Mr. Safe,	9 0

— . NOWGONG MISSION.

Mrs. Bentley,	10 0
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CLERGY AID FUND.

Church of the Sacred Heart, thro' Rev.	
Mr. Mascarenhas,	54 6 0
Collection at Serampore,	13 6 0

COLLECTIONS ON BEHALF OF THE CATHOLIC MISSION AT GRAHAM'S TOWN.

CAPE OF GOOD HOPE.

INTELLIGENCE having been just received, that the Catholic Mission established lately at Graham's Town has been reduced to the greatest distress, by occasion of the Kaffir war, which rages in its vicinity, the Charity of the Faithful is appealed to, in order to procure means of support for the Bishop, Clergy and Nuns, of that district during the present calamity. Already, these Apostolic servants of God have endured many severe privations, and as the price of provisions is now exorbitant, and the Catholics of Graham's Town generally very poor, they will it is to be feared in a short time, if not assisted by their Brethren elsewhere, be destitute of the means to provide for themselves, even the necessities of life. Donations will be gratefully received by the Archbishop and his Clergy, by Mr. P. S. D'Rozario, No. 8 Tank Square, and by Mr. J. Spence, Spence's Hotel.

Total amount of Collections inserted in the last number of the *B. C. Herald*, Rs. 1,219

Ensign Suckling, H. M's. 18th, ...	5 0
Sergt. and Mrs. Ryan,	2 0
Mr. Castello,	5 0
Sergt. McNeill,	3 0
Mr. P. Bentley,	10 0

H. M's. 18th Royal Irish, through Ensign Suckling.

Company,	43 8
Ditto,	54 4
Ditto,	44 0
Ditto,	74 0
Ditto,	25 0
Ditto,	72 0
Ditto,	26 4
Grenadier Company,	19 0
Light Ditto,	19 0
Mr. P. Fitzpatrick, thro' Sergt. Cunningham,	12 8
H. M., Burdwan, thro' Mr. D. Guzman, ...	50 0

Collections from Nowgong Assam, through Mr. J. E. Pingault.

Mrs. and Mrs. J. E. Pingault,	Rs. 10 0
Mr. and Mrs. Moorshin,	5 0
" A. Burrierd,	2 0
" E. Gomes,	1 0

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 2.] CALCUTTA: SATURDAY, JANUARY 10, 1852. [VOL. XXII.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Jan. 10, 1852.

ST. PETER'S CHAIR.

We give insertion to the letter of a *Convert* on the above-named subject, not because we are disposed to attach much importance to the controversy, to which that letter makes reference, but rather for the purpose of laying down those principles, by which in such matters, the judgment of the faithful should be regulated. To be as brief then, as we can be on this question, Catholic faith properly understood, includes only the revealed doctrine, according to which, the faith and morals of her children, are to be modelled. On these subjects, the decisions of the church are unerring in Catholic principles, in virtue of the promises made to her by her divine founder.

On matters only indirectly or accidentally connected with the sacred deposit of faith and morality, the Church pronounces indeed with an authority that is always to be regarded with respect and veneration, and never to be slighted or treated with levity by the faithful.

Because, although these subjects are not strictly and literally included in the sacred deposit of which she is the constituted guardian and interpreter, yet they are often so much connected with it and also with the religious well-being of her children, that she could not satisfactorily and adequately fulfil the great trust reposed in her, of feeding the flock of Christ, unless she were competent to decide on them and on the details connected with them in such a way, as will be entitled to the respectful and salutary obedience of those conformed to her guidance. In a word, as in Civil Society, the authority of its rulers justly obtains influence and weight, even in matters, not rigorously speaking, comprehended in the official commission entrusted to them, but only incidentally appertaining to it, so in like manner in the Church, the faithful in every age and country, evince a deference to the judgment of their Chief Pastors, on matters, which are linked with the code of faith or morals only in a similar manner. Now the question respecting the chair of St. Peter, in the sense in which our Correspondent, a *Convert* refers to it, is really one, which belongs far more to that species of literature, which has for its object the investigation of ecclesiastical antiquities, viz. Archaeology, than to Theology; even when this term is used in its most comprehensive signification. It is consequently one, on which a Catholic is at liberty to regulate his judgment, wholly by a regard to the weight or cogency of the historical evidences, which may be adduced upon the subject.

But whilst his religion leaves him thus free on such matters, his own good sense, as well as the deference due to the learning and viciety of the Roman Pontiffs and the Clergy by whom they are surrounded, will dictate to him, that a tradition handed down from antiquity, from age to age by so illustrious a body, and always received with respect from their predecessors by each succeeding generation, should not be rejected, merely because indeed, a Protestant Lady Tourist and Novel writer, on the authority of a French Infidel may think proper to sneer at it. On the subject of Italy, Lady Morgan has fallen into more than one serious mistake, when treating upon Religion. She describes the Armenian Monks of the celebrated Convent near Venice, as Schismatics or Heretics, although they are in Communion with the Apostolic See, and have an Archbishop consecrated by the Pope's authority placed over their Monastery at Vienna.* Neither, if report speak truth, has

* "Introduced by Baron Hammer-Purgstall I have just paid a visit to the Armenian convent, or rather what is to be the Armenian convent, for at present masons "possess it wholly." It will, however, when completed, be a very splendid establishment, and has some features in its arrangements which distinguish it from all other convents. Monks have often been called drones, and perhaps not unaptly; but in the Armenian establishment at Vienna no appellation could be less *à-propos* to their mode of life. Within the walls of the convent is already carried on, unfinished as are the rest of the buildings, a very considerable printing concern, in which works in all languages, but particularly the Eastern and Latin, are put out of hand in very superior style.

I have seen convents before, and I have seen printing-presses, but the union was new and interesting. The superb-looking Archbishop—six feet some inches in height, and with a beard reaching very nearly to the "skirts of his clothing,"—accompanied us over the whole of the edifice, finished and unfinished. He is a noble and most distinguished-looking personage, speaking a little French and more Italian, but conversing freely in all sorts of Oriental dialects with the accomplished friend who introduced us. The history of this Armenian society is singular. They have, for some years, had a convent at Kloster Neuberg, not far from the well-known Benedictine monastery that looks so lively down upon the Danube there; but they were very poor, and the spirit of industry among them, which now seems to be kept up from taste, was long a matter of necessity. Recently, however the condition of their finances has undergone a great change. A religionist of their sect having acquired a vast fortune in the East India Company, bequeathed the whole of it to the Armenian convent here; and it is upon these funds that they are now converting what was a very humble dwelling into a very stately convent. The spirit of enterprise, the active industry, and the great

Lady Morgan's personal conduct towards several families of distinction, by whom she was hospitably entertained when in Italy, been such, as to raise her character in the estimation of the respectable portion even of her own country-women.

It is certain, that from the earliest ages, the Faithful showed particular respect to the Chair in which their respective Bishops sat during their Episcopacy. The celebrated Church Historian Eusebius bears express testimony to the great honor, in which the Chair of St. James the First Bishop of Jerusalem was held by the Christians of that City.

Speaking of the honours that were shewn to the Relics of Martyrs, he relates, that the Chair in which St. James, the first Bishop of Jerusalem, sat, had been preserved with great reverence down to his own time, that is to the fourth century. "Thus," he observes, "the Christians of ancient and of the present times sufficiently evinced, that the servants of God should be honoured."—*Ibid. L. vii. c. xix. p. 344.*

In the public journals of Great Britain we see from time to time honorable mention made, of the zeal with which Protestants have preserved the Chair of Wickliff, and of John Knox, and even the Ink-bottle which Luther flung at the Devil, in one of his familiar nocturnal colloquies with the Angel of darkness.†

More recently in England, since a taste

learning of the venerable Archbishop, gives an extraordinary degree of interest to such a visit as I have just paid; and, should I ever have the happiness of revisiting Vienna, I shall hope to repeat it."—*Mrs. Trollope's Vienna and the Austrians.**

A single glance at the title page of any of the numerous works printed and published by the Armenian Monastery at Venice, would have shown Lady Morgan her great error, in designating the Monks of that Convent as schismatics; since in the very title page of each of these publications, the Pope's Arms are conspicuously impressed. Not long since we saw in Calcutta, at the house of an Armenian gentleman, a schismatic, a beautiful copy of St. Augustine's celebrated work, "The City of God," published in Armenian by the Convent now spoken of, and bearing, on its title page, the Pope's Arms elegantly engraved.

Now we ourselves have heard a late important official personage relate with no small degree of complacency, that ~~that~~ ^{he} held in his hand, the very ink or quill with which ~~was~~ ^{was} dictated, at the instigation or at least with the consent of John Knox. The murderous ~~the~~ ^{the} we speak of, is still treasured up with more than ordinary care in the Museum either of the official personage we have alluded to, or in that of some other Protestant Gentleman of equal respectability.

* Mrs. Trollope is a Protestant, and sometimes evinces Bigotry in her works.

for pious relics was extinguished, a frenzied passion for obtaining the clothes and other relics of executed murderers and villains has taken possession of the multitude, to an extent at once disgusting and disgraceful to the country where it exists.

It would seem, as if by Divine retribution, that God in order to punish appropriately those who had dishonored the relics of his Saints, gave them up to mental blindness, and permitted them to degrade human nature in themselves, by giving honor to the remains of the most execrable public criminals, just as he allowed those who dishonored the true God by idolatry, to worship in his place the works of their own hands. We shall close these remarks by subjoining the following extract from one of Dr. Newman's Lectures, as in it the Lecturer alludes to the controversy on St. Peter's Chair:—

"The Prejudiced Man gets up at an English hour, has his breakfast at his leisure, and then saunters into some of the churches of the place; he is scandalized to have proof of what he so often has heard, the infrequency of communions among Catholics. Again and again, in the course of his tour, has he entered them, and never by any chance did he see a solitary communicant;—hundreds, perhaps, having been in those very churches, according to their custom, before he was out of his bedroom. But what scandalizes him most, is that even bishops and priests, nay, the Pope himself, does not communicate at the great festivals of the Church. He was at a great ceremonial, a High Mass, on Lady Day, at the Minerva; not one Cardinal communicated;—Pope, and Cardinals, and every Priest present but the celebrant, having communicated, of course, each in his own Mass, and in his own chapel or church, early in the morning. Then the churches are so dirty; faded splendour, tawdriness, squalidness are the fashion of the day;—thanks to the Protestants and Infidels who, in almost every country where Catholicism is found, have stolen the revenues by which they were kept decent. He walks about and looks at the monuments; what is this? the figure of a woman; who can it be? his Protestant cicerone at his elbow, who perhaps has been chosen by his good father or guardian to protect him on his travels from a Catholic taint, whispers that it is Pope Joan, and he notes it down in his pocket-book accordingly. I am alluding to an accident, which in its substance befel a most excellent person, for whom I had and have a great esteem, whom I am sure I would not willingly offend, and who will not be hurt at this cursory mention of an unin-

tentional mistake. He was positive he had seen Pope Joan, in Rome,—I think, in St. Peter's; nay, he saw the inscription on the monument, beginning with the words, "Joanni Papiasæ." It was so remarkable a fact, and formed so plausible an argument against the inviolateness of the chair of St. Peter, that it was thought worth inquiring into. I do not remember who it was the female thus elevated turned into, in the process of investigation, whether into the Countess Matilda, or Queen Christina; but certainly into no lady who had any claims on the occupation of the Ecumenical See.

This puts me in mind of another occurrence, of which the publications of the day have recently been full. A lady of high literary reputation deposed that Denon and other French savans had given her the information that, in the days of the Republic or Consulate, they had examined St. Peter's chair in the Vatican Basilica, and had found that it unquestionably had come from the East long after the age of the Apostle, for it had inscribed upon it the celebrated confession of Islamism. "There is one God, and Mahomet is his prophet." Her prejudices sharpened her memory, and she was positive in her testimony. Inquiry was made, and it turned out that the chair of which she had spoken was at Venice, not at Rome; that it had been brought thither by the Crusaders from the East, and therefore might well bear upon it the Mahometan inscription; and that tradition gave it the reputation of being, by no means the Roman, but the Antiochene Chair of the Apostle. In this, as in other mistakes, there was no deliberate intention to deceive; it was but an ordinary result of an ordinary degree of prejudice. The voucher of the story was so highly convinced, I suppose, of the "childish absurdity and falsehood of all the traditions of the Romish Church," that she thought it unnecessary to take pains to be very accurate, whether in her hearing or her memory."—*Dr. Newman's sixth Lecture, pp. 240, to 242.*

STATE OF MORALITY IN ENGLAND.

It is impossible to read over without pain and deep concern, the numerous authentic testimonies, which the British Press furnishes, almost every Mail, on the present appalling moral condition of Society in England. It, as ordinarily happens in the case of Ireland, the evidence thus supplied, were given by witnesses, liable to be suspected for hostile prejudices against the people, whose depraved

vity they denounce, there would be some consolation in the thought, that perhaps their statements were often too-highly coloured, and exaggerated beyond the limits of truth and reality.

But it happens far otherwise. The Journalists and other authorities by whom the heavy accusations, we speak of, are preferred, are identified wholly both in religious and political feelings and sympathies with the very people, whose excessive and atrocious habitual guilt they proclaim. So much is this the case, that it is only when forced by circumstances, and by the necessity of publishing the fearful extent of the evils which beset Society in England, in order thus to arouse all who are concerned, to take precautions against the terrible results which are hence to be apprehended, that they reluctantly reveal the disorders of which they complain.

In these circumstances, and with such an accumulation of the worst crimes pressing upon and infecting all ranks and classes of their own fellow-countrymen and fellow-Religionists, who could imagine, that the Quixotism of English Protestant zeal could pass by unheeded the evils which exist at its own threshold, in order to indulge in an enterprise of religious Knight Errantry for the conversion of Catholic Ireland, from its own ancient and consistent creed, to a system of belief so perplexed and contradictory, that neither its pastors nor its people can securely pronounce upon the most important doctrines of Christianity.

In addition to the public, and as it were official testimonies, which we annex on the moral condition of Society in England, we lay before our readers an extract taken from a private letter lately written to a friend in India, by an English gentleman, a recent convert to Catholicity. We may add, that by his respectable position in Society, as well as by his education, and most amiable personal character, the gentleman, whose letter we refer to, is more than ordinarily qualified to express an opinion on the grave subject on which he touches. Moreover, we may remark, that the fond and familiar intercourse in which he lives not only with the Protestant members of his own family, but with numerous others also of their persuasion, will suffice to satisfy our readers, that he speaks the truth, and nothing but the truth, at the sacrifice of touch, that is painful to human nature:

“I have said above, states this Gentleman, that I like England as God has made it; but, alas! the people are indeed a melancholy proof of what mankind, the most enlightened by worldly wisdom, be-

comes from throwing off the sweet yoke of the Christian Authority and depending on their own judgment. The whole Society seems to me to be as depraved, as we are too fond of attributing to the Pagan natives of India. Among the upper classes, speculations the most rash, and immoralities with only such a slight screen as Society requires, are common with all their fearful results; and among shop-keepers, servants, &c., there appears neither check nor limit to their dishonesties: pilferings, lying, &c. So that truly the enjoyments of life are quite deadened by the disagreeable nature of the medium through which they have to be procured. It is impossible to imagine by any description the extent of this,—it must be felt and seen.”

The *Christian Observer*, a good protestant authority, calculates that there are amid the population of England “four millions”—does he exaggerate?—who know not, the Saviour.

The *Times* itself, about two months since, described, with unaffected alarm, the wretched education which is being communicated to the masses in England through the medium of immoral and infidel publications; and that his fears were not ill-founded is pretty evident, as well from the communications of Mr. Mayhew to the *Morning Chronicle*, as from the report of Mr. Francis Bishop, secretary to the Domestic Mission Society. The principal bookseller in Manchester in this branch of trade informed me (says Mr. F. Bishop) that his sale of a penny weekly periodical, recognised as the organ of unbelievers, edited with tact and power, and made up of short and taking articles, was 290 a week, and the sale of exciting and pestilent weekly romances of the poison-and-dagger school, such as “*Captain Hawk*,” “*Death Grasp*,” “*Gentleman Jack*,” was 4,000 weekly of each; and numerous other similar publications in the same proportion.

Even the Bishop of London, in his very last charge, speaks of “multitudes of perishing sinners (I quote his words) who are suffered to remain in almost worse than a heathen state.”

The Clergy of Devon and Plymouth, in a report on the immorality of their districts, observe—“That in the parish of St. Paul’s, amid a population of 9,000, there are fifty-nine public-houses, and thirty-six brothels. By far the greater portion of the people are in a most deplorable state of moral degradation; and the greater number of the children are unbaptised.” “In St. Mary’s parish, population 6,000, public-houses forty-six, brothels thirty-four; by far the greater part of the rising generation are unbaptised.” “In St. Stephen’s the majority of the children are unbaptised, besides numerous adults.” “Many of the streets exhibited openly in the day the most shocking profligacy.” “St. James’s Plymouth, inhabited by the most loose and abandoned characters. Numbers of the poor attend an adjacent building, belonging to a denomination whom their followers style prophets, by whom the most unscriptural doctrines are pro-

mulgated; such as the non-eternity of future punishments, annihilation of the wicked, &c., and in the school of the same, their children now are receiving the like instruction."

The committee of the Church Pastoral Aid Society, which reckons among its registered patrons nine Bishops, announces the fact that, "thousands upon thousands (it does not give the amount in exact numbers) in this professedly Christian land are perishing for want of knowledge, and living in worse than Heathen ignorance and vice." The parliamentary reports from the Midland Mining Commission, containing the evidence of doctors and Clergymen on the subject of "burial clubs," poisoning of infants, &c., presents a picture of crime and ignorance which has never been surpassed even in the worst stages of Pagan antiquity. The *Times* speaks of it thus, March 18th 1846:—

"By far the most serious feature of the age is the increase of infanticide. Not a day passes but the disclosures of an inquest or a trial establish the melancholy truth that human life is losing its value in England. We are relapsing into a criminal and vitiated system. What we were accustomed to read of with horror—the indifference to infant life in Lacedæmon, in Rome, and other states of Heathen antiquity—in China in India, and elsewhere—and what we have set down as the worst blot in their imperfect civilisation is becoming the characteristic of England."

Sarah Turpin has murdered her child, and drowned herself. Maria Clarke, who buried her child alive, has died in prison. Thomas Bare has brutally murdered his wife, by stabbing her with a file. Mr. Griffin, a chemist, has accidentally killed himself by taking ether.

We have had another robbery, with violence. The ruffians at Miss Nicklin's had just been arrested and found to be old hands, one an escaped convict. Miss Morris, a lady of Weston Biggard, Herefordshire, has been robbed, herself much frightened, and her man servant more, by men who wore masks. Circumstances have raised suspicion that they were neighbours. A robber's hoard has been found in a coal-pit in Yorkshire, and the robber taken. Twenty incendiary fires in one week, and 14 the next, are recorded in Lancashire. Gainforth, a clerk in the Leeds post office, is in custody for stealing a letter with 400*l.*—*Home News.*

We published on Saturday last a very remarkable document—the Notification by the Board of Health for the discontinuance of cellar dwellings, and for the regulation of lodging-houses in the hundred and thirty-eight towns to which the Public Health Act has been applied. It is a document which, taken in connection with the other official reports to which it refers, and on which it is based, makes a display of moral and physical evil so hideous as scarcely to be credible among a Christian people. The scenes to which these papers introduce the reader—scenes so remembered which are repeated night after night in all our larger towns—reveal such hot-beds of pollution, both for soul and body, that our only cause for wonder is the preservation of any purity—the regard for any decency—the care of any

character—or the hope of any future among the labouring poor who frequent them. We allude of course to the lodging-houses of our larger towns.

Let the reader imagine a dark, dismal alley—tenanted by the outcasts of society—(ætid with the reeking odours of undrained houses and uncovered cesspools, and lighted by such a sickly glare as the sun can send through the smoke of the manufactory, and through the exhalations which, impregnated with typhus, hang over the miserable inhabitants. "Amidst a noise of oaths and curses and street quarrels, are a throng of abandoned women, of sickly children, of mothers that have bartered their last rag to be able to enter the gin-shop, and of men whose one idea of business is crime, and of pleasure, orgies, of which it is pollution but to think. The scene is terrible enough in the broad light of day. But what if we enter the same alley towards nine at night—the hour at which by the reports of those best acquainted with the subject, it is to be seen in the perfection of its misery. What if we penetrate into one of its cellar lodgings—the ceiling scarcely rising to the level of the streets—no means of ventilation, for the one window will not open—the air breathed and rebreathed, polluted and repolluted—the floor a filthy pool, with stepping bricks to the bed sides—the beds themselves swarming with the vilest and guiltiest of the population of a vast city! Five or six of these beds are the full complement of the lodging-rooms; and into each of them four, five, six, seven, and in some cases, eight persons perhaps are thrust—no distinction of sexes attempted—hoary ruffians and girls that have not reached the limits of childhood—fathers and daughters—brothers and sisters—married or unmarried—the sick and the healthy—all without one thought of the self-respect that even a savage might inculcate, wedged in together to inhale and generate fever, and in too many cases, to imbibe a yet deadlier moral pollution. It is no overdrawn picture. The appendix to the Notification introduces us to dens of misery surpassing even these. There are unique abominations which are even worse than this. Such is Barwick's alley, in Dover, the Tunnel, in Alnwick; Mount Pleasant in Whitehaven, Dawgreen at Dewsbury; Thomas-street, in Brighton—the horrors of which places it is impossible to pourtray. 'No people,' says an intelligent reporter, 'ever did, or ever could live in a more beastly state. Men, women, and children—the young and the old—families, acquaintances, and strangers lie down in common nakedness together. There is no form, or show of propriety, decency, or morality; but at times a vitiating and disgusting bestiality unknown to savages.' We would fain persuade all those who have any interest in the towns under the Health Act, to read the Appendix to the Notification for themselves. We have trespassed as far as we dared on ground which the public press cannot certainly, without a violation of propriety, do more than skirt.—*Chronicle, London.*

In dismissing for the present this subject, we beg our readers to remember, that the

horrifying picture now sketched has been drawn wholly by Protestant writers, men, for the most part, most adverse to Catholicity. One and one only Catholic authority has been quoted by us, and that one an Englishman, a late convert to Catholicity, the sole Catholic member of a numerous and most respectable Protestant family, whom he loves with the fondest love, and by whom he is cherished with equal affection. Such then as we have seen is Protestant England in the midst of an established Clergy of 18000 Ministers and of countless other Clergymen of various Protestant denominations, all backed and sustained directly or indirectly by a most powerful sympathising Government, all having one and one only link of union, a common deadly hatred of the Catholic Church.

CATHOLICITY IN THE UNITED STATES OF AMERICA.

OUR readers will peruse with interest the subjoined extract copied from a letter, lately received by the Archbishop Vicar Apostolic from a Friend in America:—

"I will briefly state, what I know will afford satisfaction to your Grace to hear, that the Bishop of Philadelphia has been translated to the Arch-episcopal See of Baltimore, and that, as Pro Legate of the Holy Father, he has been appointed to preside at the National Council to be held next year. I have no doubt that the Church will extend her influence widely in this country, but this hope is founded on the Divine Mercy, for the means we have to spread the knowledge of the truth are entirely out of proportion with our wants, and we have difficulties both from within and from without of a really appalling character. The comparative proximity of Europe to the United States affords a constant supply of Catholic emigrants, most of whom remain faithful to the profession of their religion, without always being remarkable for its virtues. Their children are for the most part lost to the Church, owing to the scarcity of priests to follow these settlers into the distant parts where they find most attention, and to the system of public school education which results in indifference, in nine out of ten cases, to the children who frequent these schools. These are the causes of our trials from within, there are others which I may not allude to, which your Grace will easily understand to be most humiliating and mischievous. Add to all this, the exaggerated ideas which are entertained by most Ameri-

cans and European occupants to this country, as to the nature of liberty, which makes them regard authority, even of a purely spiritual character, with suspicion; and the persevering efforts of the enemies of truth through the press and the pulpit, to identify the Catholic Religion with all that is or has been bad in civil government and European Society. Notwithstanding all these disadvantages and all this opposition, we are occasionally consoled by the accession of some of the most distinguished among the literary characters of the country. I know not whether your Grace has seen our Catholic Quarterly, called *Brownson's Review*, from the name of its proprietor and almost exclusive contributor to its pages. Mr. B. is perhaps unequalled in America for deep philosophical penetration; he writes vigorously, and when he treats on theological subjects, he appears as if he had never read other authors than St. Thomas and Suarez. His noble independence of mind in expressing his disapprobation of much that is here most popular, can scarcely be appreciated, except by those who know by experience what a tyranny over individuals is exercised by Public opinion in this country, where few men dare to run counter to received sentiments. Among the recent conversions to the Catholic Faith in this country we have several episcopalian clergymen, some of whom were much esteemed by their former co-religionists. As a general thing, the American Protestants are more easily persuaded of the truth of the Catholic Faith than European Protestants, whether from Germany or Ireland. Among the emigrants which are lately come over here are many revolutionists, who are labouring hard to try their socialistic experiment on Society in the United States, where, unfortunately they have too easily found favor, on account of their profession of republicanism. I fear that the coming year will not pass over without serious trouble in Europe. The position of our Holy Father will be most critical, should a red republic be established in France. And yet Providence can as easily avert the danger as cause the present Republican Government of that country to restore the Pope, and put down the anarchists who had made the Eternal City, their head quarters."

20th Oct. 1851.

Return of Sacred Offices for the Vicariate Apostolic of W. B. for the years 1850, 1851.

Communicants.

The number of Communicants in 1850,
at the Paschal time,... .. 4017

The number of Communicants in 1851,
at the Paschal time, ... 4112

Increase in ditto, 95.

Conversions.

Conversions from Protestantism in 1850, 17
Ditto from Heathenism,
Ditto from Protestantism in 1851, .. 12
Ditto Heathens and Mahomedans, ... 9

Marriages.

Marriages in 1850,—82; ditto in 1851, 57

Baptisms.

Baptisms in 1850, 276
Ditto in 1851, 229

Confirmations

Confirmations in 1850, 179
Ditto in 1851, 164

Deaths.

Deaths in 1850, 552
Ditto in 1851, 397

*Educational Institutions, Schools, Orphan-
ages, &c.*

Total number of Pupils in Dec. 1850, 532
Do. ditto in Dec. 1851, 667
Increase in ditto, 135.

CORRESPONDENCE.

ST. PETER'S CHAIR.

To the Editor of the Bengal Catholic Herald

Sir,—The enclosed excerpt from the *Delhi Gazette* of the 12th February last, struck me as being too bold an assertion to pass without notice, and I had for some months been in expectation of seeing some allusion to it, in the pages of the *Herald*, but time and press of business drove it from my recollection until recently when I accidentally hit upon a passage in a small book, printed and published by William Milner, cheapside Halifax and titled "Wonders of Nature and Art" at page 330 treating of emeralds, it says:—"and the famous sacro catino (sacred bason) of Genoa, are only fine green colored fluor spar,"—now turn to the enclosed excerpt of the *Delhi Gazette* and you will observe that what is given as an extract from Lady Morgan's (the Novelist Miss Owen's,) letter to Cardinal Wiseman describes the sacred relic at Genoa (which is there spelled as *sacro cateno*) as having been proved by the savans of Paris to be a piece of "green glass!" adding the following (charitable?)

words, "a pious fraud which had escaped the discovery of ages"

Now, Mr. Editor without passing to desecant upon the ridiculous shifts, to which unbelievers are driven in their anxiety to throw discredit upon Catholic duty. I request you will try to make room for these two contradictory Protestant statements, and that you will then oblige your subscribers with the Catholic version.

Lady Morgan's statement that the French Philosopher Denon asserted the chair of St. Peter at Rome to have been once devoted to the service of Mahomet, requires also some notice in your hebdomadal, for the information and gratification of your readers, few of whom can say that they saw Dr Wiseman's Vindication of the authenticity of St Peter's chair as a Catholic relic, of which number I am one and as I have carefully preserved the numbers of your *Herald*, from its first issue as the *Catholic Exporter*, to the present day, I am desirous that it should furnish me with means of refuting this last rancorous effusion of Protestant bigotry. Protestants attach little importance to the refutation of any such unbecoming attacks as the above. I well remember how brightly the exposure of the notorious trick of forging a Bull from the Pope was received.

the Londoners of 1851 produced a skilful caricature of the Pope's Bull, and as an "anti-sacred relic" the Protestant Press did not ignore the fact, but let it to the great O'Connell to mock him to precisely as "Hoggy Murrel!" and when men in the world are not to be deceived

by a man of letters, or English Protestants by a man of letters, whatever filthy and base of Nationalism may have thrown in her way. I shall therefore feel much obliged if you will in one of your next issues (or at least as soon as convenient) give the Catholic statement as of the sacred bason, and St. Peter's chair.

I was once a member of the Church of England, and was often staggered by such assertions as the above, but a long and close intimacy with Catholic Clergymen of various orders, and of various ranks, from the poor Friar to the mitred Bishop has confirmed me in an unshaken confidence in the authenticity of all relics, that receive the sanction of the church, and as I have many enemies in the ranks of Protestantism of several sorts I feel ashamed when instances of vulgar malice like the above appear in the public papers.

Yours &c.
A CONVERT.

"Lady Morgan, after a long silence, has again entered the lists against Cardinal Wiseman. She has published a pamphlet entitled *Letter to Nicholas by the Divine Mercy of the Holy Roman Church, by the title of St Prudentia, Cardinal Priest Archbishop of Westminster and Administrator Apostolic of the Diocese of Southwark*. Her ladyship many years ago impugned, in her work upon Italy, the authenticity of the chair which the Pope claims to be the identical one used by the Apostle Peter. The relic is preserved and shown in the Vatican basilic. Her ladyship relies on the strength of an anecdote related to her by Denon. When the French armies, under Napoleon the Great, took possession of Rome, Denon, Champollion, and others, set to scrutinise the relics of antiquity therein preserved. Among other articles the chair of St. Peter was unsealed. The result was that an inscription was discovered in Cufic characters declaring "There is but one God, and Mahomet is his prophet." Cardinal Wiseman, then a nameless priest undertook to vindicate the authenticity of the relic. It was his first literary effort. The subject having been again brought upon the tapis, her ladyship asserts her continued conviction in the truth of the story of Denon. The pamphlet is exceedingly well written. Speaking of the French she says:—

They showed as little delicacy towards the Sagro Cateno, the most sacred relic of the church of San Lorenzo, of Genoa, as they did to the chair of St. Peter. Till the arrival of those meddling Savans, "*qui se melbient de tout*," the Sagro Cateno had passed for a dish made "of one entire and perfect emerald," which had served at the Last Supper, and was forbidden to human touch. The French first asserted it had been part of the spoil taken by the Crusaders at Casarea, in the twelfth century; but when it was carried to Paris, and presented to the Institute being subjected to the test of scientific scrutiny, it proved to be a piece of green glass—a pious fraud which had escaped the discovery of ages!

A morning paper suggests that, to decide the question at issue, it should be tried by a jury composed of equal numbers of Catholics and Protestants.—*Delhi Gazette*.

GRAHAM'S TOWN. CAPE OF GOOD HOPE.

To the Editor of the B. C. Herald,

DEAR SIR—For the satisfaction of the subscribers towards the relief of the Catholic Mission at Graham's Town. I beg to state, that another Bill for £125 has been procured from the Oriental Bank; to be forwarded to Graham's Town by the first opportunity.

This sum together with the Bill already sent will make a remittance of £175.

I remain, dear Sir,

Yours very faithfully
C. R. LACKEYSTEEN

9th January, 1852.

LETTER OF BISHOP NEYRET V. A.
'VIZAGAPATAM, TO HIS GRACE
THE MOST. REV. DR. CAREW,
V. A. W. B.

MY DEAR LORD ARCHBISHOP,—It is with great pleasure I inform your Grace that Mr. Balmand has just made the visitation of the Mission of Cuttack, where he has passed about three Months. The Regiment of that station wholly occupied with preparations for its approaching departure for Massulipatam has not as usual profited of the kind services of the excellent Father. But he has had every reason to congratulate himself upon the docility of the Portuguese Christians in attending to his instructions, giving ear to his Counsels and approaching the Sacraments, I hope this Mission shall continue to be visited at least twice in the year until it has a priest of its own. Your Grace will I am sure be happy to hear that on the 10th of this month I had the happiness to receive 4 Missionaries for this Vicariate, and 6 Nuns of the order of St Joseph from the diocese of Annecy in Savoy; three of the latter are destined for Kamptee. The vessel in which they arrived having been obliged to set sail for Coringa, they with the others availed themselves of the opportunity to go to Yanam where they shall pass some months with their Sisters, established there, I have also another piece of news which shall interest your Grace, Government has at length by the mediation of His Lordship Doctor Fennelly granted a pension to the two Priests belonging to the Stations of Kumpree and Jaulnat, this act of justice on the part of Government accrues to the advantage not only of this Vicariate but also to that of the Propaganda. For the more resources I shall have here the fewer claims I shall have upon the purse of our Brethren in Europe, or upon the funds of Lyons and Paris; I hope soon to have the pleasure of laying the foundation of my Church here, it will be quite simple without any decorations, my little means would not allow me to have it otherwise. I have besides so many other wants to satisfy. But I hope that the goodness of Divine Providence will provide for all. Permit me my dear Lord Archbishop in the commencement of this new year to renew the expression of my most sincere wishes for the preservation of your Grace's happiness; in these wishes I am joined by Mr. Tissot and all the Priests here.

I have the honour to be with profound respect,

Your Grace's
Most humble and obdt. servt.
J. S. NEYRET.

MR. SHILLINGFORD'S LETTER TO THE INTALLY FEMALE ORPHAN-
HIS GRACE THE MOST REV. DR. AGE.
CAREW, V. A. W. B.

"The short and simple annals of the poor."

MY DEAR LORD,—I have the pleasure to enclose, for you an order, on my Agents for Rupees Two Hundred and Fifty. I will feel obliged by your applying 200 Rs. of this towards the Catholic Orphanage, and 50 Rs. towards the poor Catholics in Graham's Town. I hope by the Grace of God again to be enabled to give something towards that Charitable and Benevolent Institution, which under your Grace's excellent management seems to be doing so well: I hope my Lord, you now and then think of me and my family in your holy prayers.

I trust your Grace is in good health, and with many happy compliments to yourself, and Clergy in which all the Members of our family join.

I remain your Grace's

Faithful servant,

C. A. SHILLINGFORD.

Munshye Factory, Purneah.

1st January 1852.

Selections.

ANOTHER OXFORD SECESSION TO ROME.

The Rev. Frederick Huthwaite, M. A., Fellow of Worcester College, Oxford, incumbent of Shadwell, Yorkshire, and formerly Curate of St. Mary Magdalen, Oxford, has resigned his Fellowship, and taken his name off the books of Worcester College, for the purpose of joining the Church of Rome.—*Standard.*

The Church formerly belonging to the Rev. Mr. Blew, a Protestant Clergyman, who was suspended by his diocesan for having signed an address to Cardinal Wiseman, is to be opened to-morrow by Dr. Grant, the Roman Catholic Bishop of Southwark, who will celebrate high mass, and Cardinal Wiseman will preach. The Church was the private property of the Rev. Mr. Blew, and upon his suspension he put it up for sale, when it was purchased by the Cardinal for £4,000.—*Limerick Chronicle.*

A PRIVATE letter from Canton, mentions that previously to Governor Sên's departure from thence, to meet the rebels who are in arms to the North, having reason to suspect the fidelity of certain of the Chief Chinese in the city, he ordered a large number of the most influential to be beheaded, and 40 actually suffered the extreme penalty. A pleasant Government to live under!—*Englishman Dec. 27.*

To the Editor of the Morning Chronicle.

DEAR SIR,—I promised to continue my notice of the annual examinations of the different educational establishments in Calcutta, under control of the Catholic Clergy, and supported by the community of that persuasion. I do not regret the accident which led to my attendance at the first of these examinations, and the resolution I formed from what I observed on that occasion, of being present at as many of them as I could find leisure for.

Charity and benevolence are cardinal virtues, inculcated by all religions, supported by the voice of nature and confined to no sect or creed; and when we find them existing in that liberal, generous, and disinterested spirit in which on these occasions I witnessed them, be they in what sect or community they may, they command our respect and admiration, and are legitimate subjects of public notice and commendation. For this purpose I must beg the favour of a little of your patience and space, to enable me to give a brief account of one of these institutions, which is supported entirely by the charity of private individuals, I allude to the Female Orphanage, on the same premises as the Loretto Convent branch boarding and day school in Intally.

"Where children dwell who know no parent's care."

I am glad I had an opportunity of witnessing the spirit of benevolence and philanthropy manifested in the establishment and support of this Female Asylum, than which no institution in this city can have stronger claims on the sympathy and compassion of christians, and than which, (except from the Catholic community who are its main support,) none receives less. From all that I could see and learn, this institution appears to be nobly answering the benevolent object for which it was intended, and diffuses a vast amount of good, while at the same time, it prevents a fearful amount of evil. It numbers very nearly one hundred wards, who find in it a safe retreat, are housed and comfortably provided for, and are thus rescued from vice and degradation, from want and misery; who are fitted to fill many useful situations, and are sent out into the world, qualified for the sphere in which by Providence they are destined to move.

When it is remembered that these are all destitute females, and in a country so pecu-

liarly abounding in temptations to depravity and vice, the amount of good resulting from the quiet efforts of the supporters and friends of the school, can readily be estimated—even the negative good of shelter and protection, so to speak, leaving alone the positive advantages of a useful and religious education to the offspring of Christian parents.

"Th' Truth divine, exhibited on earth,
Gives charity her being, and her birth."

The last annual examination of the wards of this school was held on Saturday last in presence of the Catholic Bishop and Clergymen of the diocese, and a few strangers. The general education appeared a plain English one of no elevated standard, but marked by more of the practical and useful, than ornamental and poetical. This showed judgment, as the girls are of the humblest classes, and are destined to occupy humble positions. The principal object is to adapt them for these, to teach them to read intelligibly, to give them a knowledge of geography, the elements of history, writing, ciphering, &c., as also to ground them in the principles of religion and morality. They are likewise taught to knit, sew, and mark, and to take part in the domestic economy of the school; a practical knowledge of, and familiarity with, the duties of which, are forced upon them by the absence of servants, and the consequent necessity imposed upon them of being useful to themselves, and to one another.

The examination was conducted by one of the Loretto Ladies, and commenced by all the girls singing a hymn; after which the different classes were successively tested, and were considered to have acquitted themselves with great credit, and with even more than the usual meed of ability. The result was highly satisfactory and pleasing, and appeared to interest all present in a remarkable degree, whilst it afforded to the friends of the institution cause of gratification and hope.

I must confess that I was agreeably disappointed in the general appearance and proficiency of the girls: they were all plainly but neatly dressed, and appeared cleanly, cheerful and happy; and showed they felt a pride in the business of the day, and joy in the interest they inspired in the visitors. They read with great correctness, and the peculiar feature I mentioned as distinguishing the examination of the day-school, namely the accuracy and correctness of enunciation and freedom from sing-song drawling, was the more remarkable among these children because of their more tender age, and the class to which they belonged being evidently humbler. Some select pieces were recited with more intelli-

gence and taste than could have been expected from children so young. The girls seemed to enter into the spirit of the subjects of recitation; some of which being of a touching and pathetic nature, coupled with the applicability to the position of the numerous orphans present, moved to tears many of the visitors present, particularly among the ladies. I must say I felt something of the melting mood myself, when I thought of the approach of merry Christmas, with its mirth and its festivities—the examinations of the various schools in this city—the glow of pride and satisfaction which swelled the bosoms of many parents at the progress of their offspring, and the joyous feelings, the bounding hearts and eager preparations of so many happy children on the prospect of home, and its thousand domestic pleasures and endearments, and contrasted these with the position of the poor destitute orphans before me, who knew no mother's care, no father's love, but were strangers to the social joys of home, and to whom that magic word and its happy associations was a memory of the past.

There were some well selected dialogues rehearsed, humorous but of a moral and instructive tendency, which showed great powers of memory in the girls, and astonishing adaptation to the different characters represented. These caused considerable amusement. The last class consisted of more infants, who were examined in the Alphabet, which they sang through very prettily. It was indeed a very pleasing and interesting sight, to see so many little things thus early brought under the influence of discipline, and into habits of obedience, regularity, and order; it seemed indeed as if you could almost see the process of the formation of the mind, of the rearing of the tender thought, the shooting of the young idea.

I am sure I no more than echo the sentiments of all present, when I say that the examination was an exceedingly interesting one, and witnessed the very highest credit on the Loretto Sisters, who appear to have accomplished such wonders in the art of education under a course of mild and parental care, diffusing instruction "as the dew."

Specimens of writing and needle work were exhibited, the latter of which particularly attracted the admiration of all, being chiefly of the useful kind, a practical knowledge of which is likely to prove of the greatest use to the girls in every position they may hereafter occupy.

Every one left the place gratified and pleased with what was witnessed, and equally astonished to see what system and discipline can accomplish, even with children so young.

Should these lines meet the eye of any person who possess the power and the will to assist the cause of charity and benevolence, and to promote Christian education in a heathen land, let him remember the female Orphans of the Intally Orphanage, and the injunction of the Wise Man, who bids us cast our bread upon the waters; and the promise therewith connected, that it will return to us.

Your's truly,

A PROTESTANT.

Dec. 25, 1851.

[*Morning Chronicle*, 29 Dec.]

THE CATHOLIC ORPHANAGE.

To the Editor of the *Morning Chronicle*.

DEAR SIR,—Your correspondent No Ghost impugns my motives in giving expression to my opinion on the result of the examination of the wards of the Moorghyhatta Orphanage, at which I happened accidentally to be present, and of which I endeavoured to give a brief account in your paper. He, indeed, goes further and throws out insinuations which are as ungenerous and illiberal, as they are unfounded, as to my object in noticing the school, and of the remarks I made on its last yearly examination. He insinuates interested motives with the view of throwing incredibility on the statements I have made, which no doubt he finds much easier to do than to contradict facts without having any evidence to support his contradictions. Thus, with a boldness which would have better suited the advance of an unquestionable fact or truth, rather than a gratuitous assumption, he denies that I am a Protestant more than in name, assumed perhaps for the occasion. I am sure no unprejudiced mind will find any thing in my letter to warrant this conclusion; and beyond this he knows nothing of me whatever. While decrying bigotry and sectarianism, he seems not to understand what tolerant principles and a liberal spirit mean: when he sees an instance of liberal spirit in a Protestant who admires what is commendable in the community of a different creed, he cannot believe it; judging from his own narrow and illiberal mind, he thinks the thing is impossible,—it cannot exist—there must be some deception—either the protestant is no Protestant, or there is nothing to admire, except in imagination.

Surely I am at liberty to draw my own conclusions and opinions of what I hear and see; and to express them too; and surely I am more competent to form a correct opinion of what I have seen and heard, than any Ghost or Goblin is of what he has not seen?

In regard to the hole-and-corner style of examination the Ghost complains of. I am sure he can easily obviate that, by offering Dr. Carew an airy showy mansion in Chowringhee, and sufficient means of conveying the whole school to it, nay I am sure Dr. Carew would not object permanently to occupy with his school, any such edifice the Ghost may kindly present to him for the purpose.

Let me assure MR. GHOST that my opinions are *my* opinions, and were expressed without reference to any individual whatever. I was *accidentally* present at the examination, and saw and heard what I have stated. I am not the mouthpiece of the Catholic Bishop or Community, but, as I said before, in spite of all Ghosts.

A PROTESTANT.

Dec. 30, 1851.

[*Morning Chronicle*, Jan. 1.]

HIS HOLINESS AND LORD MINTO.

(From the *Morning Chronicle*, Nov. 5.)

The *Freeman's Journal*, after a vehement protest against any measure emanating from Government for a State provision for the Irish Roman Catholic clergy, gives the following strange narration of a dialogue which, it is alleged, took place between the Pope and the Earl of Minto:—

“Within the last few days we have been put in possession of the following particulars of an incident connected with this very subject, which we would recommend to the attention of any person, lay or clerical, in Ireland, who may be inclined to attach importance to the project. The incident appertains to this very matter of a State provision for the Catholic priesthood in this country; and we make no doubt but the report of the same facts was reposing, in black and white, in the portfolio of Lord John Russell when he issued his ukase against the Catholic episcopacy of the kingdom. The narrative rests upon the authority of one who tells it upon the evidence of a person who, we believe, heard it from the lips of his Holiness himself. Amongst the several topics which occupied the attention of Lord Minto in his late quasi-official and memorable mission to Rome, the question of a State provision for the Irish priesthood held a prominent place. In a special and quasi-diplomatic interview with the Pontiff, Lord Minto introduced the subject, and expressed to his Holiness the great anxiety of the British Cabinet to provide for the more decent maintenance of the Irish clergy. He made no secret of the wish of the government to attach the clergy more closely to the ruling body in the empire by means of the proposed State provision. ‘Some ecclesiastics in Ireland,’ said Lord Minto, ‘more turbulent than others, and, in consequence of their present independence of the government, more free to express their sentiments, succeed in creating feelings of discontent with certain of the acts of the English Cabinet.’ ‘I am not aware,’ observed his Holiness in reply, ‘that

ecclesiastics in Ireland possess any ecclesiastical immunities or exemptions from the civil law.' 'Nor do they,' was the answer of Lord Minto. 'Well, then,' said his Holiness, 'if they violate the civil law, you punish them?' 'Certainly,' continued his lordship. 'So far, then,' said his Holiness, 'you show cause against the necessity of my interference.' His lordship continued to urge the propriety of providing a State pension for the clergy, as one of the means of connecting them in closer bonds of union with the government. His Holiness, upon being thus urged, expressed his readiness to co-operate with the British Cabinet in bringing about such a consummation, and continued by observing that 'if he was correctly informed, there was an immense amount of property confiscated by the State from the Catholic Church in Ireland, and handed over to another clergy, whose flocks formed only a fractional portion of the Irish population.' Lord Minto admitted the truth of this statement. 'Well then,' said his Holiness, 'restore this property to its rightful owners.' 'The British Sovereign,' observed his lordship, 'would sooner part with the brightest gem in her diadem than give up the temporalities of the Established Church in Ireland.' 'Upon no other condition,' concluded his Holiness, 'shall I ever give my consent to have the Irish priesthood accept a State provision from the British government.' The moral deducible from the foregoing narrative, the truthfulness of which rests upon indisputable authority, is two-fold. The conversation in which his Holiness's hostility to an enslaving pension was so clearly expressed was known to the Whigs, and yet they would fain persuade us that such a State pension was a legitimate subject for discussion amongst the Irish Catholic body. In the next place, the same narrative discloses in the most glaring manner the moral depravity of the leaders of the present English Cabinet. The very men who in the year 1848 were anxious to secure not only a legal existence in all its integrity for the Catholic hierarchy of Ireland, but to tax the empire some millions sterling per annum for their support, turn round in the year 1850, and, without any alteration in their convictions, have the shameless effrontery to come down to the House of Commons with a bill purposing to ignore and destroy the legal existence of this very same episcopacy. There is in this an extent of political knavery to which we hardly imagined that even Whig baseness could descend."

APOSTOLIC LETTER FOR THE BEATIFICATION OF THE VENERABLE PETER CLAVER.

"Our Ninth Pope—for a perpetual remembrance of the thing:—the presence of Christian charity—the power which distinguishes it—is that of impaling the hearts which it inflames to the accomplishment of the most arduous and most difficult enterprises for the glory of God and for the spiritual and corporeal good of our neighbour, by communicating to them an

extraordinary energy, truly superior to mortal nature. This appears manifest—that throughout all ages, since the days of the first preachers of the Gospel, the Divine Father of mankind has never ceased to send into His harvest men remarkable for their sanctity and devoted labours. Inflamed with the fire of Christian charity, they have accomplished so many and such great things—they have rendered such splendid services in all the ranks of the human family that the deceptive and vain philosophy of our time, that enemy of the Cross of Christ, cannot enter into a parallel with these heroes, nor dare to boast of producing such labourers and such benefits, without encountering certain confusion. Amongst those heroic men, animated with the spirit of the Apostles, who have been remarkable since the discovery of the Western Indies for cultivating without ceasing that new field opened to them, by his zeal, and for civilising and winning to Jesus Christ the savage people of these countries, and leaving amongst them profound and glorious testimonies of Christian charity, Peter Claver, priest of the Society of Jesus, has rendered himself deserving of being hailed with the Merited title of "Venerable Servant of God," Born at Verdu, a town in Catalonia, in the Diocese of Sileón, in the Spanish province of Tarragona, he was scarcely seventeen years of age when in order to consecrate himself more strictly to God, he sought to enter into the Society of Jesus. He was admitted, and after his noviciate he repaired to Majorca, there to study literature and philosophy. There he met with the blessed Alphonsus Rodriguez, brother confidant of the Society, in whose intimacy he learned to what a serious vocation and to what labours he had been called by the Divine will. In the year 1610, by the dispensation of the Almighty, and by the direction of his superiors, he set out for the territory of New Granada, in South America, where he was ordained priest, and where he concluded his theological studies. From this period he dwelt at Cartagena, situate on the sea of the Antilles, a mart for merchants openly addicted to the infamous slave trade. There every year, ten or twelve thousand poor slaves, captured chiefly on the African coasts, were driven like wretched cattle and sold to the highest bidder. Touched with compassion towards these unfortunates, the venerable Peter devoting to them his existence, and consecrating himself to them by a vow, laboured constantly, during more than forty years, in instructing and baptising them, sustained by an indomitable courage amid a thousand difficulties and unheard-of privations. Thus did he, singly, armed by charity alone,

gain over to the fold of Christ, and to the bosom of the Church, multitudes of poor negroes so vast that the number of them has been estimated at several hundreds of thousands. But he did not confine himself to sowing true religion in their souls. He occupied himself also with their corporeal wants. How could piety like his confine itself to mere solicitude for the spiritual wants of these unhappy creatures, emaciated as they were by the most horrible misery? At the news of each disembarkation of slaves, he rushed to the spot; he clasped in his arms these outcasts of freedom now reduced by violence to a deplorable servitude. He exerted himself by every means in his power to obtain for them the help they so much needed. To the naked he gave clothes—to the hungry he supplied food—to those languishing under disease he ministered remedies—and even amongst the sick, if he found some of them infected with the plague, it was to them that he delighted to devote himself, reckless of his personal safety, in these visits, the more he became sensible of the disgusting exhalations and horrors of the accumulated sick, the more did he redouble the efforts of a charity ever vigorous. But yet, as if counting as nothing his prodigious exertions on behalf of the suffering Negroes, he still came to the aid of the inhabitants of Carthagea, and of such strangers as occasionally sojourned in that city. He won back to virtue and temperance many who had long followed a licentious life. He applied himself to bring back heretics to the true Faith—to free Mahometans from the slavery of their superstitions, and open to them the blessed liberty of Christ. After many labours, frequently prolonged into the night, he devoted to rest only the smallest portion of the night which still remained, and consecrated the rest to the honour of God, His Virgin Mother, the angels and saints. The Divine charity which consumed him was so intense that in the midst of his occupations he frequently appeared to be entranced with the Deity. As he was sweet and affable towards other men—especially the humble—so was he unrelenting and severe towards himself, adding to many vigils and labours continual mortifications. He was accustomed from infancy to reduce his body to obedience by the most austere life. This venerable servant of God, full of the merits of so many virtues and especially of so many excellent works of charity, at length met a death worthy of so holy a life on the 4th day of the ides of September, in the year 1654. The fame of his sanctity having spread far and wide his cause was referred to our venerable Cardinal

brothers of the Holy Roman Church of the Congregation of Sacred Rites, and the process of his virtues having been carefully drawn up, Benedict XIV., our predecessor, of glorious memory, after having addressed to God fervent prayers, decreed the heroism of those virtues by a public decree of the 8th of the kalends of October, in the year 1747. Then, before we were called, notwithstanding our unworthiness, to the government of the Church, two of the miracles attributed to the prayers of the venerable Peter having been proved with the advice of the consulters, and the judgment of the cardinals placed over the Sacred Rites, we have confirmed the truth of it by a decree, dated the 4th of the kalends of the month of September, in the year 1848. Finally, the cardinal, of the same congregation assembled in our province on the vigil of the ides of May, of the present year. It seemed to us to put the above named servant of God in the rank of the Blessed, pending the expected solemn canonisation. Therefore, at the prayer of the whole Society of Jesus, with the counsel and consent of the same congregation of cardinals, by our Apostolic authority, and by the tenor of these presents, we permit that the same servant of God, Peter Claver, professed priest of the Society of Jesus, be for the future called by the name of "Blessed"—that his body and his relics be exposed publicly to the veneration of the faithful: without, however, their being permitted to introduce them into the public supplications. Moreover, we permit by our same Apostolic authority, to be recited, every year the office and the common mass "*de Confessoris non Pontificis*," with the proper prayers approved by us conformable to the rubrics of the missal, and the Roman Breviary. We only grant the recital of this office to the city and the diocese of Carthagea, to be conformal in all the churches where the Society of Jesus is established, on the 9th of September, by all the faithful, as well seculars as regulars, who are held to canonical hours as to masses! We allow all priests to recite them who shall officiate in churches where the feast shall be kept. In short, we concede that within a year from the date of these presents the solemnity of the beatification of the servant of God, Peter Claver, be celebrated for the first time in the churches of the diocese, and and of the Society mentioned above with the office and the masses, with the rite of a greater double, which we ordain to be done on the day which the vicars-general shall prescribe after the same solemnity shall have taken place in the basilica of the Vatican—the constitutions and Apostolic ordinations, decrees upon non-wor-

ship, and all other things to the contrary notwithstanding. And we direct that copies of the preient letters, printed—provided that they be subscribed with the hand of the secretary of the above-mentioned congregation, and guaranteed by the seal of his prefect—be received with the same credit in the judicial order that they would have towards those present letters exhibited as a testimony of our will.

"Given at Rome, at S. Peter's under the Ring of the Fisherman, the 16th of the month of July, 1830, the fifth year of our pontificate,

"A. CARD, LAMBRUSCHINI."

Catholic Standard, October 5.

—The blanket or wrapper swallowed by the boa constrictor at the Zoological Gardens, in the Regent's-park, was disgorged by the reptile in the night of Saturday, the 8th inst., after having been five weeks and one day in the animal's body. The watchman, on going his rounds that night, saw the animal labouring to get rid of the blanket, a part of which protruded from its mouth, and he assisted it in doing so by taking hold of it and pulling the blanket gently, for which act of kindness it was thought that the boa seemed grateful, inasmuch as it offered no opposition, and did not strive to injure him. On examination the blanket was found to be much shrunken in size, and it was divested of the greater portion of the loose wool or hairy filaments composing its surface; it was much saturated, and in many parts covered with a slimy saliva. Originally the blanket measured about five feet by four feet, but like all those used in the reptile house, it had been folded in half and sewn together. To guard against a similar occurrence, it has been determined to take away the blankets at the time the reptiles of this class have their food left in the cage. —
Atlas for India

B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM

C. C. Shillingford, Esq., <i>Purneah</i> ,	Rs. 200	0
Miss Gregory,	2	0
Dr. Sheridan, <i>Serampore</i> ,	5	0
Mr. J. Finch, <i>the box of Clothes</i> .		
Mrs. Doran, <i>one bundle of ditto</i> .		

CLERGY AID FUND.

St. John's Chapel, <i>Circular-Road</i> ,	Rs. 5	13	0
Dr. Sheridan, <i>Serampore</i> ,	10	0	0
St. Xavier's Chapel, <i>Bow-Bazar</i> ,	8	2	0

THE SERAMPORE CATHOLIC CHURCH.

In order to enable the Officiating Clergyman at Serampore, to provide occasionally for the solemn celebration of Divine Service it is proposed to purchase a Seraphim for the Serampore Church, and to effect this, the contributions of the Community are respectfully solicited...

Archbishop Carew,	...	...	Rs. 1	0	0
Rev. P. P. Formosa,	...	...	5	0	0
J. A. Savedra,	...	...	5	0	0
Rev. A. Sardi,	...	...	5	0	0
N. J. Santzee,	...	...	5	0	0
C. P. D'Cruze,	...	...	5	0	0
C. Ashe, jr.	...	...	2	0	0
R. Bird,	...	...	2	0	0
Saml. Gomes,	...	...	1	0	0
G. Surita,	...	...	1	0	0
N. Beeher,	...	...	1	0	0
W. Berrill,	...	...	1	0	0
Thomas D'Cruze,	...	...	1	0	0
H. Crohan,	...	...	2	0	0
Dr. Sheridan,	...	...	10	0	0

COLLECTIONS ON BEHALF OF THE CATHOLIC MISSION AT GRAHAM'S TOWN.

CAPE OF GOOD HOPE.

INTELLIGENCE having been just received that the Catholic Mission established lately at Graham's Town has been reduced to the greatest distress, by occasion of the Kaifia war, which rages in its vicinity, the Charity of the Faithful is appealed to, in order to procure means of support for the Bishop, Clergy and Nuns, of that district during the present calamity. Already, these Apostolic servants of God have endured many severe privations, and as the price of provisions is now exorbitant, and the Catholics of Graham's Town generally very poor, they will it is to be feared in a short time, if not assisted by their Brethren elsewhere, be destitute of the means to provide for themselves, even the necessities of life. Donations will be gratefully received by the Archbishop and his Clergy, by Mr. P. S. D'Rozario, No. 8 Tank Square, and by Mr. J. Suence. Suence's Hotel

Total amount of Collections already inserted,	...	...	Rs. 1,731	8	0
C. E. Laroche, Esq.,	...	...	25	0	0
C. C. Shillingford Esq. <i>Purneah</i>	...	...	50	0	0

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 3.] CALCUTTA: SATURDAY, JANUARY 17, 1852. [VOL. XXII.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Jan. 17, 1852.

ST. PETER'S CHAIR.

In our preceding issue, we confined our notice of St. Peter's Chair to the really unimportant question, which has relation to the physical identity of the Pontifical Chair now made use of, by his Holiness Pius the Ninth, with that, in which St. Peter, the first Pope, sat. That question or enquiry we showed to be one, which had reference much more, if not indeed exclusively to sacred Archaeology, than to Theology. But, in the view, which we propose to-day to take of St. Peter's Chair, the subject we are about to treat of, is truly Theological, and bound up essentially with the whole constitution of the Catholic Church. The Orthodox doctrine on the Chair of Peter, or the Primacy of St. Peter and his successors, understood in this comprehensive signification, is thus concisely and clearly laid down in Berington's Faith of Catholics:—

PROPOSITION XII.

"Catholics believe, that peculiar and superior powers were given to St. Peter, and that

the Bishop of Rome, as his Successor, is the Head of the whole Catholic Church; in which sense, as already stated, this Church may therefore fitly be styled Roman Catholic; being an universal body, united under one visible head."

COUNCIL OF FLORENCE.

"On this head of the primacy of the Roman Bishop, the Council of Trent issued no decree; but, because in the general Council of Florence, convened in 1439, in order to unite the Greek and Latin Churches, the point had been fully decided, I shall here insert the decree—"Moreover, we define that the Holy Apostolic See, and the Roman Bishop, has the primacy over all the earth; and that he is the successor of the blessed Peter, the Prince of the Apostles, the true Vicar of Christ, the Head of the whole Church, and the Father and Teacher of all Christians; and that to him, in the person of the blessed Peter, was committed by our Lord Jesus Christ the full power of feeding, directing, and governing the universal Church, in such manner, as is contained in the Acts of General Councils, and in the Holy Canons." (e) *Definitio. S. Œcumen. Synod. Florent. Conc. Gen. T. xiii. p. 515*"

PROPOSITION XIII. (f)

"The Bishops of Rome have ever been acknowledged, from the earliest ages of Christi-

(e) Quædammodum etiam in gestis œcumenicorum conciliorum, et in sacris canonibus coniungitur.—

(f) This Proposition, is taken from Dr. Poynter's "Christianity, or the Evidences and Characters of the Christian Religion."

anily, as the supreme Rulers on earth of the whole Church of Christ; and have exercised an acknowledged Primacy of Spiritual Jurisdiction, as of Divine Right, over all other particular Christian Churches."

Now in support of the Catholic doctrine on the Chair of Peter as thus explained, it seems to us, that the cloud of testimony is so powerful and resplendent, that we 'may in a certain sense apply to those who resist such evidence, what the Apostle Paul says of unbelievers,' whom even the grandeur of the visible works of creation did not convince of the existence of an Almighty Creator: "For the invisible things of him, from the creation of the world are clearly seen, being understood by the things that are made; his eternal power also and divinity: so that they are inexcusable." Rom. c. 1.

In proof of the justness of what we have here advanced, we shall lay before our readers a very brief epitomé of the epithets, which were familiarly applied to the Chair of Peter, by the Pastors and Ecclesiastical writers of every age and country in Christendom, from the Apostolic times to our own. A single glance at the collective concentrated splendor of testimony, thus reflected on our doctrine upon the Chair of Peter from every quarter of the Christian world, must suffice to recommend the Catholic belief on that subject to every impartial enquirer, as the certain avowed faith of all ages and of all nations, previously to the recent innovations of Protestantism.

"* So much has been said of the supremacy of the Pope, that it is very difficult to add any thing new on the subject, but perhaps our readers will not be displeased to see a passage of St. Francis de Sales, where the various remarkable titles given to the Sovereign Pontiff and to his See by the Church, in ancient times, are collected. This work of the holy Bishop is worthy of being introduced, not only because it interests the curiosity, but also because it furnishes matter for grave reflection, which we leave to the reader.

TITLES OF THE POPE.

- Most Holy Bishop of the Catholic Church—Council of Soissons, of 300 Bishops.
- Most Holy and Blessed Patriarch—Ibid., t. vii. Council.
- Most Blessed Lord—St. Augustine, Ep. 95.
- Universal Patriarch—St. Leo, P., Ep. 62.
- Chief of the Church in the World—Innoc. ad P. P. Co. R. Milevit.
- The Bishop elevated to the Apostolic eminence—St. Cyprian, Ep. 3, 12.

Catholicism and Protestantism compared in their effects on the Civilization of Europe. By Rev. J. Balmev. London, 1845.

- Father of Fathers—Council of Chalcedon, Sess. iii.
- Sovereign Pontiff of Bishops—Id., in præf.
- Sovereign Priest—Council of Chalcedon, Sess. xvi.
- Prince of Priests—Stephen, Bishop of Carthage.
- Prefect of the House of God and Guardian of the Lord's Vineyard—Council of Carthage, Ep. to Damasus.
- Vicar of Jesus Christ, Confirmer of the Faith of Christians—St. Jerome, præf. in Evang. ad Damasum.
- High Priest—Valentinian, and all antiquity with him.
- The Sovereign Pontiff—Council of Chalcedon, in Epist. ad Theodos. imper.
- The Prince of Bishops—Ibid.
- The Heir of the Apostles—St. Bern., lib. de Consid.
- Abraham by Patriarchate—St. Ambrose, in 1 Tim. iii.
- Melchisedech by ordination—Council of Chalcedon, Epist. ad Leonem.
- Moses by authority—St. Bernard, Spist 190.
- Samuel by jurisdiction—Id. ib., et in lib. de Consider.
- Peter by power—Ibid.
- Christ by unction—Ibid.
- The Shepherd of the Fold of Jesus Christ—Id. lib. ii. de Consider.
- Key-Bearer of the House of God—Id. ibid. c. viii.
- The Shepherd of all Shepherds—Ibid.
- The Pontiff called to the plenitude of power—Ibid.
- St. Peter was the Mouth of Jesus Christ—St. Chrysost. Hom. ii., in Div. Serm.
- The mouth and Head of the Apostleship—Orig., Hom. lv. in Matth.
- The Cathedra and Principal Church—St. Cyprian, Ep. lv. ad Cornel.
- The Source of Sacerdotal Unity—Ibid., Epist. iii. 2.
- The Bond of Unity—Ibid. ibid. iv. 2.
- The Church where resides the chief power (*potentior principalitas*)—Id. ibid. iii. 8.
- The Church, the Root and Mother of all the others—St. Anacleto. Papa, Epist. ad omnes Episc. et. Fideles.
- The See on which our Lord has built the Universal Church—St. Damasus, Epist. ad Univ. Episcop.
- The Cardinal Point and Head of all the Churches—St. Marcellinus, R. Epist. ad Episc. Antioch.
- The Refuge of Bishops—Conc. Alex., Epist. ad Felic. P.
- The Supreme Apostolic See—St. Athanasius.
- The Presiding Church—Emperor Justin., in lib. viii., Cod. de Sum. Trinit.
- The Supreme See which cannot be judged by any other—St. Leo, in Nat. SS. Apost.
- The Church set over and preferred to all the others—Victor d'Utique, in lib. de Perfect.
- The first of all the Sees—St. Prosper, in lib. de Infragrat.
- The Apostolic Fountain—St. Ignatius, Epist. ad Rom. in Subscript.
- The most secure Citadel of all Catholic Communities—Council of Rome under St. Gelasius.

It is a beautiful observation of Bossuet, that it would seem, that, by a particular providence on the part of God, it happened to the chief sects of Protestants, that in their confessions of faith, in their Liturgies and books of Common Prayer, various isolated vestiges and, as it were, disjointed particles of Catholic truth were retained, in order that the descendants of the first reformers should, when reflection might take place of passion and prejudice, be reminded, by means of them, of the rock of Faith from which these fragments had been once violently sundered, and thus induced to long for a return to that integrity of religion, in which these isolated fractions of Orthodox doctrine, would by recovering their former natural position, exhibit the harmony and admirable proportions of the whole edifice of the true Church.

Besides the indication just noticed of the silent but strong interposition of Divine Providence, in the concerns of religion, we may also remark, that further similar illustrations of the exercise of the same Almighty attribute may be observed, in the brilliant testimonies to certain Catholic doctrines, which are often furnished by the most gifted adversaries of Catholicity. This is a triumph of which the Catholic may well be proud, and upon which, it is hard for him to reflect, without being reminded of that memorable occurrence, which the Holy Scriptures describe, when they represent the Prophet who had been sent for by the King of Moab to curse the Israelites, pouring forth upon them instead of a malediction, a glorious eulogy and blessing: "How beautiful are thy tabernacles, O Jacob, and thy tents, O Israel! &c. &c."

"I have said, remarks Bilmez that the most distinguished Protestants have felt the void which is found in all sects separated from the Catholic Church. I am about to give proofs of this assertion, which perhaps some persons may consider hazardous. Luther, writing to Zwinglius, said, "If the world lasts for a long time, it will be again necessary, on account of the different interpretations which are now given to the Scriptures, to receive the decrees of Councils, and take refuge in them, in order to preserve the unity of the faith.— Si diutius steterit mundus, iterum erit necessarium, propter diversas Scripturarum interpretationes quæ nunc sunt, ad conservandam fidei unitatem, ut conciliorum decreta recipiamus, atque ad ea confugiamus."

Melancthon, deploring the fatal results of the want of spiritual jurisdiction, said, "There will result from it a liberty useless to the world;" and in another place he utters these remarkable words: "There are required in

the Church inspectors, to maintain order, to observe attentively those who are called to the Ecclesiastical ministry, to watch over the doctrine of Priests, and pronounce Ecclesiastical judgments; so that if bishops did not exist, it would be necessary to create them. The monarchy of the Pope would be of great utility to preserve among such various nations uniformity of doctrine."

Let us hear Calvin: "God has placed the seat of his worship in the centre of the earth, and has placed there only one Pontiff, whom all may regard, the better to preserve unity.— Cultus sui sedem in medio terræ collocavit, illi unum Antistitem præferit, quem omnes respicerent, quo melius in unitate continerentur." (Calvin, *Inst.* 6, § 11)

"I have also," says Boza, "been long and greatly tormented by the same thoughts which you describe to me. I see our people wander at the mercy of every wind of doctrine, and after having been raised up, fall sometimes on one side, and sometimes on the other. What they think of religion to-day you may know; what they will think of it to-morrow you cannot affirm. *On what point of religion are the Churches which have declared war against the Pope agreed? Examine all, from beginning to the end, you will hardly find one thing affirmed by the one, which the other does not directly cry out against as impiety.*— Exercuerunt me diu et multum illæ ipsæ quas describis cogitationes. Video nostros palantes omni doctrinæ vento, et in altum sublato, modo ad hanc, modo ad illam partem deferri. Horum, quæ sit hodie de religione sententia scire fortasse possis; sed quæ cras de eadem futura sit opinio, neque in certo affirmare queas. In quo tandem religionis capite congruunt inter se Ecclesiæ, quæ Romano Pontifici bellum indixerunt? A capite ad calcem si percurras omnia, nihil propemodum reperias ab uno affirmari, quod alter statim non impium esse clamet." (Tn. Boz. *Epist. ad Andreæm Dudit.*)

Grotius, one of the most learned of Protestants, also felt the weakness of the foundation on which the separated sects repose. Many people have believed that he died a Catholic. The Protestants accused him of having the intention of embracing the Roman faith; and the Catholics, who had relations with him at Paris, thought the same thing. It is said that the celebrated P. Petau, the friend of Grotius, at the news of his death, said mass for him; an anecdote the truth of which I do not guarantee. It is certain that Grotius, in his work entitled *De Antichristo*, does not think with other Protestants, that the Pope is Antichrist. It is certain that, in his work entitled *Votum pro Pace Ecclesiæ*,

he says, without circumlocution, "that without the supremacy of the Pope, it is impossible to put an end to disputes;" and he alleges the example of the Protestants: "as it happens," says he, "among the Protestants." It is certain that, in his posthumous work, *Rivestant Apologetici Discussio*, he openly lays down the fundamental principle of Catholicism, namely, that "the dogmas of faith should be decided by tradition and the authority of the Church, and not by the holy Scriptures only."

The conversion of the celebrated Protestant Papin, which made so much noise, is another proof of what we are endeavouring to shew. Papin reflected on the fundamental principle of Protestantism, and on the contradiction which exists between this principle and the intolerance of Protestants, who, relying only on private judgment, yet have recourse to authority for self-preservation. He reasoned as follows: "If the principle of authority, which they attempt to adopt, is innocent and legitimate, it condemns their origin, wherein they refused to submit to the authority of the Catholic Church; but if the principle of private judgment, which they embraced in the beginning, was right and just, this is enough to condemn the principle of authority invented by them for the purpose of avoiding its excesses; for this principle opens and smooths the way to the greatest disorders of impiety."

Puffendorf, who will certainly not be accused of coldness when attacking Catholicism, could not help paying his tribute also to the truth, when, in a confession for which all Catholics ought to thank him, he says, "The suppression of the authority of the Pope has sowed endless germs of discord in the world: as there is no longer any sovereign authority to terminate the disputes which arise on all sides, we have seen the Protestants split among themselves, and tear out their bowels with their own hands." (Puffendorf, *de Monarch Pont. Roman.*)

Leibnitz, that great man, who, according to the expression of Fontenelle, advanced all sciences, also acknowledged the weakness of Protestantism, and the organising power which belongs to the Catholic Church. We know that far from participating the anger of Protestants against the Pope, he regarded the religious supremacy of Rome with the most lively sympathy. He openly avows the superiority of the Catholic over the Protestant missions; the religious communities themselves, the object of so much aversion to so many people, were to him highly respectable. His anticipations with respect to the religious ideas of this great man have been more

and more confirmed by one of his posthumous works, published for the first time at Paris in 1819. *The exposition of the Doctrine of Leibnitz on Religion, followed by Thoughts extracted from the Writings of the same Author, by M. Emery formerly General Superior of St. Sulpice*, contains the posthumous work of Leibnitz, whereof the title, in the original manuscript, is, *Theological System*. The commencement of this work, remarkable for its seriousness and simplicity, is certainly worthy of the great soul of this distinguished thinker. It is this: "After having long and profoundly studied religious controversies, after having implored the Divine assistance, and laid aside, as far as it is possible for man, all spirit of party, I have considered myself as a neophyte come from the new world, and one who had not yet embraced an opinion; behold, therefore, the conclusions at which I have arrived, and what appeared to me, out of all that I have examined, worthy to be received by all unprejudiced men, as what is most conformable to the holy Scriptures and respectable antiquity; I will even say, to right reason and the most certain historical facts."

Leibnitz afterwards lays down the existence of God, the Incarnation, the Trinity and the other dogmas of Christianity; he adopts with candour and defends with much learning, the doctrine of the Catholic Church on tradition, the sacraments, the sacrifice of the Mass, the respect paid to relics and holy images, the Church hierarchy, and the supremacy of the Pope. He adds, "In all cases which do not admit the delay of the convocation of a general Council, or which do not deserve to be considered therein, it must be admitted that the first of the Bishops, or the Sovereign Pontiff, has the same power as the whole Church."

Amongst the Protestant testimonies which have been adduced, there are some so striking and so favorable to the Catholic doctrine on the Chair of Peter, as to cause the reader to pause and enquire, how evidence so apparently inconsistent with the sincere profession of an adverse creed to Catholicity could have been given by Protestants, of high respectability for learning and station in Society. This difficulty is certainly one, which would be likely to occur to a thinking person, even to one sincerely solicitous to attain the knowledge of religious truth. And yet it is such a one, as presents itself frequently in every stage of the history of mankind, whether sacred or profane. The superior splendor of the miracles wrought by Moses for the deliverance of the people of God, forced Pharaoh and his Magicians to confess

that the God of Moses excelled their gods, in power, and yet although they were compelled to render this testimony to the truth, they still clung obstinately to religious error, and died in their impenitence. The Jews who saw and conversed with Lazarus raised from the dead after he had been four days in the grave, instead of being led by this stupendous miracle to recognise Christ as the Messiah, on the contrary immediately took counsel to put Lazarus to a violent death, in order thus to extinguish this crowning proof of the Saviour's divine Mission. Yes, such is unhappily the strange admixture to be found in human nature, of truth and falsehood. Its innate love of truth and its clear perception of the evidence with which divine Providence encompasses it, in order to recommend it to man, will oftentimes extort from him concessions most honorable to religion, and at the same time most opposite to the dictates of the particular error or heresy, to which the individual who makes these admissions may belong. The same has happened to Voltaire, to Rousseau and to the whole School of the modern so-called Philosophers, who have employed their talents and influence in unceasing exertions for the overthrow of Christianity. In spite of the great general object, which they had in view, they have, nevertheless, so God has ordered it, left dispersed throughout their writings, many magnificent express testimonies in favor of Jesus Christ and his Gospel, which judging from reason, they ought in consistence with the grand end they sought after, have most carefully suppressed.

It would be easy to show, that in what appertains to practical morality, a similar phenomenon to that here adverted to, in what relates to speculative religious belief exists among men, and that in effect the actual conduct of many if not of most persons is in open contradiction to the principles they profess. But whilst human nature thus exhibits its frailty, its inconsistency and perversity in all that concerns the belief and practice of religion, God by his sweet but over-ruling Providence disposes even these infirmities of our race in such a way, as to cause them eventually to illustrate and confirm the very truths which they who indulged in them, would wish to overturn. Thus in this as in every other department of creation, there is no wisdom, there is no counsel against the Lord, for from the height of Heaven, the Almighty mocks at the artifices of his enemies, and, in his own good time, brings their best concerted devices to nought, so as to cover their authors with shame and confusion.

What wonder then, that in the conserva-

tion of the Catholic Church, the outstretched arm of God's power should be similarly displayed? What wonder, that as the Royal Psalmist predicted, the Almighty should clothe her enemies with confusion, whilst upon her, his sanctification flourishes?—that he should clothe her Priests with justice, and her Saints with exceeding great joy.—Ps. 131.

In the preceding extracts, we have collected together merely the familiar concise epithets, which the faithful, both pastors and people made use of at all times and in all places, when speaking of the chair of Peter. We shall, for the present close our illustrations, by laying before our readers, two more copious specimens of the language employed in the seventh and eleventh centuries of the Christian era, by two illustrious members of the priesthood, the one, St. Columbanus, an Irishman of princely birth, the other St. Bernard, the representative of one of the noblest houses of the ancient and exalted nobility of France.

Testimony of St. Columbanus who lived in the middle of the 7th century :

Columbanus passed his early years in Ireland, then went into France and became Abbot of the Monastery at Luxeu.

From Luxeu the Saint went to Bobio in Italy where he died Abbot of the Convent of that district.

“ * The evidence already adduced upon the sentiments which the Irish Clergy entertained, respecting the supremacy of St Peter's successor, may be further illustrated, by referring to the letter of St. Columbanus on the celebrated question of the three Chapters. The honourable appellations of “ Most illustrious Head of all the Churches of all Europe,” of “ most exalted Prelate,” and of “ Pastor of Pastors,” are those, which the Saint employs in the last mentioned epistle, to designate the Roman Pontiff. It is his glory, Columbanus declares, on this occasion, that he belongs to a Church which, though placed at the extremity of the earth, never admitted any error contrary to the doctrine of the Gospel, or of the Apostles. “ For,” says he, “ among the Irish, there is no Jew, no Heretic, no Schismatic; but the Catholic Faith, such as it was delivered, by the predecessors of your Holiness, continues unshaken among them. For, we are bound to the Chair of Peter: it is that Chair, which renders Rome, otherwise, indeed, great, eminent and illustrious with us. By the Apostles, Peter and Paul, you are become almost celes-

tial, and Rome is the Head of the universe and of all Churches."

St. Bernard flourished partly in the eleventh, and partly in the twelfth centuries. Among the numerous disciples whom this great saint trained to piety and learning there was one, whose eminent qualities exalted him to the Papacy under the name of Eugene the third. His former master, fearing that so great an elevation might endanger the piety and love of recollection for which his pupil had, whilst in the monastery been so much distinguished, addressed to Pope Eugenius six books on consideration or self reflection. In the second book on this subject, St. Bernard thus addresses the supreme Pontiff: "Come, let us enquire more diligently who you now are and what office, you, for the time being, sustain in the Church of God? Who then are you? A great Priest, a Sovereign Pontiff: you are the Prince of Bishops. The Heir of the Apostles, in Primacy, Abel; in Patriarchate, Abraham; in Order, Melchisedech; in Dignity, Aaron; in Authority, Moses; in Judgment, Samuel; in Power, Peter; in Unction, Christ.

"You are he to whom the keys were given; to whom the sheep were entrusted. There are, indeed, likewise, other gatekeepers of heaven, and shepherds of the flocks; but you have inherited both titles in a sense far different and more sublime. They have, each of them, their respective flocks severally assigned to them: all have been entrusted to you; one flock to one man. Nor are you shepherd of the sheep alone, but of the shepherds also; the one shepherd of all. Do you ask me how I prove this? From the word of the Lord. For to which I do not say of the bishops, but of the Apostles themselves, were the sheep committed so absolutely and unreservedly? 'If thou lovest Me, Peter, feed My sheep.' What sheep? The people of this or that district, city, or kingdom? 'My sheep,' He says, who does not manifestly see that He did not particularize any, but assigned them all to him? None are excepted where no distinction is made. The other disciples were perchance present, when entrusting all to one, He recommended unity to all, in one flock and one shepherd; according to that passage: 'My dove is one, My beautiful one, My perfect one.'"

Let us now suppose, that by the Divine permission, all the Fathers of the several Councils referred to, in this article, as well as all the other witnesses we have adduced in support of the primacy of St. Peter's Chair, were again to appear on earth, in the

several countries to which they formerly belonged, and to proclaim aloud, with a voice, which, like that of the Archangel on the day of judgment, would be heard simultaneously in every quarter of the world, the same testimonies which we have just laid before our readers, what man calling himself a Christian could refuse to confess a truth, thus solemnly attested by the Pastors and representatives of the Church of every age and country up to the unfortunate epoch of Luther and Calvin. The miracle, which would attend upon such an event as we have here supposed, would doubtless make a deep impression on the senses of all, who might witness its accomplishment, but it would not add one iota of weight to the intrinsic authority of the evidence, which, by occasion of it, would be merely rehearsed, exactly as it was first uttered by the speakers, in their respective ages and countries.

CORRESPONDENCE BETWEEN THE PROTESTANT BISHOP OF NORWICH AND THE REV. DR. NEWMAN.

We publish to-day the Correspondence above designated. It was, as our readers will gather from Dr. Newman's first letter, occasioned by the Bishop's alleging without any sufficient reason, in our opinion, that Dr. Newman, in one of his late celebrated Lectures at Birmingham, represented the miracles recorded in Church History, as invested with a certainty of the same high order and character, as belongs to those, which are recorded in the Holy Scriptures. This on the Bishop's part was a mistake, into which an educated personage, as his Lordship undoubtedly is, should not have fallen. For every Scholar knows that in the investigation of truth, regard is always had both to the particular order to which the question belongs, which is to be investigated, and also to the motive on which its credibility is made to depend. If the matter of which there is question be known to us, through the medium of a recognised Divine revelation, such as the Holy Scripture is admitted to be by Christians, then our belief of it rests on the veracity of God, who is essentially truth itself, and who neither can deceive nor be deceived. And when the knowledge of a revealed truth is imparted to us by a divinely constituted medium, such as Catholics recognise in the Church, then both on the part of the doctrine revealed and on the part of the Church, which proposes it to her children,

every thing requisite is present, to entitle it to be received by them as a matter of divine faith.

But besides the truths, which as, being invested with the conditions just now recited, are to be received as of divine faith, there are contained in the history of the Catholic church, many others, which though not of divine faith, are, nevertheless recommended to our belief by a cloud of testimony, which cannot be discredited by any prudent impartial person. In the investigation of these truths, the Chief Pastors of the Church make use of such means, as are usually employed by civil tribunals of the highest authority, for the purpose of ascertaining the truth in cases of great importance to the welfare of Society.

When the question to be enquired into, is one of fact, as is ordinarily the case, the Ecclesiastical tribunals pronounce upon its truth, falsehood, or uncertainty, according to the conclusive, or dubious character of the evidence laid before them. just in the same way, as civil tribunals would. Now, as no reasonable person could hesitate to admit as certain a fact, the truth of which was proved to the satisfaction of an impartial civil tribunal, by several unsuspected competent respectable witnesses, devoid of any personal interest in the question at issue, and wholly unconnected with each other, so, likewise, neither could any Catholic rationally refuse to recognise as certainly true, an event however extraordinary or miraculous, the occurrence of which was fully established by numerous qualified witnesses before a duly authorised and recognised Ecclesiastical tribunal. And yet no educated Catholic would call the assent given by him, to the truth of the extraordinary fact thus established, an exercise of divine faith, or would place that fact in the same category, in what relates to his belief of it, with those contained in the Holy Scriptures. In effect, his assurance of its truth might be termed a species of Ecclesiastical belief, just as the assurance which men have of the truth of facts proved before the civil tribunals, might be called their civil or social belief upon them.

The Bishop of Norwich expresses his fears, that the language employed by Dr. Newman in expressing his belief of the certainty of miracles performed after the Apostolic times, may lead persons to doubt even of the Miracles recorded in Scripture. The Bishop ought to have learned from the case of Dr. Conyers Middleton, that a conclusion the very opposite is that to which experience would have conducted him. Middleton in his day essayed to disprove the truth of all

those miracles, which Catholics allege to have occurred since the Apostolic age, and which are not recorded in Holy Writ. But no sooner had Dr. Middleton's discourse concerning the miraculous powers, which are supposed to have subsisted in the Christian Church from the earliest ages been published, than it was assailed on all sides, by his own brethren among the Protestant Anglican Clergy, as a production subversive of Christianity. And such undoubtedly was its open, and perhaps, not unperceptible tendency. We repeat, that the subversion of Christianity was, perhaps, the real object of the author, although apparently his design was, by overthrowing the credibility of all miracles recorded in Church history and not in Scripture, to set aside and extinguish the pretensions of Catholics in favor of their creed, from the alleged continuation of miracles in their Church. The grounds, on which the imputation here made rests, are, not only the accusations preferred against Doctor Middleton, by those of his contemporary brother Clergymen, who undertook to answer his "discourse on miracles," but also those alleged, by the Anglican Bishop Pearce, who seventeen years, previously to the publication of the discourse on miracles, designated Middleton's remarks on Dr. Waterland's vindication of Scripture, as the work of an Infidel in disguise. Thus then, according to those distinguished authorities, the very argumentation used by one of their own Rev. Brethren, to cast discredit on the miracles recorded in the annals of the Christian Church, would, if applied to the Gospel miracles, lead to the subversion of Christianity, and would justly subject the person who would resort to such reasoning, to the imputation of being an Infidel in disguise.

We shall close our remarks for the present, by subjoining an extract from the "*Deism Self-Refuted*" of the celebrated DeBergier on Miracles, in answer to Rousseau's objections against such supernatural occurrences :

Deism self-Refuted, being an answer to Rousseau, by M. Bergier, on miracles.

"The difficulty that remains, is to know, if the proofs, which suffice to ascertain a natural fact, are not equally sufficient to render a Miracle credible? Who is there that dares to tell me, how many eye-witnesses are requisite to render a prodigy credible? I dare answer you, Sir, with the author of the *Dissertation on the Certitude of Facts*, that no more are required, than to attest any other sensible fact.

You undertake to prove the contrary. You suppose a man comes to the Archbishop of Paris, and declares to him, that he had seen with his own eyes the Deacon Paris risen from the dead : on which you make the Archbishop answer thus : I know that two or three witnesses, who are honest and sensible people, may attest the life or death of a man ; but I do not know how many are necessary to prove the resurrection of a Jansenist—from whence I infer, add you, that, according to every man of sense, the moral proofs, sufficient to ascertain facts in the order of moral possibilities, do not suffice to ascertain Facts of another order, and purely supernatural.*

You are in the wrong, Sir, to lend to the Archbishop of Paris your method of reasoning ; it is too defective and too false for him ever to adopt. In the first place, this is a fresh contradiction to the proof* you have given of the facts relative to Jesus Christ, in comparison of the truth of those relative to Socrates. Secondly, the contradictory proposition to yours hath been demonstrated in the above cited Dissertation, viz., "That the moral proofs, which suffice to ascertain facts in the order of moral possibilities, equally suffice to ascertain facts of a supernatural order." The whole of this demonstration would be too long : I shall therefore only take the substance of it. The example made use of is precisely the same with yours, that of a dead person raised to life. It is there demonstrated, that to prove this fact, it is sufficient to ascertain two other sensible facts ; viz., the preceding death of the person, and his subsequent actual life. On which, this question is put to you. "The same senses, that judged with a physical certitude of the death of a person ; are they not sufficient to judge with equal certitude of his actual life?" The senses have not changed their nature, and the life of a person is not more difficult to ascertain, than his death. Therefore the same number of persons, that was sufficient to prove his death before, is now sufficient to prove his life. A Resurrection is no more than a necessary consequence of these two facts. It is demonstrated by this plain way of reasoning : "This man was dead:" this is physically certain. "He is now alive." This is verified in the same manner: "Therefore he is risen from the dead:" a consequence, as certain as the premises.

Therefore the pretty answer you put in the Archbishop's mouth, and the conclusion you draw from thence, are equally false. But we

are not surprised at this ; 'tis usual with you to act in this manner.

You attack the certitude of Facts by examples. There is not an historical fact in the world better attested, than that of the Wampirs. It is confirmed by regular informations, certificates of Notaries, Surgeons, Vicars, and Magistrates. The juridical proofs are the most complete. But notwithstanding all this, who believes in Wampirs? And shall we be all damned for not believing any such thing?*

I deny in the first place, that these attestations were as authentic, or the juridical proofs as complete as you pretend ; since after several exact informations, the facts were not found sufficiently ascertained. But had they been so, what would they have proved? That there reigned in Hungary a malady of the brain caused by fear, with which several people were attacked. That such as were attacked with this disorder, thought they saw Ghosts, who sucked their blood. That the effect of this delirium was to bring on a decay by degrees, and of which, in reality, several died. These are the only Facts that result from the proofs taken. Whether there was any thing supernatural in this is another question, and properly belongs to Physics, or the knowledge of nature, and which is not to be decided by attestations. The example therefore of the Wampirs is a pitiful objection against the Miracles of Jesus Christ and those of his Apostles.

However well attested, add you, in the opinion of the incredulous Cicero, are many of the prodigies related by Livy. I cannot help regarding them as so many fables, and certainly I am not the only person who doth so. My own constant experience, as well as that of mankind in general is much more convincing, in this respect, than the testimony of a few individuals†

You suppose, Sir, without any grounds, that the prodigies, related by Livy, were sufficiently attested, and that Cicero judged them to be so. Both the one and the other are equally false. Cicero expressly calls them *forged tales, commentitius fabulis*. All these prodigies, so far from being related by eye-witnesses, or confirmed by monuments, as ancient as the facts themselves, rest upon nothing else, but an ; It is said. Even the greater part of them are nothing but very natural Phenomena, as the raining of stones, or of blood, monsters, &c. It is not therefore Experience in this case that decides against Testimonies, they are the Testimonies that are wanting in one case, and which prove

* Let. p. 102, & 104.

† Let. p. 101. † lb.

nothing supernatural in the other. Neither of these two objections can be applied to the Miracles, which prove Revelation."

THE VERY REV. DR. NEWMAN AND THE BISHOP OF NORWICH.

The following correspondence appears in the *Morning Chronicle* (London) of Tuesday:—

No. I.

DR. NEWMAN TO THE BISHOP OF NORWICH.

"Thurles, Ireland, October 2nd.

"My dear Lord—A slip of a Norwich paper has been sent me which purports to give a speech of the 'Bishop of the diocese,' delivered in St. Andrew's Hall, at a meeting of the British and Foreign Bible Society. Though the name of the diocese is not stated, I cannot be mistaken, under these circumstances, in ascribing the speech to your Lordship. Yet I know not how to credit that certain words contained in it, which evidently refer to me, should have been uttered by one who is so liberal, so fair, and temperate in his general judgments, as your Lordship.

"The words are these:—'My friends, I have heard—and I am sure all of you who have heard of it will share with me in the disgust as well as the surprise with which I have heard of it—that there is a publication circulated through this land, the stronghold of Bible Christianity—a publication issuing from that Church against which we are protesting, and which is, on the other hand, the stronghold of human authority—a publication issuing from one of the most learned of its members, a man who, by his zeal as a convert, and by his position and acceptance with that Church, speaks to the authority of the Church itself, and represents its doctrine and feelings—a publication, as I have heard with dismay, read, admired, circulated, which maintains that the legendary stories of those puerile miracles, which I believe until now few Protestants thought that the Roman Catholics themselves believed—that these legends have a claim to belief equally with that word of God which relates the miracles of our God, as recorded in the Gospel, and that the authority of the one is as the authority of the other, the credibility of the one based on a foundation no less sure than the credibility of the other.'

"The statements here animadverted on are as contrary to the teaching of the Catholic Church as they can be repugnant to your own views of Christian truth.

"Should I be right in supposing that you did not really impute them to me, I beg to apologise to you for putting you to the trouble of disavowing the newspaper account. But if, contrary to my expectation you acknowledge them to be yours, I take the liberty of begging your Lordship to refer me to the place in any work of mine in which they are contained.

"You will not, I am sure, be surprised, if, at a moment like the present, when so many misrepresentations are made of Catholicism and its defenders, I should propose, as I do, to give the same publicity to any answer you shall favour me with, as has been given to the speech, the

report of which has occasioned my question.—I am, my dear Lord, yours very faithfully,

"JOHN H. NEWMAN."

No. 2.

THE BISHOP OF NORWICH TO DR. NEWMAN.

"London, October 8th.

"My dear Newman—As I have already replied to an inquiry, the same as that which you make, in a letter to the Rev. W. Cobb, Roman Catholic Priest in Norwich, I enclose a copy of that letter.

"If I have misrepresented you, you will, I hope, believe me when I say that it has been from misunderstanding you. Permit me to add, that what has misled me, you may be sure, to mislead others. I shall rejoice, therefore, at any public statement from you which may disabuse your readers of false impressions. When you are found to be maintaining (as you appear to do) that the miracles of the Apostolic age were only the beginning of a like miraculous development to be manifested and accredited through succeeding times, and professing your belief in the facts of this further miraculous development in terms as solemn as the

it is very difficult to avoid the impression that Scriptural narratives are to be regarded as the beginning only of a series of the like histories, partaking of their credibility and authority, although the one may be called Scripture and the other legend.

"Time and circumstances have so long divided us, that I ought to apologise for the familiar mode in which I have addressed you; but your handwriting has brought back on my mind other days, and some dear friends, who were then friends and associates of both of us, and I would still desire you to believe me, very truly yours.

"S. NORWICH."

No. 3 (enclosed in No. 2)

THE BISHOP OF NORWICH TO MR. COBB.

"Athenaeum, London, Oct. 6th.

"Reverend Sir—My absence from home when your letter was delivered, and my not having Dr. Newman's publications by me when I received it here, have caused a delay in my making reply to your inquiry. The work to which I allude, when I stated, in St. Andrew's Hall, that he asserted for certain legendary accounts of miracles the same credibility which is claimed for the Scriptural narratives and statements of miracles, is his 'Lectures on Catholicism in England,' more particularly lecture vii., p. 298. In this passage, after discriminating between some legends and others, as we discriminate between genuine Scripture and that which is either spurious or doubtful, he professes his faith in those the authority of which he pronounces to be unquestionable in terms such as these:—

"I think it impossible to withhold the evidence which is brought for the Equifaction of the blood of Saint Januarius at Naples, and for the motion of the eyes of pictures of the Madonna in the Roman States.....I firmly believe that Saints in their life times have before now raised the dead to life, crossed the sea without

vessels, multiplied grain and bread, cured incurable diseases, and stopped the operation of the laws of the universe in a multitude of ways. Many men, when they hear an educated man so speak, will at once impute the avowal to insanity, or to an idiosyncrasy, or to imbecility of mind, or to decrepitude of powers, or to fanaticism, or to hypocrisy. They have a right to say so if they will; and we have a right to ask them why they do not say it of those who bow down before the mystery of Mysteries, the Divine Incarnation.'

"He pursues the same view in his volume of 'Discourses for Mixed Congregations,' setting aside, as a thing of nought, the essential difference between the claim which Scripture has on our belief in miracles related there, and that of human legends for the like statements, and recognising no difference but that of the marvellousness of the things related in the one or in the other.

"They (speaking of Protestants) have not in them the principle of Faith, and, I repeat it, it is nothing to the purpose to urge that at least they firmly believe Scripture to be the word of God. In truth, it is much to be feared that their acceptance of Scripture itself is nothing better than a prejudice or inveterate feeling impressed on them when they were children. A proof of this is this—that while they profess to be so shocked at Catholic miracles, and are not slow to call them 'lying wonders,' they have no difficulty at all about Scripture narratives, which are quite as difficult to the reason as any miracles recorded in the history of the Saints. I have heard, on the contrary, of Catholics who have been startled at first reading in Scripture the narrative of the ark in the deluge, of the Tower of Babel, of Balaam and Balak, of the Israelites' flight from Egypt and entrance into the promised land, and of Esau's and of Saul's rejection, which the bulk of Protestants receive without any effort of mind.'—(Page 217.)

"In his speech at the Birmingham meeting he propounded the same view in reference to God's revelation through nature, as he has, in the preceding passages, in reference to God's written word. He said, on that occasion, if his words are rightly reported, 'We have no higher proof of the doctrines of natural religion—such as the being of a God, a rule of right and wrong, and the like—than we have of the Romish system,' including, I must presume, all those legendary statements which he so strongly represents as part of that system.

"It would be very satisfactory to me to have any authoritative disclaimer of these publications as exponents of your Church's views; for they alarm me, from their tendency to bring into discredit that Faith which, notwithstanding the serious differences that unhappily divide us, we still, God be thanked, hold in common, and cherish in common.

"I ought to add that, in giving those last words which you have quoted from the newspaper, the reporters must have heard me imperfectly, or have misapprehended me. I did not say that Dr. Newman asserted for the miracles related in the Romish legends a credibility based upon the foundation of Divine revelation, no

less than those of Scripture. What I said was, that he claimed for the miracles related in the legends, the authorship of which was human, the same amount of credibility as for the miracles and Divine Revelations recorded in Scripture, the authorship of which was Divine; thus leading his readers either to raise the authority of the legends to that of Scripture, or to bring down the authority of Scripture to that of the legends, the latter of which appeared to me to be the more likely result.—I am, Rev. Sir, your faithful servant,

"S. NORWICH."

No. 4.

DR. NEWMAN TO THE BISHOP OF NORWICH,

"Oratory, Birmingham; Oct. 11th.

"My dear Lord—I thank you for the kind tone of your letter, which it was very pleasant to me to find so like that of former times, and for the copy you enclose of your answer to Mr. Cobb.

"Your Lordship's words, as reported in the Norwich paper, were to the effect that I believed the Ecclesiastical miracles to have 'a claim to belief equally with that Word of God which relates the miracles of our God, as recorded in the Gospels;' that I made 'the authority of the one as the authority of the other,' and 'the credibility of the one as based on a foundation no less sure than the credibility of the other.'

"You explain this in a letter to Mr. Cobb thus:—'I did not say that Dr. Newman asserted for the miracles related in the Romish legends a credibility based upon the foundation of Divine revelation, no less than those of Scripture. What I said was, that he claimed for the miracles related in the legends, the authorship of which was human, the same amount of credibility as for the miracles and Divine revelations recorded in Scripture, the authorship of which was Divine.'

"Will you allow me to ask you the meaning of your word 'credibility'? for it seems to me a fallacy is involved in it. Archbishop Whately says that controversies are often verbal; I cannot help being quite sure that your Lordship's difficulty is of this nature.

"When you speak of a miracle being credible you must mean one of two things: either that it is 'antedecedently probable,' or *verisimile*—or that it is 'furnished with sufficient evidence,' or 'provable.' In which of these senses do you use the word? If you describe me as saying that the Ecclesiastical miracles come to us on the same evidence as those of Scripture, you attribute to me what I have never dreamed of asserting; if you understand me to say that the Ecclesiastical miracles are on the same level of antecedent probability with those of Scripture, you do justice to my meaning, but I do not conceive it is one to raise 'disgust.'

"I am not inventing a distinction for the occasion; it is found in Archbishop Whately's works; and I have pursued it at great length in my 'University Sermons,' and in my 'Essay on Miracles,' published in 1843, which has never been answered as far as I know, and a copy of which I shall beg to present to your Lordship.

"First, let us suppose you to mean by 'cred'

ble,' antecedently probable, or likely (*verisimile*), and you will then accuse me of saying that the Ecclesiastical miracles are as likely as those of Scripture. What is there extreme or disgusting in such a statement, whether you agree with it or not? I certainly do think that the Ecclesiastical miracles are as credible (in this sense) as the Scripture miracles—nay, more so, because they come after Scripture, and Scripture breaks (as it were) the ice. The miracles of Scripture begin a new law; they innovate on an established order. There is less to surprise in a second miracle than in a first. I do not see how it can be denied that Ecclesiastical miracles, as coming after Scripture miracles, have not to bear the brunt of that antecedent improbability which attaches, as Hume objects, to the idea of a violation of nature. Ecclesiastical miracles are probable, because Scripture miracles are true. This is all I have said, or implied, in the two passages you have quoted from me, as is evident from both text and context.

"As to the former of the two, I there say, that if Protestants are surprised at my having no difficulty in believing Ecclesiastical miracles, I have a right to ask them why they have no difficulty in believing the Incarnation. Protestants find a difficulty in even listening to evidence adduced for Ecclesiastical miracles. I have none. Why? Because the admitted fact of the Scripture miracles has taken away whatever *prima facie* unlikelihood attaches to them as a violation of the laws of nature. My whole lecture is on the one idea of 'Assumed Principles,' or antecedent judgments or theories; it has nothing to do with proof or evidence. And so of the second passage. I have but said that Protestants have no difficulty at all about Scripture miracles, which are quite as difficult to reason as any miracle recorded in the history of the Saints.' Now, I really cannot conceive a thoughtful person denying that the history of the ark at the deluge is as difficult to reason as a Saint floating on his cloak. As to the third passage you quote as mine, about 'revelation through nature,' and the 'Romish system,' and the 'legendary statements,' I know nothing about it. I cannot even guess of what words of mine it is the distortion. Tell me the when and where, and I will try to make out what I really said. If it professes to come from my recent lectures, all I can say is, that what I spoke I read from a printed copy, and what I printed I published, and what is not in the printed volume I did not say.

"But now for the second sense of the word 'credible.' Do you understand me to say that the Ecclesiastical miracles come to us on as good proof or grounds as those of Scripture? If so, I answer distinctly, I have said no such thing anywhere. The Scripture miracles are credible, i.e., proveable, on a ground peculiar to themselves, on the authority of God's word. Observe my expressions; I think it 'impossible to withstand the evidence which is brought for the liquefaction of the blood of St. Januarius.' Should I thus speak of the resurrection of Lazarus? should I say, 'I think it impossible to withstand the evidence for his resurrection?' I cannot tell how Protestants would speak, but a Catholic

would say, 'I believe it with a certainty beyond all other certainty, for God has spoken.' Moreover, I believe with a like certainty every one of the Scripture miracles, not only that Apostles and Prophets 'in their life time have before now raised the dead to life, &c., but that Elias did this, and St. Peter did that, and just as related, and so all through the whole catalogue of their miracles. On the other hand, Ecclesiastical miracles may be believed, one more than another, and more or less by different person. This I have expressed in words which occur in the passage from which you quote, for, after saying of one, 'I think it impossible to withstand the evidence for' it, I say another extraordinary fact no more than, 'I see no reason to doubt' it; and of a third, still less, 'I do not see why it may not' be; whereas, whatever God has said is to be believed absolutely and by all. This applies to the account of the ark; I believe it, though more difficult to the reason, with a firmness quite different from that with which I believe the account of a Saint's crossing the sea on his cloak, though less difficult to the reason; for the one comes to me on the word of God, the other on the word of man.

"The whole of what I have said in my recent lecture comes to this: that Protestants are most inconsistent and one sided in refusing to go into the evidence for Ecclesiastical miracles, which, on the first blush of the matter, are not stranger than those miracles of scripture which they happily profess to admit. How is this the same thing as saying that when the grounds for believing those Ecclesiastical miracles are entered on, God's word through His Church, on which the Catholic rests the miracles of the law and the Gospel, is not a firmer evidence than man's word, on which rest the miracles of Ecclesiastical history?

"So very clear is this distinction between verisimilitude and evidence, and so very clear (as I consider) is my own line of argument founded on it, that I should really for my own satisfaction, like your Lordship's assurance, that you had carefully read, not merely dipped into, my lecture, before you delivered your speech. Certain it is, that most people, though they are not the fit parallels of a person of your dispassionate and candid mind, judge of my meaning by bits of sentences, mine or not mine, inserted in letters in the newspapers.

"Under these circumstances, I entertain the most lively confidence that your Lordship will find yourself able to reconsider the word 'disgust,' as unsuitable to be applied to statements which, if you do not approve, at least you cannot very readily refute.—I am, my dear Lord, with very kind feelings personally to your Lordship, very truly yours,

"JOHN H. NEWMAN, Cong. Orat."

No. 5."

THE BISHOP OF NORWICH TO DR. NEWMAN.

"Norwich, October 17th.

"My dear Newman—One of the secretaries of the Bible Society has asked my permission to reprint what I said as chairman of the meeting

at Norwich. I will most readily avail myself of this reprint to withdraw the expression 'disgust,' as it appears to be offensive. I will also, as is due to you, have a note appended, referring to the passages in your writings, to which my observations were more particularly directed, and stating that you disavow the construction which I put on them.

"At the same time I am unable still to come to any other conclusion than that of the dangerous tendency which I have represented them to have. If you maintain, as you distinctly do, not only the antecedent probability (credibility in that sense) of the legendary miracles, but your firm belief in certain of them, specifically stated, as facts proved, and if you further contend that these miracles are only a continuation of those recorded in Scripture, the impression appears to me inevitable, that the legendary channel through which God must have appointed them to be attested and preserved has a purpose and authority the same with Scripture. What I should fear is, not indeed that the generality of your readers will exalt legends into Scripture, but that, seeing for discrediting the legends, they will look on all narratives of miracles, Scriptural and legendary, as alike doubtful, and more than doubtful. In short, your view, as I see it, tends to a scepticism and infidelity of which I fully acquit you.

"The report of your speech at Birmingham, I read in the *Times*, but the quotation which I sent to Mr. Cobb I took from a letter in the *Spectator* of September 27th, the writer's quotation, according with my impression of your speech as reported, containing words to that effect.

"The kind present which you propose for my will, I assure you, be valued, if for no more, as a token that we are still friends, notwithstanding a wide severance in matters of Faith, and that we may still believe all things, and hope all things for one another.—My dear Newman, yours truly,

"S. NORWICH."

No. 6.

DR. NEWMAN TO THE BISHOP OF NORWICH.

"Oratory, Birmingham, October 19 h.

"My dear Lord—I thank your Lordship with all my heart for your very kind and friendly letter just received, and for your most frank and candid compliance with the request which I felt it my duty to make to you.

"It is a great satisfaction to me to have been able to remove a misapprehension of my meaning from your mind. There still remains, I confess, what is no misapprehension, though I grieve it should be a cause of uneasiness to you—my avowal that the miraculous gift has never left the Church since the time of the Apostles, though displaying itself under different circumstances, and that certain reputed miracles are real instances of its exhibition. The former of these two points I hold in common with all Catholics; the latter on my own private judgment, which I impose on no one.

"If I keep to my intention of making our correspondence public, it is, I assure you, not

only as wishing to clear myself of the imputation which has in various quarters been cast upon my lecture, but also, in no slight measure, because I am able to present to the world the specimen of a anti-Catholic disputant, as fair and honourable in his treatment of an opponent, and as mindful of old recollections, as he is firm and distinct in the enunciation of his own theological view.

"That the Eternal Mercy may ever watch over you and guide you, and fill you with all knowledge and all peace, is, my dear Lord, the sincere prayer of yours most truly and faithfully,

"JOHN H. NEWMAN."

[*Tablet* Oct. 25.]

MAJOR FITZSIMON'S LETTER TO
HIS GRACE, THE MOST REV. DR.
CAREW, V. A. W. B.

MY DEAR LORD ARCHBISHOP,—Wishing you, your good Priests and Nuns all happiness of the season, Mrs. FitzSimon and myself have the pleasure to send you a draft for Rupees one hundred to assist in purchasing Intally: with united kind regards, believe me,

My Dear Lord,

Your sincerely,

H. FITZSIMON.

Peshawar,
Dec. 26, 1851.

CONVERSIONS TO THE CATHOLIC FAITH.

A Captain of the Bengal Native Infantry, an English gentleman, and hitherto a member of the Anglican Protestant Church has recently been received into the Catholic communion and confirmed by Bishop Cuth of Agra.

A young Lady, an East Indian of respectable Family, herself highly educated, and hitherto a Protestant of the English Sect also, has been received into the Catholic Church by Rev. Mr. Mascarenhas, Vicar of the Church of the Sacred Heart, at Dhurumtolah.

It is stated in a communication received by the late Mail, that the Rev. Doctor Dods-worth, both whose Curates were recently converted to Catholicity, has himself embraced the Catholic Faith and resigned his living in London.

The Rev. John Redmell, of Trinity College, Cambridge, was received into the Church at Rome on the 23th of last month. He is well

known to the leading members of the Camden Society as the writer of some very valuable papers in the "Ecclesiologist." Mr. John Jones was received into the Catholic Church on Sunday, the 11th inst., at Chester, by the Rev. Edward Carbery.—*Glasgow Free Press*.

The *Journals of Munheim* state that Baron Turckheim, formerly a member of the Biedem ministry, and M. Biersch, ex editor of the *Comidier du Bas Rhin*, in which he used to abuse the Catholics, have abjured Protestantism, and were lately received into the bosom of the holy Catholic Church.—*Nation*, Sept. 20.

Mackenzie, of St. Andrew's Wells-street, the Rev. H. James, and the Rev. — Vale (Mr. Harper's successor at Buckingham Palace Chapel) have also submitted to the Catholic Church.—*Standard*, Oct. 11.

Selections.

MISSIONS OF EASTERN BENGAL.

FOREIGN MISSIONS.—One of those sacrifices, only to be found in the Catholic Church, took place on the 10th instant, at the Loretto Convent, Navan, in the departure of two of the Religious Sisters for the Indian Mission, at Dacca, where the want of members endangered the continuance of the Convent. Those exemplary ladies left under the protection of the Rev. Mr. McGirr, and sailed for their remote destination on Thursday last week.—*Tablet*, Nov. 15.

THE SISTERS OF THE GOOD SHEPHERD AT GRAND-CAIRO.

The Sisters of the Good shepherd have, some years ago, established themselves at Cairo: enclosed in a very uncomfortable house and without any garden, they had, nevertheless, organized three classes; and the third also gratuitous for day scholars. Amongst Orphans, there are Mahometans, idolatrous negroes; Greek, Armenian and Coptic schismatics; all the Schismatics have turned Catholics; several amongst their parents have also been admitted within the pale of the church. In the class of day scholars there are girls of every religion; the sisters teach them needle work, reading and Christian doctrine in French, in Italian; and in Arabic. So many exertions combined with the privation of air and exercise, under a scorching climate, have crushed the poor sisters. Typhus, ophthalmia, have invaded their house: two of them have fallen victims to these di-

seases, whilst three others have been swept away by cholera. The parents of the paying girls recalled then their children from a house which was a prey to so many diseases; and the existence of the work was thereby endangered. But the sisters have not been disheartened; they have applied to their convent of ANGERS, to fill up the places emptied by death; and the Vicar Apostolic Dr. Perpetu Guasio has given them the help of all his zeal in procuring for them a more comfortable abode; his hopes are at last about to be realized, and the prospect of the good those good sisters are likely to execute makes full amends for all they have suffered. *Observatore Romano*.—*Univers*, 1st Sept.

BAPTISM OF TWO YOUNG NEGROES.

Two young negro girls educated in the convent of the Visitation at Bourg, have been recently baptized. These girls had been sent to Europe by a Catholic Priest who has devoted his life to the redeeming of slaves whom he not only restores to liberty but also causes to be trained up after a Christian manner. They had been redeemed at Alexandria; one of them, taken away from her mother and carried on a camel's back—had been brought to the just named city: the other, first sold for a bit of bread, owed to Providence that her second buyer was a Catholic Priest.—*Univers*.

MEETING OF THE BISHOPS.—A meeting of the Bishops takes place in London this week at the Archbishop of Westminster's residence in Golden-square, on which occasion, for the first time, will thirteen English Bishops assemble together.

B. C. ORPHANAGE, FREE SCHOOLS, AND WIDOWS' ASYLUM.

For December, 1851.

H. M., at Burdwan, through Mrs. M. Gasper,	20	0
Quarter-Master Carney, H. M.'s 18th Royal Irish,	10	0
Mrs. H. C. Lackersteen,	Rs	5 0
Miss Lackersteen,		5 0
Miss D'Rozario,		6 0
Mr. P. S. D'Rozario,		32 0
Messrs. Thos. D'Souza, and Co.,		8 0
Mrs. L. D'Souza,		2 0
Mr. N. O'Brien, " "		2 0
Mrs. J. Mendes, " "		2 0
Mr. T. Sinaes, " "		1 0
Mr. J. H. Rostan, " "		1 0
Mr. M. Castello, for Nov. and Dec.		2 0
Mr. R. J. Carbery, for Dec.,		4 0
Mrs. R. J. Carbery, " "		2 0

THROUGH MR. N. O'BRIEN.

M. Atkins,	Rs. 3 0
A. B. O.,	1 0
E. W. Wingrove,	5 0
A. P.,	5 0
J. S. O.,	3
E. B. R.,	5
J. N. Coles,	4
W. Cunningham,	4
A. D. & Co.,	10
W. S.,	4
R. Y. M.,	4
A. B. K.,	
C. W. M.,	
J. H. C.,	
A Friend,	
A Friend,	
A Friend,	
J. G.,	
W. B.,	
A Friend,	
A. Balfour,	5

the solemn celebration of Divine Service; it is proposed to purchase a Seraphim for the Serampore Church, and to effect this, the contributions of the Community are respectfully solicited.

Archbishop Carew,	Rs. 50 0
Rev. P. P. Formosa,	5
J. A. Savedra,	5
Rev. A. Sardi,	3
N. J. Sutzee,	10
C. P. D'Cruze,	5
C. Ashe, jr.	2
R. Bird,	2
Saml. Gomes,	1
G. Surita,	1
N. Becher,	1
W. Berrill,	1
Thomas D'Cruze,	1
H. Crohan,	2
Dr. Sheridan,	10

BOW-BAZAR.

Collection made by Mr. Jas. Mylan, in aid of 'St. Xavier's Chapel,' for the Month of October last.

Mr. Jas. Rideout,	Rs. 5
" F. Pereira,	2
" J. Cornelius jr.,	2
" J. Baptist,	2
Messrs. Deefholts,	2
Mr. J. King,	1
" Chas. A. Pereira,	1
" J. F. Pinto,	1
" M. T. Lepies,	1
" J. Leal,	1
Mrs. C. R. Belletty,	1
" R. DeLallana,	1 0
" Hobson,	1 0
" Speede,	1 0
" M. B. Botellho,	1 0
" Rose Pyva,	0 8
Mr. E. Botellho,	0 8
" P. Gill,	0 8
" J. Brown,	0 8
Mrs. E. Martin,	0 4
" J. Francisco,	0 4
" Randolph,	10 0

Expenditure.

Paid Servants' wages and Contingencies,	Rs. 24 1f 0
Ditto for a pair of (three lights each) plated Candlesticks,	18 0 0
Ditto Do. a pair of porcelain Vases,	14 0 0

THE SERAMPORE CATHOLIC CHURCH.

In order to enable the Officiating Clergyman at Serampore, to provide occasionally for

COLLECTIONS ON BEHALF OF THE CATHOLIC MISSION AT GRAHAM'S TOWN.

CAPE OF GOOD HOPE.

INTELLIGENCE having been just received, that the Catholic Mission established lately at Graham's Town has been reduced to the greatest distress, by occasion of the Kaffir war, which rages in its vicinity, the Charity of the Faithful is appealed to, in order to procure means of support for the Bishop, Clergy and Nuns, of that district during the present calamity. Already, these Apostolic servants of God have endured many severe privations, and as the price of provisions is now exorbitant, and the Catholics of Graham's Town generally very poor, they will it is to be feared in a short time, if not assisted by their Brethren elsewhere, be destitute of the means to provide for themselves, even the necessities of life. Donations will be gratefully received by the Archbishop and his Clergy, by Mr. P. S. D'Rozario, No. 8 Tank Square, and by Mr. J. Spence, Spence's Hotel.

Total amount of Collections already inserted,	Rs. 1,800 8
Quarter Master Carney, thro' Rev. Mr. Tracy,	10 0
Lt. Hebbert, Artly. thro' His Grace, the Archbishop,	20 0

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 4.] CALCUTTA: SATURDAY, JANUARY 24, 1852. [VOL. XXII.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Jan. 24, 1852.

CATHOLICITY IN INDIA.

We lately gave insertion to a letter addressed by the Bishop Vicar Apostolic at Vizagapatam to the Archbishop Vicar Apostolic of Western Bengal, in which the pleasing intelligence was announced of the arrival at Vizagapatam of four Priests and Six Nuns, destined to serve respectively on the Mission and in the Schools of that Vicariate. We have been also informed, that one Priest and two Nuns of the Loretto Institute sailed on the 16th of last November from London for Calcutta, for the purpose of devoting themselves to the service of Religion and Education in the Mission of Eastern Bengal.

We may profit of this occasion to call the attention of our readers to the gratifying progress, which Catholicity and its Institutions have made in India during the last ten years. In the year 1838, at the period when the Archbishop Vicar Apostolic of Western Bengal arrived in Madras, there were throughout the whole of that then immense

Vicariate only three Priests. There are now in the very same territory three Bishops, viz., at Madras, Vizagapatam and Secunderabad, and thirty-four Priests. At the period above stated, no Seminary, Convent or Orphanage existed in the Madras Vicariate. There are now spread over the territory, which was then included in that Vicariate, 17 Schools for Native Males and Females, one Ecclesiastical and lay Seminary, two Convents and four Orphanages. In all these Institutions, about 2300 Children are being at present educated, and many of these are also clothed and supported in them. A third Convent is, we rejoice to add, about to be immediately established at Kamptee under the Sisters of St. Joseph. As the Catholic population at Kamptee is upwards of 2000, we have no doubt, that the Convent Schools when opened there will number two or three hundred Pupils.

Since the erection *de facto* of Eastern Bengal into a distinct Vicariate three or four years ago, two Convents with Female Schools and Orphanages attached to them have been established at Dacca and Chittagong. Previously to the date just alluded to, there existed in the territory included in that Vicariate only one Male Free School.

In Western Bengal, since the year 1842, a College for Ecclesiastical and lay students, two Convents of the Loretto Institute, and a Monastery of the Christian Brothers together with a Male and Female Orphanage, and an Asylum for poor Widows have been erected. According to the return of last December,

669 Children of both sexes are in course of education in the several Institutions just now named; of this number 160 are Orphans, who are wholly provided for as Boarders, in the Male and Female Orphanages; about 400 of the others receive an excellent education gratuitously. In the Asylum at Intally 8 or 10 Widows and other Paupers are sheltered, and more or less otherwise provided for, according to their respective necessities.

Within the last six or seven years the progress of Catholicity and Catholic Institutions in the Apostolic Vicariate of Agra has been most encouraging and consoling. The division of the very extensive territory, over which that Vicariate formerly extended itself, into two parts, for the purpose of erecting a second Vicariate at Patna, has been attended with much benefit to Religion. Already in the new Vicariate there besides the Convent at Darjeeling, a second similar Institution in progress of erection at Patna. To this Establishment an Orphanage and Free Schools are to be attached. The building is now nearly completed. It has been described to us as a beautiful, well laid out and extensive Fabric. Besides the Bishop, there are twelve Priests dispersed over the various Missions of this new Vicariate.

The Agra or more properly the Vicariate of Hindostan, besides its College and three Convents at Agra, Mussoorie and Simla has also at present an extensive Male and Female Orphanage, besides four Schools for Native Children of both sexes. The College and Convents have all come into existence within the last six or seven years. The number of Children under instruction in these several establishments is stated to be 360. We are confident, that this number will be nearly doubled before the close of the present year. There are besides the Bishop, sixteen Priests laboring on the Agra Vicariate.

Since the consecration of the present zealous and talented Bishop, Vicar Apostolic of Ava and Pegu, almost four years ago, a Convent and Female Orphanage together with an English Male School have been established at Moulmain. Fifteen Male and Female Schools are also engaged in various part of the Vicariate in the education of Natives of different Classes and Denominations. The gross total of the Pupils in all these Institutions is 389. The Bishop is assisted by twelve Priests in attending to the spiritual wants of the Faithful confided to his care.

We greatly regret, that we have not been favored with such returns from each of the Apostolic Vicariates in the East Indies, as

would enable us to lay before our readers a full and accurate *Statistical Report*, such as would satisfactorily exhibit in detail the progress made in each District every year in the Catholic Mission and also in the important work of education. An authenticated *Annual Return* such as we here speak of, would be exceedingly interesting to the Friends of Religion in every part of the world, and it would moreover both enable them to point to facts placed beyond doubt by the attestation of the Catholic Prelates of India, which would, at the same time, establish the progress of the true faith, and furnish a refutation to the vain boastings, which are yearly poured forth at Exeter Hall, of the prosperity of Protestant and the decay of Catholic Missions in these countries. Such a return would moreover excite and keep alive both in Catholic Europe and America a strong feeling of interest and sympathy in behalf of our Brethren here, and thus dispose their friends in those religious to co-operate more generously and unanimously, than they now do towards the welfare of religion amongst us.

We feel persuaded that by this means, the favorable attention of Government and of influential persons at home, might be drawn eventually to the state of Catholics in India, and that thus, in time, important aid and patronage might be obtained for our Schools and Missions. We might advert to many other advantages of public and private moment, which would accrue from the regular annual authenticated publication of the Catholic Statistics of India. But we trust, that we have said enough to induce the Venerable Superiors of the several Indian Missions, to enter into our views and co-operate with us in giving effect for the future to them. As far as we are concerned in the undertaking which we so earnestly recommend for general adoption, we shall be most happy to second to the best of our power, the same enterprise, if it be engaged in by any others of our communion. For what we ambition is the general weal of our Community, and not any paltry local or individual assumption of superior importance. We shall conclude by laying before our readers a very brief illustration of some of the benefits, which may be anticipated from the general adoption of the measure which we have just advocated. From the returns we have received from only seven of the Apostolic Vicariates in India, we find that in these jurisdictions alone, there are at present upwards of 4000 children under education at Schools, the greater number of which, have been established within the last ten years, whilst in what regards the work of

the Sacred Ministry, we learn, that in three Vicariates only, from which complete Returns up to about the Advent of 1851 have been received, there have been during the last year received into the Catholic Communion in the same three Vicariates, thirty-six Protestants and seven hundred and thirty Infidels. Now, although we have not received from the fifteen or sixteen other Vicariates, or distinct Missions of India, such returns as would enable us to make any such certain statement, as that which we have advanced with respect to three Vicariates just referred to, yet we have reason to believe, that in more than one of the other Catholic Missions of India, Religion and Education have progressed with, at least, equal success, to that, which is exhibited in the Returns of the three Vicariates, which have been supplied to us. Would it not be then for the Friends of Catholicity a subject of just triumph and of great gratitude to God, if they were enabled to encourage those, who like themselves are consumed with zeal for the Glory of God and for the salvation of souls, both by the glorious announcement, that in all the Catholic Missions of India, "The Harvest was indeed great but the Labourers were few!" and by a generous appeal to their Brethren in the Faith, induce them to unite in prayer, "to beg the Lord of the sacred Vineyard to send Labourers into his Harvest."*

THE BIBLE AND NOT THE BIBLE SOCIETY.

A FEW years since, a most interesting and argumentative publication issued under the title above given from the Dublin Press. The author of it was an Anglican Protestant Clergyman, the Rev. Mr. O'Callaghan. At the time when the *brochure* we speak of, was published, Mr. O'Callaghan was principal of the Protestant Diocesan School at Kilkenny. Very soon however, after his animadversions upon the Bible Society appeared, he ceased to fill that emolumentary appointment, very much as was then said by not a few, because of the tendency to Catholic principles, which his work exhibited. We subjoin from that work an extract, which we especially recommend to the notice of the Friends and admirers of the Bible Society:

"Led away," says O'Callaghan, "by their spirit of opposition to the Church of Rome,

the first Reformers loudly proclaimed the right of interpreting the Scriptures according to each one's private judgment; but in their eagerness to emancipate the people from the authority of the Pope, they proclaimed this right without explanation or restriction; and the consequences were fearful. Impatient to undermine the papal jurisdiction, they maintained without exception, that each individual has an incontestable right to interpret the Scriptures for himself; and as this principle, carried to the fullest extent, was not sustainable, they were obliged to rely for support upon another, viz. that the Bible is an easy book, within the comprehension of all minds, and that the Divine revelations contained in it are always clear to all; two propositions which, whether we consider them together or apart, cannot withstand a serious attack.

"The private judgment of Munceer found in the Scriptures that titles of nobility and great estates are impious usurpations, contrary to the natural equity of the Faithful, and he invited his followers to examine if this were not the case. They examined into the matter, praised God, and then proceeded by fire and sword to extirpate the impious and possess themselves of their properties. Private judgment made the discovery in the Bible that established laws were a permanent restriction on Christian liberty; and, behold, John of Leyden, throwing away his tools, put himself at the head of a mob of fanatics, surprised the town of Munster, proclaimed himself King of Sion, and took fourteen wives at a time, asserting that polygamy is Christian liberty, and the privilege of the saints. But if the criminal madness of these men in another country is affecting to the friends of humanity, and of real piety, certainly the history of England, during a great part of the 17th century, is not calculated to console them. During that period an immense number of fanatics appeared, sometimes together and sometimes in succession, intoxicated with extravagant doctrines and mischievous passions, from the fierce ravings of Fox to the more methodical madness of Barclay; from the formidable fanaticism of Cromwell to the silly profanity of 'Praise God Bearebones.' Piety, reason, and good sense seemed to be extinct on earth, and to be succeeded by an extravagant jargon, a religious frenzy, and a zeal without discretion. All quoted the Scriptures, all pretended to have had inspirations, visions, and spiritual ecstasies, and all, indeed, had equal claims to them. It was strongly maintained that it was proper to abolish the priesthood and the royal dignity, because priests were the ministers of Sa-

* In the year 1833, there were in all India, including Ceylon and Ava, and Pegue, only seven Bishops, there are now nineteen. A Bishop will of course be now appointed for the Punjab.

tan, and kings the delegates of the whore of Babylon, and that the existence of both were inconsistent with the reign of the Redeemer. The fanatics condemned science as a Pagan invention, and universities as seminaries of anti-Christian impiety. Bishops were not protected by the sanctity of their functions, or kings by the majesty of the throne; both, as objects of contempt and hatred, were mercilessly put to death by these fanatics, whose only book was the Bible, without note or comment. During this time, the enthusiasm for prayer, preaching, and the reading of the sacred books was at the highest point; every body prayed, preached, and read, but nobody listened. The greatest atrocities were justified by the Scriptures; in the most ordinary transactions of life, scriptural language was made use of; national affairs, foreign and domestic, were discussed in the phraseology of Holy Writ. There were scriptural plots, conspiracies, and proscriptions; and all this was not only justified but even sanctified by quotations from the word of God. These facts, attested by history, have often astonished and alarmed men of virtue and piety, *but the reader, too much imbued with his own ideas, forgets the lesson to be learnt by this fatal experience; namely, that the Bible without note or comment was not intended to be read by rude and ignorant men.*

"The majority of mankind must be content to receive the instructions of others, and are not enabled to trust themselves. The most important truths in medicine, in jurisprudence, in physics, in mathematics, must be received from those who drink at the fountain head. The same plan has in general been pursued with respect to Christianity; and whenever the departure from it has been wide enough, *'society has been shaken to its foundations.'*"

The late learned Spanish Divine Balmez offers on this extract from the Tract "*The Bible and not the Bible Society*" the following very apposite and just remarks:—

"These words of O'Callaghan's do not require any comment. It cannot be said that they are hyperbolic or declamatory, as they are only a simple and faithful narration of acknowledged facts. The recollection of these events should suffice to prove the danger of placing the sacred Scriptures, without note or comment, into the hands of all, as Protestantism does, under the pretence, that the authority of the Church is useless for understanding the holy books; and that every Christian has only to listen to the dictates which generally emanate from his passions and heated imagination. By this error,

alone, if it, had committed no other, Protestantism is self-reproved and condemned; for it is a religion which has established a principle destructive to itself. In order to appreciate the madness of Protestantism on this point, and to see how false and dangerous is the position which it has assumed with regard to the human mind, it is not necessary to be a theologian, or a Catholic; it is enough to have read the Scriptures with the eyes of a man of literature and a philosopher. Here is a book which comprises, within a limited compass, the period of 4000 years, and advances further towards the most distant future, by embracing the origin and destiny of man and the universe—a book which, with the continued history of a chosen people, intermingles, in its narrations and prophecies, the revolutions of mighty empires—a book which, side by side with the magnificent pictures of the power and splendour of Eastern monarchs describes, in simple colours, the plain domestic manners, the candour, and innocence of a young nation—a book in which historians relate, sages proclaim their maxims of wisdom, apostles preach, and doctors instruct—a book in which prophets, under the influence of the divine Spirit, thunder against the errors and corruptions of the people, and announce the vengeance of the God of Sinai, or pour forth inconsolable lamentations on the captivity of their brethren, and the desolation and solitude of their country; where they relate, in wonderful and sublime language, the magnificent spectacles which are presented to their eyes; where, in moments of ecstasy, they see pass before them the events of society and the catastrophes of nature, although veiled in mysterious figures and visions of obscurity—a book, or rather a collection of books, where are to be found all sorts of styles and all varieties of narrative, epic majesty, pastoral simplicity, lyric fire, serious instruction, grave historical narrative, and lively and rapid dramatic action; a collection of books, in fine, written at various times and in various languages, in various countries, and under the most peculiar and extraordinary circumstances. Must not all this confuse the heads of men who, puffed up with their own conceit, grope through these pages in the dark, ignorant of climates, times, laws, customs, and manners? They will be puzzled by allusions, surprised by images, deceived by expressions; they will hear the Greek and Hebrew, which was written in those remote ages, now spoken in a modern idiom. What effects must all these circumstances produce on the minds of readers who believe that the Bible is an easy book, to be understood without difficulty by

all? Persuaded that they do not require the instruction of others, they must either resolve all these difficulties by their own reflections, or trust to that individual inspiration which they believe will not be wanting to explain to them the loftiest mysteries. Who, after this, can be astonished that Protestantism has produced so many absurd visionaries and furious fanatics?"

Luther on Scripture: Luther's Relics.

"One of the company, wishing to change the conversation, began to speak of the style of the Scriptures. Luther interrupted him. "It is no trifle to understand the Scriptures. Five years' hard labour will be required to understand Virgil's *Georgics*: twenty years experience to be master of Cicero's epistles; and a hundred years intercourse with the prophets Elias, Eliseus, John the Baptist, Christ, and the Apostles, in order to know the Scriptures. —Poor human nature!"*

* * * * *

"Long time after his death, the bed in which the reformer lay, and the table at which he studied, were shown at Eissleben. Pilgrims came from a distance to touch these holy relics; and every devout Lutheran carried away a particle of them, as an infallible remedy for aching of the head or teeth.† Arnold, who visited Eissleben, remarks that the plastering of the walls was torn in a thousand places, by superstitious disciples, who detached from it some grains of mortar, or brick-dust, to which they attributed wondrous efficacy. This pilgrim on beholding these evidences of an idolatrous worship could not but cry out:—"May God destroy this house of Luther, where superstition is so prevalent."‡

"Christ, Junker, in a book consecrated to the glory of Luther, speaks most seriously of a portrait of the reformer, at Ober-Rossla, whose brow was covered with perspiration at the very moment this minister was lamenting over the melancholy fate of literature in Germany."§

CALUMNIES OF A PORTION OF THE BRITISH PROTESTANT PRESS.

Our readers will collect from the extracts which we publish to-day from Papers received by the late Mail, that the Plymouth and Devonport Journal has been obliged to apo-

logise, and express regret for having given publication to a most slanderous misrepresentation of a Catholic Gentleman of high respectability, Mr. E. Jerningham, the brother of a distinguished Naval Officer Capt. Jerningham, and a connection of the Noble House of Stafford.

This is the second instance in which the Journal we speak of, has been obliged to plead guilty to the charge of having injured unjustly the character of respectable parties within a very few months, and this too in cases, in which a very ordinary degree of enquiry would have enabled him to satisfy himself upon the falsehood of the calumnies, which he rashly and uncharitably circulated.

The late Mail brings out also a letter published by Sheriff Swift of London, in which that Gentleman takes to task another bigoted English Journal, for having falsely accused him with the abuse of his privilege as Sheriff to invite guests to the Lord Mayor's dinner, by sending all his cards of invitation to Catholics, and among the rest one to the Catholic Archbishop of Tuam.

The falsehood of this charge Mr. Swift proves clearly by his statement, that out of eighty cards distributed by him, ten only were sent to his Catholic Friends. As we publish Mr. Swift's letter, we need only refer our readers to that document. We may in conclusion add, that during the past year, there were not fewer than five or six cases in England alone, in which different Protestant Journalists had in open Court to retract and apologise for libels published by them on Catholics, and as we believe, solely because of the religion of the libelled parties, and not because the Calumniators had even the pretence of having received any provocation, offence or injury from the subjects of their slander.

LONDON.—BAIL COURT SATURDAY, NOV. 22.

(Before Mr. Justice Erle.)

THE QUEEN v. LATIMER.—Mr. Collier appeared to show cause to a rule obtained in the early part of the present term by Mr. D. Keane, calling on the defendant, the publisher of the *Plymouth Journal*, to show cause why a criminal information should not be filed against him for the publication of a libel on the Hon. Mr. Jerningham. The substance of the article complained of was as follows:—"The article stated that Mr. Jerningham, who is a Roman Catholic, had married a few years since a lady who had subsequently become a member of the same Church, and by whom there were several children. The article then had gone on to say that about two years ago a separation had taken place between the parties, and that two of the children afterwards lived with Mrs. Jerningham at Plymouth. It then stated that Mr. Jerning-

* Colloq. Mens. l. 4, a. et b. f. 290, a.

+ De Reliquiis Lutheri diversis in locis asservatis, a Georg. Hens. Goetzio, Fabrician Centifolio Lutherano, l. Job. Kraus, in den curiösen Nachrichten. p. 111. § 21, 22.

† In der Kirchen- und Ketzer Historie, 2. B. lib. XVI. cap. 3. § 22, p. 501.

‡ Ehrengedächtniss Lutheri, 1707.

ham had, without the knowledge of Mrs. Jer-ningham, gone to Plymouth, and having ascer- tained that she was in the habit of attending a particular chapel—for Mrs. Jerningham had been reconverted to Protestantism—he had gone to that chapel and taken away one of the chil- dren, a little boy about nine years of age, with- out the knowledge of Mrs. Jerningham, the mother; and the libel went on to say that Mr. Jerningham had done this in contravention of an agreement which he had entered into with a gen- tleman of the name of Williams, to the effect that he would not take any measures whatever to obtain the custody of the children. Now, on the part of the defendant, the learned counsel said he was instructed to state that, after the publication of the paper which had contained this libel, he had instituted inquiries, from which he had arrived at the conclusion that that part of the article which had referred to this al- leged violation of the agreement was not correct. The defendant was also anxious that he should state in public that he altogether retracted that part of the libel, and, at the same time, to add, that he had heard the matter from a source which, at the time, he considered it to be impos- sible to doubt the accuracy of—namely, from Mrs. Jerningham herself, who was at the period under the impression that Mr. Jerningham had entered into such an agreement with Mr. Wil- liams not to touch the children. Upon inquiring of Mr. Williams, however, the defendant had found that the agreement between himself and Mr. Jerningham had been merely conditional only—on Mr. Williams being able to effect an arrangement between Mr. and Mrs. Jerningham before the 20th of June last. The endeavour to accomplish any arrangement between the parties having failed, the agreement became no longer binding upon Mr. Jerningham, although Mrs. Jerningham would appear to have thought that it was. Under these circumstances, therefore, the defendant was anxious to retract that part of the article complained of, and to make every reparation in his power.

Mr. Justice Erle said that this had been an application for certain powers in consequence of an injury having been done to the plaintiff's cha- racter and honour. When, then, the defendant expressed regret, and retracted the imputation against his honour, and withdrew the offensive part of the publication, the question was, whether that was a satisfactory apology or not.

Mr. Keane then said that, after such an intima- tion from his lordship, he would, on the part of Mr. Jerningham, consent to have his rule dis- charged on the payment of costs by the defen- dant as between attorney and client.

Mr. Justice Erle said there were great objec- tions to giving costs as between attorney and client. The rule would, therefore, be discharged on payment of costs by the defendant.

Rule discharged accordingly.

THE HIGH SHERIFF OF LONDON AND THE ARCHBISHOP OF TUAM,

The following letter has been addressed to the editor of the *Globe* Newspaper by Mr. Sheriff Swift:

"Sir,—Attention has been called to an

attack on my conduct as Sheriff, which appears in a leading paragraph of your journal of yester- day. This paragraph purports to be a comment on a statement of the *Dublin Freeman* and the *Tuam Herald*, respecting a card of invitation to the civic banquet of the 9th of November having been sent to the Most Rev. Dr. M'Hale, Roman Catholic Archbishop of Tuam.

"I undertook (the time, Sir, has passed when such offices were sought) the office of Sheriff on behalf of my fellow-citizens, who chose me even when the unfortunate excitement of last year had hardly yet abated, because, like all men of busi- ness and men of sense, they well knew that in this happy country a man's religion can make no difference in the loyal discharge of his duties to his fellow-citizens and to his Sovereign. Nor do I suppose that I shall have falsified what you term 'the credulous belief of these fellow-citizens by the crime of having ventured to invite a highly respected friend of my own to dinner, without regarding the circumstance of his being of the same persuasion as myself, as an impediment to sitting down at the same table with him.

"With a pardonable ignorance of civic festi- vities, the writer of that paragraph is evidently not aware that in the banquet of the 9th of No- vember, at Guildhall, the Lord Mayor and the Sheriffs mutually stand in the relation of hosts to each other and to their guests; that the dinner is given by them jointly; that the invitations are issued in their joint names; and that jointly they have to pay the expenses. When the Rec- order invites the judges at Westminster Hall, he does so in the names of 'the Lord Mayor and the Sheriffs.'

"I shall neither seek to palliate nor deny' the charge that I forwarded one of the cards of invitation, which accrued to me as a matter of right, to the Most Rev. Dr. M'Hale. But I am at a loss to know in what respect the doing so was 'a violation of the laws of the land.' Constructive treason has been found to lurk in a philosophical essay; but it yet remains for you, Sir, to point out what is the constructive illegality of a card to a Lord Mayor and Sheriffs' dinner.

"I had been told that it was customary for the Sheriffs, to invite on this occasion 'eminent and distinguished men.' In the Most Rev. Dr. M'Hale were combined at the same time (and who can deny it?) the 'eminent and distin- guished man' with the private friend of myself; and I say, Sir, that it is a flagrant—nay, an in- decent—violation of my private rights as an in- dividual host, as well as of my public privilege as a Sheriff of London, that any such interfer- ence as that in your paper of yesterday—of the odium *theologicum*—should be permitted to take place between my guests and my hospitality.

"In what manner I distributed my quota of cards exclusively to the Faithful, can be best judged of by you, Sir, when I say that—being a Roman Catholic myself, having married a Roman Catholic lady, and having a large connection amongst Roman Catholics—out of the eighty cards of invitation which pertained to me of right, ten only were appropriated to members of my own Faith."

"In conclusion, allow me, Sir, to observe that the pulpit and the platform—Islington-green and St. Stephen's Chapel—seem to me the fitting arenas for such subjects and discussions. Let the social board, at any rate, be left to us, where we may meet in freedom and the inveterate acrimony of theological discord, and the ill-timed intrusion of anonymous 'correspondents.'—I have the honour to be, your obedient humble servant,

"RICHARD SWIFT, Sheriff.

"Hatton Garden, Nov. 19th, 1851."

CORRESPONDENCE.

SIRDHANAH MISSION.

the Editor of the Bengal Catholic Herald.

SIR,—Perhaps the accompanying remarks may not be altogether to the majority of your readers.

I live very near Sirdhanah, and I heard that it would be worth a visit to look at the illumination of the Catholic Chapel, &c., on Christmas eve. I accordingly arrived in Sirdhanah on the evening of the 24th, when I saw a great deal of preparation for the illumination, but I am sorry to say, it was a complete failure, on account of a stormy north westerly breeze, which continued to blow during the whole of that night, but the disappointment was in some measure atoned for, by some excellent fire works on the night of the 25th. At half past 11 o'clock at night, the Bell of the Catholic Cathedral tolled forth its deep notes, disturbing the midnight silence and calling the inhabitants to attend at the ceremony of the Mass; I also went with the rest. I have often heard of the solemnity and grandeur of High Masses on the Continent, but I really never had the slightest conception of its magnitude till that night. The whole of the interior of the Chapel was tastefully illuminated, precisely at 12 o'clock, the ceremony of chanting the High Mass commenced, and I never, in the course of my life, felt as I did during that impressive ceremony. At the singing of the "*Gloria in excelsis Deo*" a Royal Salute of 21 guns was fired, also at the elevation of the Host, really I cannot possibly describe the sensation which passed over me at those moments, I did look round, and I observed all most particularly attentive, and they seemed to be deeply impressed, and sincerity was palpably written on all their actions and countenances, I hope it was also written on their hearts, but I really think it

must be, for they all could not at the same time assume the garb of outward sincerity. I never had the opportunity of witnessing any of the ceremonies performed by the Catholic Ministers, but I assure you, Mr. Editor, the sublimity and grandeur of that night shall never be effaced from my memory.

As I did take the trouble of coming, I thought I could not do better than enquire all about the Christian population of Sirdhanah; the undermentioned is the information which I have been able to glean; if it is not correct, I trust that some of your readers will contradict it. St. John's College was purchased by the Catholic Bishop of Agra, from Messrs. P. Solaroli and Troup (husbands of Dr. D. Sombre's Sisters) for the purpose of founding the present institution, for the Christian Population of Sirdhanah; it has been enlarged and greatly improved since it came into the possession of the Bishop. There is a general course of literary and artificial instruction imparted to the pupils. There are upwards of 30 Pupils at present in the Institution. There are also Carpenter's Shops, Blacksmith's Shops, Tailor's Shops and a Lithography Press for the purpose of Printing Pious Books, in the Oordoo language, both in the Persian and Nagree characters. The different trades are superintended by very clever Mechanics, and the Boys are allowed to choose whichever trade pleases their fancy best. I have seen some excellent works done in the workshops by the Boys, in fact I will make bold to say that it is no way inferior to any done in India by Natives: they can make Buggies, Palki-Ghurries, &c. &c.

The Rev. Father M. Angelo deserves great praises for his untiring exertions in superintending solely and personally, the different Branches of instruction; he is more like a Patriarch of old among his offsprings, rather than some tyrannous Master of modern times. This is the character I have heard from several and it certainly does him great credit. I am also given to understand that there is a Female School established in Sirdhanah for the reception of European Children; this School is superintended solely by three of the Agra Sisterhood. I am told that the School is also open for the reception of Protestant female Children, with a solemn promise to the parents and guardians not to tamper with their religious instruction. I have been introduced to a Protestant family whose child has attended this School for these last five months, and after the most particular inquiry I find that this promise has not been violated. Certainly this is not the opinion which I have been led to form of the Roman Catholic Priesthood, and I believe it

is not the generally entertained opinion among members of our religion; but I am in justice bound to state facts as I have found them, and I will remain,

Yours obediently,
VIATOR.

POETRY.

THE END.

A candle in its socket lying,
Plickering, fading, brightening, dying;
The autumn leaf fast rustling by,
A strain of music's latest sigh,
The summer wind's last failing breath—
A mournful tone which tells of death;
A fire whose embers scarce are burning;
A spirit to its God returning;
A sun extinguished from its place,
A system vanishing in space—
Thus all things end save God!

Thus all things end! ah! said we
Can aught have end that lives below
Is nothingness the end of strife?
And void the crowning point of life?
Annihilation! is there aught
Save madness, in the monstrous thought?
We mean some change is o'er it pending.
For matter changed, and changed must be
For ever, like some changing sea:
Thus all things change save God!

The year is ending, quickly flying,
Yet lingering still among us, dying.—
With fluttering footsteps, falling fast,
A few more days and then the last.
His books are closed: each broken vow
Recorded there against us now,
In fearful solemnity there must stay;
Each thought, each scene now past away;
Aye, past, and ended though they be,
The end of all things we shall see;
But that end is not yet.

Where goes the candle when it dies?
The leaf, the music, Summer's sigh?
A finished thought, a word a death,
Where is the home of parted breath?
Where goes a year, an age, nay, time?
Where is the end, the great sublime?
All, all but centre round their being,
The Great, Omnipotent, All-seeing!
Unending, and unchanged for ever;
In vain the end from Him we sever,—
All ends are hid in God!

—*Journal of Commerce.*

Selections.

CONVERSIONS.

CONVERSIONS TO CATHOLICITY.—Lord and Lady Hungerford.—*Ospre Colonist*, Nov. 22.
Rev. H. Danvers Clark, M.A. of Exeter College, Oxford, Rector and Dean and Rector of Iping, Sussex, with his wife and family, have

been received into the Catholic Church at Bruges in Belgium.

Also, a daughter of Lord Dacre.—*Ibid.*

(From our Correspondent in Saugor.)

GUNNER CAMPION of the A Company 3rd Battalion Artillery at Mhow has abjured the communion of the Baptists, and embraced the Catholic Faith. He received his education from the Wesleyan Mission at Kampetee. He left the mission in 1846 and enlisted in the Artillery. The Wesleyans having failed to convince his understanding of the truth of their religious system, he shortly after attached himself to the Baptists. He was destined by the Wesleyans for the preaching of the gospel, and is well versed in the native languages. It is only a few months ago that the Baptist Mission at Saugor wanted to purchase his discharge and to make an elected Apostle of him by sending him to convert the natives. His father is a Conductor of Ordnance, and still remains a Methodist.

Wilhelm Meinhold, the author of the *Amber Witch*, lately the Pastor of a parish in Pomerania, is now at Berlin, preparing for admission into the Roman Catholic Church.—His works exhibit the strong sympathy he always had to the philosophical patriotism of an influential school of German theology, and his friends have long anticipated his conversion.—*Atlas*.

CONVERSION.—The Rev. James Scratten, late M. A. of St. John's College, Cambridge, for two years and a half Curate of the parishes of Shillingbourne and Tweede, and afterwards, for a short time, Curate of Emanuel Church, Bolton-le-Moors, Lancashire, was publicly received into the Catholic Church, in the Chapel of All Souls, by the Rev. Dr. Pius Melia, in the presence of a full congregation.—*Tablet*, Nov. 29.

LECTURE BY MR. WILBERFORCE IN LIMERICK.

On Wednesday evening Mr. Wilberforce, the distinguished recent convert, delivered a lecture at the old Exchange Rooms, Limerick, before a respectable audience, amongst whom were Mr. Monsell, M.P.; Rev. J. Brahan, P.P.; Rev. M. O'Connor, P.P.; Rev. Mr. Bourke, P.P.; Rev. Mr. Butler, O.C.; Rev. Mr. Darrock, O.C.; &c.

The subject of the lecture was—"How the Church of God, being unchangeable, can adapt herself to the changes of different places, different periods, and different nations."

The following account of the lecture is condensed from the *Limerick Reporter*:—

"At eight o'clock, Mr. Wilberforce, who was

introduced by the Rev. Mr. Brahan, came forward, and was received with loud applause. After some preliminary observations, the Rev. gentleman said:—They, as Catholics, knew there was but one body that could adapt itself to the transition of the times. A few years ago France was occupied by a race of unbelievers, and yet now every year the Church was gaining fresh power, laying her foundations deeper among the people. At three different periods of history—in the early ages—in the middle ages—and again in our own days, they had the same body, unchanged and immutable, conforming herself to the people of France—people totally different in race, in customs, in ways of thinking, believing that the customs of the past were obsolete and ridiculous, yet embracing, reverencing, and practising the doctrine and discipline of the Catholic Church, as peculiarly adapted to their separate times, manners, and thoughts. This was the case when the Romans had been swept away out of France by the barbarians. They had come down great warriors, with a high contempt for the effeminacy of the Romans, believing that their own heathen gods had given them a victory over the Christians of the empire. But then, again, what a totally different state of things was that at the period when Napoleon found France almost a nation of infidels; and in this nation, and in this generation, almost all of them had been brought up with the opinions and prejudices, not of common Protestants, but of actual unbelievers in all Christianity; and the same Church was now doing over all the same thing it performed at that period—conquering, and triumphing by the peaceful arms of the cross. But the question which he now wanted to put was, how it was that God was pleased to make His Church adapt her works so perfectly to those different periods, without undergoing the slightest mutation? This was a question which Protestants were continually putting with absolute surprise and astonishment. Protestants did not hesitate to say that the doctrines of the Catholic Church were false and absurd; and did they hide the belief that all the chances and opinions of the world were against her. In the first century, they say, she ought to have sunk, but she did not; in the second century, they assert, she ought to have been destroyed, but she was not; in the third century she seemed gone altogether, but most miraculously she was found stronger than ever, going on to preach the doctrines of Christianity, and to gain new crowns in her advances. This is what Protestants cannot help saying, though they cannot, or will not, understand how it is. A most remarkable instance of this was afforded in the writings of Macaulay. He was a Protestant, who looked upon the Catholic Church as a human contrivance—as a mere machine formed by the hands of man; and what did he say of that Church! [Here the Rev. gentlemen read the well-known testimony to the Catholic Church in Macaulay's Essay on Burke's History of the Popes.] Thus they saw the dangers through which the Church had passed, and Mr. Macaulay could not understand how it could happen that she was ever to fall. There were two things in which

Protestants spoke of the Church. With regard to her infallibility they lift up their hands, not in astonishment, but in compassion. They say—'Oh, she is tied to all kinds of nonsense; she can't get rid of a single false doctrine, for when once she has said one thing, she can never go back of it.' But here, he should observe, that there was a great difference between the works of God and the works of man. The works of God were made literally for ever until God was pleased to undo them. Nothing can touch them; nothing can harm them, but the same God which made them; and therefore it was that the Catholic Church did not wax old or fall into false doctrines, because she was the work of God—and that was their answer to Protestants. But then, again, Protestants say there is something wonderful about Popery, its versatility, and its power of fitting itself to changing circumstances. But did they not see that if this was a Church practising false doctrines, and yet so powerful in adapting itself to all circumstances, there must be something in her—she must possess some power which no other human institution, since the dawn of the creation, ever possessed. But what were the means which it had pleased God to adopt in order to make the Church fit for the changing circumstances of different periods? They were chiefly these—that in every succeeding age the teachers and guides of the Church had been made, by the Providence of God, the means of adapting the Church to the changing circumstances of different periods by the deep-rooted and deep-seated knowledge of her laws and doctrines imparted by them to the minds of men. They would often meet with the word 'reformation,' made use of frequently by Catholic writers in the Council of Trent. They spoke largely of the reformation of the Church—not a reformation of her doctrines, but of the lives of her members, and of the discipline by which they were governed. The Church does not say—'What I did hitherto was false,' for that would belie the assertion that she is God's appointed prophet on earth. But when she comes and says—'Here is a reform in some of my institutions'—and when she makes a reform in any of her rules and discipline, then she was the true means of enforcing the law of God here on earth. But Protestant reformers say that what had hitherto been taught by the Catholic Church had been false; and they go on to say—'We must teach you what ought to have been your doctrines.' Now, since Luther began the Reformation, more than three hundred years had elapsed. Luther said he intended to re-explain the doctrines laid down by the Apostles; but did he fulfil his promise? Quite the contrary. He could not do so; it was impossible. In a much shorter period than three hundred years the Apostles had succeeded in winning to the standard of the cross all of the world that was then known—kings and princes, and the great ones of the earth—all who had been opposed to the Church—laid aside their prejudices, divested themselves of their passions, and became members of the Church and followers of the doctrine of the Apostles. He would take two men who rose up about the same time, at the period of the

so-called Reformation, and he would compare their lives and actions, the one to the other. He would take St. Ignatius Loyola, the founder of the Society of Jesuits, and Martin Luther. The very year in which Luther broke off from the Church, and set the authority of the Church at defiance, was the very year in which St. Ignatius, who had been a poor soldier of this world, was converted to the true Church. And in 1534, the year in which Henry the Eighth separated England from the Church, was the very same year in which St. Ignatius of Loyola and his first ten companions formed a society of Jesuits in Paris. Now, he thought this was sufficient to show the miraculous intervention of Providence in placing, this holy man to defend the Church from the assaults of Luther and his adherents. Luther's plan was always to consider for himself what the Catholic Church ought to have taught, and then he started a new doctrine to set aside that of the old Church. Now, the plan of St. Ignatius was, that perceiving what the Church had taught to be teachings of God, he and his companions set themselves to act upon this, and to make it widely known to others. The two principles were so distinctly opposed to each other that there could be no comparison instituted between them. It was the Church that Luther set about reforming. It was not its members. He said the Church had been teaching wrong maxims hitherto, and he went about setting them right. They all knew that the Church may have had bad members—this was true, alas! at all times. The kings and princes of the earth had set themselves to obtain the property of the Church, by laying a finger on the Church herself. When Bishops were made great men in the world, and put in possession of rich and fertile lands, the kings and princes of the world in fifty different ways interfered with the government of the Church; and the result was, that in numberless instances, instead of proper persons being chosen for the office of Bishop, they were appointed because they were favourites of the king, or some near relative of his minister, or of some one in power. In the same way was St. Thomas of Canterbury appointed to the bishopric of that diocese by King Henry the Second. Henry thought he would be false to the Church and true to the king, and be in general what is now termed a 'loyal Catholic.' But St. Thomas was not false to the Church; he was true to her interests. In being true to them, he was really a loyal Catholic to his king; but he fell a victim to the fidelity with which he adhered to the Church; but the Church fertilised by his blood, grew stronger than before, and resisted every attempt that was made to overthrow its spiritual power. They would bear, too, in mind, that at another period a law was enacted that no person but a nobleman, or one connected with a noble family, could be a member of the Chapter by which, as they were aware, the Bishop was nominated. There were numbers of the best of the Clergy thus excluded from being Bishops. The grace of God was not confined to noble families; and then, when it so happened that a sufficient number of persons belonging to noble families could not be procured to fill the office of Bishop, one person was appointed

to four or five sees. And thus men state that the Church is corrupt, when it was its members whose lives required to be reformed. These were among the causes that produced the state of things that was called the corruption of the Church; but it was no corruption of the Church—her doctrines remained the same as before. It was in the lives of her members that the reformation was required—not in the Church itself, which was unchanged and unchangeable, the work of Almighty hands—the emanation of the Divine founder of Christianity, who chose her as His prophet and expounder, and the depository on earth of His teachings. He would now refer to a subject which had been talked a great deal about, he alluded to the so-called 'Papal aggression.' (Cheers.) In England they heard a great deal more about it than they do in Ireland. There was a great stir in England because the Pope created thirteen bishoprics in that country, and appointed thirteen exemplary Clergymen to those bishoprics; but he very strongly suspected that if, when the Pope had set up these bishoprics, he allowed the minister of the Queen to appoint who should hold them, they would have heard very little at all against the Papal aggression. He believed that if it were possible for Lord John Russell to fill up the Archbishopric of Westminster, as he does that of Canterbury, he would have found out that the Archbishop of Westminster was a mighty good institution to meet the difficulties of the times. (Loud applause and laughter.) Their Holy Father the Pope would be the most excellent Pontiff in Lord John Russell's eye if he consented to place the ancient Church in England and in Ireland under the management of the English government; but his Holiness, thank God, had no intention of consenting to do this, and that was one of the reasons why they heard so much about Papal aggression. Wealth was a good thing when worthily applied, but it was far better for the Church to be poor and without wealth than that the state should become a dictator to the Church. (Cheers.) But to return to his subject. Luther's way of working was to form a party and call in the aid of all the great men of the earth to advance the ends he had in view. He acted the part of a politician. He brought princes and dukes—then the only men of influence, because the people had no power—to bear against the Church. He set to work like a politician by forming a party, rather than by influencing men's minds for their own good. St. Ignatius of Loyola commenced his Ecclesiastical career upon better data than Luther. His object was to make himself a better Christian than he had been before; and he called around two or three men, who influenced three or four more to join them, and so on till a company was formed. St. Ignatius laid out for himself the work of reforming the members of the Church—a basis totally different from that laid down by Luther in the work of the Protestant reformation. At one time a great prince, one of the chief followers of Luther, determined to have two wives at the same time. Now, if Luther had been sincere, his chief object would be the salvation of that man's soul, and therefore nothing could have induced him to give

way; but he felt his party could not go on without this influential man, and so he gave him a secret dispensation, giving him permission to have two wives at the same time; and thus he went on throughout the whole of his career, not having any intention but to set aside the law of God, and thus he was determined to carry out his own views of what he thought were the laws of God; and he carried those out by earthly means. The Rev. Gentleman, in conclusion, said he felt exceedingly grateful for the kind manner in which they had listened to him; and he trusted he would be able to deal with the subject more clearly in his concluding lecture on Friday evening. The learned gentleman then sat down amid loud applause.

On the motion of Mr. Carroll, seconded by Mr. D. Griffin, a vote of thanks was passed to Mr. Wilberforce.—*Tablet*, Nov. 15.

ANIMAL MAGNETISM.

1. *The Rambler*, for October. London: Burns and Lambert.
2. *The Dublin University Magazine*, for October, Dublin: M'Glashan.

Both the Catholic and Protestant magazines before us have articles on the subject of Animal Magnetism, and the contrast between their respective methods of treating the question is curious and instructive. In the article of the *Dublin University* a Catholic reader is struck with two things—first, the helpless credulity shown by rationalistic speculators on the subject of Animal Magnetism, who would probably be ready enough to heap ignorant ridicule on the Faith of Catholics; and, secondly, granted facts they relate, we cannot but remark the utter absence of any notion of examining whether it is right or wrong to avail themselves of means so manifestly of a supernatural order. A Protestant conscience hardly asks this question at all, and, indeed, we can hardly be surprised it does not, for where is the authority to which it would submit? Catholics, on the contrary, ask the question, and can have it solved by a final appeal. The plain and right-minded observations of the writer in the *Rambler* on this subject will go far towards a practical solution of the difficulty, if difficulty it be, for although the Holy See does not appear to have pronounced on the subject abstractedly, its decree on a particular case furnishes a very intelligible clue as to what view it would be likely to take of the whole question, and it, therefore, answers the purpose of a general rule, amply satisfactory to the obedient Catholic. We subjoin a translation of these remarkable documents, the original of which is given by the *Rambler* :—

OF ANIMAL MAGNETISM.

[Translation.]

N N. begs of your Lordships, as well for the instruction and direction of his own conscience, as for the direction of souls, to deign to inform him whether it is lawful for penitents to be allowed to participate in the operations of magnetism.

*Decree of the Congregation of the Holy Office, Tuesday, in the 4th place,
23rd June, 1840.*

In a General Congregation of the Holy Roman Universal Inquisition, held in the Convent of Sta. Maria Sopra Minerva, before the Most Eminent and Reverend Lords, Cardinals of the Holy Roman Church, &c.; the above-mentioned instance being proposed, the same Most Eminent and Reverend Lords said :—Let him consult approved authors, remembering this, that in the absence of any error, divination, explicit or implicit invocation of the Devil, the mere act of applying physical means otherwise lawful is not morally forbidden, provided it does not tend to ends unlawful or wrong in any way. But the application of principles and means purely physical to ends or effects really supernatural, although they may be physically explained, is nothing else than a deception altogether unlawful and heretical.

Annali delle Scienze Religiose, vol. XII., No. 36., p. 417. *Question proposed to the Holy Inquisition.*

Perceiving, in magnetical operations, a proximate occasion for misbelief and bad practices, the querists would earnestly wish, for the tranquillity of conscience, to know what is the real opinion of the Holy See hereupon.

They are not ignorant of the answer already given by Congregation of the Holy Office, but it were to be wished that a rule more determinate and entering into more particulars could be obtained on this matter from the Holy See.

Whatever may be individual conviction on the facts adverted to, and those of great and religious authors, as it in fine belongs to the Holy Mother Church to judge and decide on similar cases which are of such great importance to religion and public morals, it would be extremely important to obtain, if not formal decisions, at least a rule which Catholic governments, called upon as they are to defend religion, and to give laws for the restraint of public manners, might observe in watching over their execution.

Answer of the Holy Inquisition, Wednesday, 21st day of April, 1841.

In a General Congregation of the Holy Roman and Universal Inquisition, held in the Convent of Sta. Maria Sopra Minerva, before the Most Eminent and Reverend Lords, Cardinals of the Holy Roman Church, General Inquisitors against heretical pravity, the above-mentioned instance being proposed, the same most Eminent and Reverend Lords said:—That the use of magnetism as set forth is not lawful.

On the same day of the week and month.

Our Most Holy Lord, Gregory XVI., by Divine Providence, Pope, at the usual audience granted to the Rev. Father Assessor of the Holy office, the foregoing report having been heard, approved of the answer of the Most Eminent and Reverend Lords Cardinals.

ANGELO ARGENTI ;

*Notary of the Holy Roman Univ. Inq.
Annali delle Scienze Religiose, vol. XIII.,
No. 37, p. 105,*

*New Questions proposed to the Sacred
Penitentiary, on the subject of
Animal Magnetism.*

Most Eminent Lord—As the answers made hitherto on the subject of *Animal Magnetism* appear to be by no means sufficient, and as it is very greatly to be wished that cases which not unfrequently occur could be solved more safely and more uniformly, the undersigned humbly lays the following before your Eminence

A magnetised person, who generally is a female, falls into that state of sleep called *magnetic somnambulism*, so profound that neither the loudest noise in her ears, nor any violent application of iron or fire, can awaken her. By the magnetiser alone to whom she has given her consent (for consent is necessary) is she brought to that kind of extacy, either by various passes and gesticulations, when he is present, or by his simple command, and that merely mental, when he is even many miles off.

Then, being asked by word of mouth, or mentally, concerning complaints either of her own, or absent patients altogether unknown to her, this person, manifestly unlearned, immediately far surpasses medical men in knowledge; she most accurately enunciates anatomical matters, indicates the cause, seat, and nature of inward diseases in the human body, which are extremely difficult to be learned or defined by those acquainted with such subjects; she unravels their processes, variations, and complications, and that in the proper scientific terms; she often even exactly predicts

the time the said diseases will last, and prescribes the most simple and efficacious remedies.

If the person concerning whom the magnetised woman is consulted is present, she institutes a relation between them both by means of contact. But when he is absent, a lock of his hair supplies his place, and is sufficient. For the magnetist, merely touching this lock with her palm, she will immediately declare what it is (without looking at it), whose hair it is, where the person now is to whom it belongs, what he is doing; and will furnish all the aforesaid information about his complaint, just as if she were actually observing the patient's body like a physician.

Lastly, the magnetist does not see with her eyes. Her eyes being veiled, she (though ignorant of the art of reading) will read whatever is put before her, whether book or manuscript, whether shut or open, and placed on her head or stomach. Also, her words appear to come from that region of her body. But when brought out of this state, either at the bidding, even mental, of the magnetiser, or as if of her own accord, at the very instant predicted by her, she appears to have no consciousness whatever of the things which took place during her paroxysm, however long it lasted; the questions that were asked of her, the answers she made, the experiments tried on her—of all these things there is left not one idea in her intellect, nor the least vestige in her memory.

Therefore the undersigned petitioner, seeing such strong reasons for doubting whether such effects are simply natural, when the cause which occasions them is shown to be so little proportioned to them, he earnestly and most vehemently begs that your Eminence, according to your wisdom, for the greater glory of God, as also for the greater good of souls which it cost so much to our Lord to redeem, will be pleased to decree whether, supposing the foregoing facts are true, a Confessor or Parish Priest can safely allow his penitents or parishioners:

1. To practice animal magnetism, having those characteristics and others like them, as an art auxiliary to, and supplying the deficiencies of medicine (*tantumquam artem medicinæ auxiliatricem atque suppletoriam.*)

2. To allow themselves to be placed in that state of magnetic somnambulism.

3. To consult persons magnetised in that way concerning themselves or others.

4. To adopt any one of the three aforesaid courses, taking care beforehand formally to renounce from their minds any diabolical compact whatever, explicit or implicit, as also every satanic interference, since notwithstanding

ing this precaution, either the same, or at least some effects have been before now obtained by some persons from magnetism of the kind alluded to.

Acting by command of the most Rev. Bishop of Lausanne and Geneva, I remain, most Eminent Lord, your Eminence's most humble and obedient servant,

JAMES XAVIER FONTANA,

Chancellor of the Bishopric.

The Bishop's Palace, Friburg, May 19th, 1841.

Answer of the Sacred Penitentiary.

The Sacred Penitentiary, having maturely weighed the questions set forth, thinks that it ought to answer as it doth answer: That the use of magnetism, as it is set forth in this case, is not lawful. (*Usum magnetismi, prout in casu exponitur non vivere.*)

C. Card. CASTRACANE, M P.

PH. POMELLA, Sec. of the S.P.

Given at Rome, in the Holy Penitentiary, on the 1st day of July, 1841.

GRAHAM'S TOWN MISSION.

CHURCHES IN GRAHAM'S TOWN.—the only decent building in the town is the Catholic Church, which is really a very creditable structure. If Voltaire sneered at the "twenty religions" of England, what would he have said to the same number in a town or village of six thousand inhabitants? Yet I verily believe that Graham's Town can boast of about that number. Amongst them are Church of England, Dutch Church, Wesleyans, Baptists, independents, Moravians, Quakers, Catholics, and Jews, with others whose names and tenets I am shamefully unacquainted with. The Church of England party are the "aristocratic" sect, the Wesleyans the "serious" one, who seldom visit members of the other, and look on them with an eye of pity for their worldliness. The Baptists are the "intellectual" sect. The Independents the very "radical sect, celebrated for getting up scenes at vestry and municipal meetings, &c. The Catholics are steadily progressing in numbers, and make, I verily believe, more genuine converts among the coloured classes than any other sect. The Jews are just what they are in England.—*Bentley's Miscellany* for November.

Catholic University of Ireland.

Return of contributions from the Clergy and Laity of America in aid of the Fund for establishing the Catholic University of Ireland :—

From New York, U. S.

	Dols.	Cts.
Per Rev. P. Devlin, and Rev. J. Donnelly,	5,176	25
Per Rev. Daniel Hearne,	£550	0
Sundries received at Committee Rooms—viz :		
PER THE LORD PRIMATE OF ALL IRELAND :		
Patrick Ryder Esq, St. Louis, U. S.	£50	0 0
James Andrews, Esq, Rio de Janeiro, South America,	..	10 0 0
An American Citizen,	...	4 3 4
Rev. Mr. Baines, ... ..	...	2 0 0
Right Rev. Dr. Gartland, Lord Bishop of Savannah, U. S.	...	2 0 0
Right Rev. Dr. Hynes, British Guiana,	...	3 0 0
PER THE LORD ARCHBISHOP OF TUAM—viz.		
Very Rev. Anthony O'Regan, the College, St. Louis, U. S.	...	10 0 0
Collected at Perth, Canada, per Rev. J. H. Donagh,	...	22 8 0
Return of a collection for the Catholic University in Montreal, and remitted, per Bernard Devlin, Esq, corresponding Secretary of the Catholic Defence Association in that city :—		
Total from Montreal to 14th June, 1851.	£168	15 0
[<i>Tablet.</i>]	—	—
MUNIFICENT DONATIONS OF LORD ARUNDEL.		
On Monday the Earl of Arundel and Surrey, accompanied by the Rev. G. Butler, and Mr. Monsell, M. P., visited nearly all the public charitable and religious institutions of Limerick, and before his departure from each left the most liberal donations. The result of his lordship's liberality on this occasion is as follows :—		
To the Sisters of Mercy, for the sick and dying poor, ... ..	...	£50
To the same, for the Orphanage of Mount Saint Vincent ... ..	...	50
To the Nuns of the Good Shepherd, for the Magdalen Asylum ... ..	...	0
To the Christian Brothers, for distribution among the schools of their several establishments in the city ... ..	...	0
To Dr. Griffin, Treasurer to the St. Vincent de Paul Society, for distribution among the poor under the Society's care	...	50
To the Nuns of the Presentation Convent, for the poor children of their schools ...	...	40
To the Rev. Mr. Moore, P.P., St. Munchin's, for the schools of his parish ...	...	20
To the Rev. Mr. Brahan, P.P., St. Mary's, towards the erection of his new church in honour of the Blessed Virgin ... ..	...	20
To the Rev. Dr. O'Brien, St. Mary's for his Adult School ... ..	...	10
To the Industrial School lately established in Limerick, and carried on at the Leamy Institute ... ..	...	10
To the Rev. James Raleigh, P.P., Donoughmore, towards the furtherance of a		

poor school in progress of erection in his parish ... 25
And to the Rev. Mr. Casey, P.P., Loughmore, towards the improvement of his chapel, now in an unfinished state ... 25

Total £400

The total of these several sums, with 50l. lately given towards the Library of the Mechanics' Institute, make the munificent sum of 450l., most judiciously dispensed by the noble earl.—*Ibid.*

B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

A Catholic, thro' Rev. Mr. Tracy, ... Rs.
Mr. J. F. Bellamy, for Nov.,
Madame Bonnaud, for Dec.,
P. Bonnaud, Esq., ,,
Miss Gregory, for Nov. and Dec.,
Messrs. J. L. and P. Fleury,

THROUGH MR. N. O'BRIEN.

A. Baptist,	Rs
J. C. Ireland,	0
E. Studd,	0
J. M. M. Sands,	20
J. M. R.,	3
A. Macpherson,	5
B. L. James,	5
B. W. Allan,	5
J. Martin,	5
A. M. Robertson,	10
J. H. Dickson,	5
C. B. Beadle,	5
J. Doran,	10
A Friend,	2
J. W.,	3
E.,	2
J. S.,	1
A Friend,	1

Through Mrs. N O'Brien, for the Female Orphanage.

Mrs. P. Daly,...	4
S. K.,	2
F. M.,	2
M. M. G.,	1
J. Nester,	1
Captain Powell,	4
Miss Ryan,	5
J. D. Crouch,...	

BOW-BAZAR.

Collection made by Mr. Jas. Mylan, in aid of 'St. Xavier's Chapel,' for the Month of November last.

H. M., at Bugdwan,...	Rs. 15	0
Mr. Jas. Rideout, ...	5	0
" F. Pereira,	2	0
" J. Cornelius Jett, ...	2	0
" J. Baptist,	2	0
Messrs. Deefholts, ...	2	0
Mr. J. King,	1	0
" Chas. A.	1	0
" J. F. Pinto,	1	0

Mr. M. T. Lepies,	1	0
J. Lenl,	1	0
Mrs. C. R. Belletty, ...	1	0
" R. DeLallana, ..	1	0
" Hobson, ..	1	0
" Speede,	1	0
" M. B. Botellho, ...	1	0
" Rose Pyva, ..	0	8
Mr. E. Botellho, ...	0	8
" P. Gill,	0	8
" W. Martin,	0	8
" J. Andrew,	0	8
" J. Brown,	0	8
" J. Nicholas,	0	4
Mrs. R. Lepies,	4	
E. Martin,	4	
E. Ambrose,	4	
J. Francisco,	0	4

Expenditure.

Paid Servants' wag and Contingen-	
cies,	Rs. 16
Ditto decorating the Holy Altar for	
Christmas,	24
	60

COLLECTIONS ON BEHALF OF THE CATHOLIC MISSION AT GRAHAM'S TOWN.

CAPE OF GOOD HOPE.

INTELLIGENCE having been just received, that the Catholic Mission established lately at Graham's Town has been reduced to the greatest distress, by occasion of the Kaffir war, which rages in its vicinity, the Charity of the Faithful is appealed to, in order to procure means of support for the Bishop, Clergy and Nuns, of that district during the present calamity. Already, these Apostolic servants of God have endured many severe privations, and as the price of provisions is now exorbitant, and the Catholics of Graham's Town generally very poor, they will it is to be feared in a short time, if not assisted by their Brethren elsewhere, be destitute of the means to provide for themselves, even the necessities of life. Donations will be gratefully received by the Archbishop and his Clergy, by Mr. P. S. D'Rozario, No. 8 Tank Square, and by Mr. J. Spence, Spence's Hotel.

Total amount of Collections already inserted,	Rs. 1,836	8
Rev. Father Angelo, through		
Messrs. D'Rozario & Co., ...	10	0
Lady Superiress of Sirdhana		
Convent, thro' ditto,	5	0
James Finn, Esq., through		
Mr. C. A. Serrao,	5	0

THE BENGAL CATHOLIC HERALD

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 5.] CALCUTTA: SATURDAY, JANUARY 31, 1852. [VOL. XXII.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Jan. 31, 1852.

PRIMACY OF THE CHAIR OF PETER.

We had recently occasion to lay before our readers a summary of the evidence, which Ecclesiastical History supplies of the Primacy of honor and jurisdiction, of the Chair of Peter, or in other words of the lawful successors of St. Peter in the See of Rome. The summary to which we allude comprised the chief testimonies given on the subject, by Councils, Fathers and Ecclesiastical writers, who were all in communion with the Chair of Peter.

In the order of Divine Providence in what relates to religion, we may note, that generally speaking, God disposes things so as that even from the admissions freely made by the enemies of revealed truth, enough may be collected, to enable us to establish that truth, and to refute its adversaries.

Thus the very fact, that Pharaoh was compelled in spite of his bitter hostility to the Jewish people, to consent to their departure

from Egypt, at once leads us to enquire into the nature of the coercing or constraining influence by the agency of which, his dogged prejudice and obstinacy against that proceeding were subdued. Hence we are naturally led to the history of the stupendous miracles wrought by Moses on the part, and in the name of God for the liberation of his people, and thus we find in the determined opposition of Pharaoh to that measure, a satisfactory medium, through which we are assured of the truth of Moses' narrative, respecting the wonders wrought by his ministry.

Does not the history both of Moses' own delivery from the waters of the Nile by the interposition of Pharaoh's daughter, and of his education under her care in all the learning and arts of the Egyptians, exhibit in an equally strong light, the exercise of a like Providence on the part of God, in causing the very means resorted to, for the extermination of the Jews, to become instrumental through the agency of Pharaoh's own child, for their future liberation under Moses.

In a similar way, we find the almighty wisdom which disposes all things strongly and sweetly, and makes the very Counsels of his Enemies auxiliary to the accomplishments of his designs, causing the Pagan Governor Pontius Pilate, to bear open testimony, amidst the clamors and outrages of the Jews, to the innocence of the Saviour, and by doing so, thus tacitly recognise the truth of those miraculous facts, on the certainty of which, the Divinity of Christ's Mission depended.

Yes, in the whole history of the development of Christianity, we shall invariably find, that not only in the Apostolic age but also in all succeeding times, it has pleased God to make use of the foolish things of this world to confound the wise, of the weak things of this world to confound the strong, and of the contemptible things of this world to bring to nought the things that are, that so no flesh should glory in his sight.

The history of the Saviour's triumphant entry into Jerusalem, a few days before his passion, furnishes a beautiful illustration of the exercise of that admirable Providence, by which, as we have just remarked, the Divine Counsels are regulated in the concerns of Religion. On that memorable occasion, the Gospel tells us, that the Chief Priests seeing the children who accompanied the joyous Procession crying in the temple and saying "Hosanna to the Son of David" were moved with indignation, and said to Christ "Hearest thou what they say? And Jesus said to them, "yea, have you never read, out of the mouth of sucklings thou hast perfected praise." According to another of the Evangelists, St. Luke, the Saviour, when called upon by the Pharisees, on the occasion here spoken of, to rebuke and silence the loud Hosannas of the multitude, answered them thus: "I say to you, that if these shall hold their peace, the stones will cry out."

In effect, in proportion as we unfold the history of religion under the Old and the New Testament, we shall every where discover distinct traces of the exercise of Divine Wisdom, controlling and disposing persons and events adverse to his Church and to its doctrines, in such a way, as to make both contribute to give testimony to the truth, and co-operate in the accomplishment of the Almighty Counsels.

In not one department of religion, if we may so speak, is this Providence of God more admirably displayed, than in all its dispositions with respect to St. Peter's Chair. So conspicuous is the manifestation of the Divine power in the conservation in that Chair of the Apostolic Primacy, and in the continued splendor of the evidence by which this truth is encompassed for eighteen centuries, amidst the wreck of Dynasties and nations, that it seems to us hardly possibly, for any person to survey calmly and dispassionately the history of St. Peter and his successors in the Papacy, and not find himself forced to confess with Pharaoh's Magicians, when these beheld the miracles wrought by Moses: "*The finger of God is here.*"

We have premised these observations, with the view of calling the attention of our

readers, to some remarkable instances recorded in Church history, which demonstrate, that from the earliest ages of Christianity, the superior importance and authority of the Chair of Peter at Rome were known not only to the authors and leaders of heresy or schism, but even to Heathen Emperors. Towards the close of the third and the opening of the fourth century, under the reign of the infidel and persecuting Emperor Decius, St. Cyprian, Martyr, thus speaks of Pope Cornelius, in a letter written by him to Antonian, an African Bishop. "To have sat fearlessly at Rome in the Priestly Chair, at a time, when a hostile tyrant (Decius) threatened the Priests of God with dire torments; when he would hear with less pain of a rival Prince rising up against him, than that a Priest of God was established at Rome." Assuredly, the dignity and Supreme authority of the Roman Pontiff must even in that early age have been transcendently great, when the Roman Emperor regarded the Pope with more jealousy than he would evince towards a rival Potentate.

As early as the year 268, the deposition of Paul Bishop of Samosata gave occasion to the Emperor Aurelian to express himself in such a way, as proves, that Hea-then as he was, he was well aware, that according to the discipline of the Christian Religion, the Bishop of Rome exercised Supreme Pastoral authority even over the Churches of the East. The deposed Bishop of whom we have just made mention, notwithstanding his deposition, continued to occupy the Episcopal Mansion, under the sanction and protection of Zenobia Queen of Palmyra. But this protection was soon rendered unavailing to him, by the victory which the Emperor gained over that Queen's army. In consequence of this victory, the Emperor took possession of Palmyra and was soon after appealed to by the Catholics, to dispossess the deposed Bishop of the Episcopal Mansion and transfer it to the orthodox Prelate. To this appeal, Aurelian answered, that "the right to the dwelling should be adjudged to him who should receive letters from the Italian Bishops of the Christian Religion and from the Bishop of Rome."

If from the year 268 when the Heathen Emperor Aurelian pronounced this judgment, so manifestly favorable to the Catholic doctrine on the supremacy of St. Peter's Chair, we descend to the era of the so-called English reformation, we shall find recorded in the annals of Anglo-Irish Protestantism in Ireland, an important and notorious public Ecclesiastical controversy, on occasion of which, the Protestant Vice Roy of the English Protes-

tant sovereign found himself constrained by the peculiar circumstances of the case on which he had to adjudicate, to regulate his decision wholly by reference to the usage and precedents which had been established in Ireland, by the sanction and authority of the Holy See, before the reformation had been introduced into that country.

It happened, that about the middle of the 16th century, and during the reign of Edward the sixth of England, Armagh, the Primatial See of Ireland was held by a Prelate named Dowdal, whilst the Archiepiscopal See of Dublin was filled by another of the name of Brown. From the outset of his Episcopacy, the latter evinced a disposition most favorable to Protestantism and to the introduction into Ireland of the reformed Liturgy, in the English language. The Primate, on the contrary, was really hostile to Protestantism, and particularly to the substitution of the Common Prayer book in place of the ancient Liturgy. The result was, that by letters patent, the king, though still a boy, deprived Dowdal of the Primacy and transferred it with all its honors and prerogatives to Archbishop Brown of Dublin. On her accession to the crown, Queen Mary abolished the precedency thus given to the See of Dublin and restored to the Bishop of Armagh his Primatial dignity. Again on the death of Mary, Protestantism having a second time gained the ascendancy, the controversy on the right to the Primacy was renewed in 1623, between the Protestant Prelates, Bulkeley and Hampton, the former Archbishop of Dublin, the latter of Armagh. But for the satisfaction especially of our Protestant readers, we shall subjoin a summary of the proceedings adopted in the case now under consideration, and we shall copy that summary from Protestant writers exclusively, viz., Harris and Ware.

“George Dowdal, Archbishop of Armagh, was a zealous enemy to the reformation, and with all his might opposed the introduction of the liturgy in the English tongue. On the contrary, George Brown, Archbishop of Dublin, favoured it with as much zeal and resolution; in reward of whose extraordinary merit, King Edward the VI. stripped Dowdal of the primacy of all Ireland; and by letters patent dated the 20th of October 1551, conferred the same on Archbishop Brown and annexed it for ever to the see of Dublin. Queen Mary brought all back again into the old channel, obliged Brown to surrender his patent, and to deliver it cancelled in to the chancery, where a vacat remaineth on it on record. That Queen on the 12th of October 1553, in the first year of her reign, passed new letters patent under the great seal,

whereby she re-established the title and office of the Primacy of all Ireland in the see of Armagh for ever, according to ancient usage. “We restore (says she, to Dowdal) the primacy of all Ireland, which your predecessors beyond the memory of man, have been known to have held; and we confirm to you for ever the same; commanding that all other Archbishops and Bishops shall pay obedience to the primates, in the exercise of their Primatial office.”

Under this authority, matters continued quiet for upwards of seventy years: Adam Loftus, while primate of Armagh, took place and signed before the Archbishop of Dublin; but when he was translated to Dublin, he gave precedence to Primate Lancaster, and signed after him: we hear of no dispute for precedence, until Lancelot Bulkeley was promoted to the See of Dublin. He revived the controversy with Primate Hampton, about the year 1623, upon this ground; that a Protestant King and council would confirm the patent granted by a Protestant King to his predecessor Brown, and abolish that of a popish Queen to Primate Dowdal. The death of Primate Hampton soon after silenced the dispute at this time. But Archbishop Bulkeley again set it on foot against Primate Usher; upon which occasion, King Charles the First, on the 8th of July 1636, in the second year of his reign, directed letters to the Lord deputy Falkland, and the privy council, to examine into, and finally determine the difference; that the scandal, arising upon such an unseemly contention between prelates, might be avoided. But nothing was done in execution of this command, until June 1634, a little before the meeting of the parliament, when the Lord deputy Strafford, summoned the two Archbishops before the council board, and for two several days, examined narrowly into the differences, viewed the records, and heard all that could be alleged on either side, and then declared,* “That it appeared as well by the testimony of Bernard, in the life of Malachy, as by the old Roman provincials, and divers other evidences, that the See of Armagh had from all antiquity been acknowledged the prime See of the whole kingdom, and the Archbishop thereof reputed, not a Provincial Primate, (like the other three Metropolitans,) but national, i. e. the sole Primate of Ireland, properly so called.”

Thus was this controversy terminated by the adoption of the wise course pointed out by the usages of Catholic antiquity in Ireland, and recognised and approved of, by the Char

* See this order among the MS. of Dudley Loftus in Marsh's Library.

of Peter. Could any thing be more glorious for Catholic truth, than that its diorates should be supported not only by its own professors, but even involuntarily and through the force of circumstances, by its adversaries. We shall conclude this article with the feeling and eloquent appeal, with which a late distinguished and learned Convert* closes his admirable dissertation in favor of the Primacy of the see of Peter:

"I have given the *Patristic* authority, and that of Councils, for S. Peter's Primacy.

What Fathers and what Councils acknowledge a temporal supremacy of the State over the faith and discipline of the Church?

Let them be produced; let us compare the one with the other.

Is there *little* in Holy Scripture for S. Peter's Primacy? *How much* is there for the Apostolate and Episcopate itself? But the words of God are few, only they create and they maintain. Set the weight of the world on those words which He addressed to Peter, and they will bear it.

But for the Royal Supremacy you have *nothing* to bring from Scripture; not one word, unless you like: "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

And as for tradition, King Henry and Queen Elizabeth set themselves against the current of fifteen hundred years; they tore up what had been the root of their own Church for well-nigh a thousand. They severed themselves from S. Peter's See, and they sowed throughout their realm divisions never ending,—spiritual severance, isolation, and indifference; they destroyed that religious unity which, of all others, is the most precious inheritance of a land. This they were allowed to do, and yet at this moment more Bishops, and well-nigh as many people, subject to S. Peter, own their temporal sovereignty, as compose that communion which acknowledges their spiritual supremacy, which is itself rent to pieces, and has the denial even of the doctrine of Baptism imposed on it by that supremacy! It was a fearful vision of schism and of heresy which the poet saw:—

"A ranellet that hath lost
Its middle or side stave goes not so wide
As one I mark'd, torn from the chin throughout
Down to the hinder passage, 'twixt the legs
Dangling his entrails hung, the midriff lay
Open to view, and wretched ventricle!"

Am I to believe that this hideous phantom is the teacher sent to me by Almighty God? Is this the dispenser of His Sacraments? the pillar and ground of the truth?

Whither, then, shall I turn, but to thee, O Glorious Roman Church, to whom God has given, in its fulness, the double gift of ruling and of teaching? Thine alone are the keys of Peter, and the sharp sword of Paul. On thee alone, with their blood, have they poured out their whole doctrine. Too late have I found thee, who shouldst have fostered my childhood, and set thy gentle and awful seal on my youth; who shouldst have brought me up in the serene regions of truth, apart from doubt, and the long agony of uncertain years. Yet before I understood thee, I could admire thee; before I acknowledged thy claims, I could see that undaunted spirit which would resign every thing save the inheritance of Christ: that superhuman wisdom, by the gift of which, while "earthly states have had single conquerors or legislators, a Charlemagne here, a Philippe Auguste there; in Rome alone the spiritual rule has dwelt for ages, smiting the waters of the flood again and again with the mantle of Elijah, and making himself a path through them on the dry land*" But now I see that the God of Elijah is with thee. O too long sought, and too late found, yet be it given me to pass under thy protection the short remains of this troubled life, to wander no more from the fold, but to find the Chair of the Chief Shepherd to be indeed "the shadow of a Great Rock in a weary land!"

THE LATE ANTI-REVOLUTION MOVEMENT IN FRANCE.

From the several accounts given of the recent proceedings of the President of the French Republic, it would seem, that the extraordinary measures lately adopted by Louis Napoleon were resorted to by him, for the purpose of preventing the threatened immediate outbreak of a Revolution, which would, if it had occurred, have, in all likelihood, proved terribly destructive both to life and property. If this be so, the conduct of the President, instead of deserving censure, is entitled to great praise. One thing however was made manifest during the accomplishment of the President's measures, viz., that, whatever turn politics many take in France, the former insane hostility to religion, which hitherto ordinarily characterised every popular outbreak of the French people, has wholly died away, and has, as we trust given place to better and wiser feelings on their part. For it cannot be doubted, that the terror engendered both by the

* Allusion to the Primacy of St. Peter's Chair, Dante, "Hell," Canto xxviii.

* Church of England cleared from Schism, p. 391.

irreligious and destructive principles once preached up by the self styled advocates of liberty, deterred many good men from abetting the cause of popular rights, and thus deprived that cause of much support, that would have added to its strength and respectability. The sole fact, that, at the very height of the excitement produced by the late measures in Paris, the President was able, without any opposition or clamor, to restore the Pantheon to its proper and original purpose, namely to be a Temple of public worship, under the appellation of the Church of St. Genevieve, proves the disappearance, if not the utter extinction of the demoniacal hatred, by which not long ago, French Demagogues were actuated. This indeed gives room for much gratifying reflection. In addition to the fact just noticed, we may remark, that we saw it stated with much pleasure, that at the imposing public ceremony, at which the President lately distributed honors and rewards to those Artists, who had sent specimens of their respective works to the late Exhibition in London, the Archbishop of Paris assisted together with numerous other Civil and Military personages of distinction. Had the popular feeling been unfriendly to Religion, the Archbishop of course would not have given occasion by his presence to the danger of a manifestation of it, which would have been both painful to himself and injurious to the public welfare. We are led hence to hope, that for the future, that not only in France but throughout the civilised world, Politicians of every School will in their contests leave religion unhurt, and by allowing its Ministers to exercise unmolested their sacred Functions, enable them to throw the oil of charity on the troubled waters of Society and thus help to restore them to a healthful and peaceful tranquillity.

THE NEW MAYOR OF LINCOLN.

THE late Mail informs us, that a Catholic gentleman, Alderman Wilson has been unanimously elected Mayor of the city of Lincoln. The high commendations passed upon Mr. Wilson by those of his Protestant Fellow Citizens, who took a leading part in his election, at once bear testimony to his social worth, and to the happy immunity of the Inhabitants of Lincoln from those gross prejudices, which exercise such a baneful influence on the peace and well-being of Society, in other parts of England.

ARCHBISHOP HUGHES OF NEW YORK.

THE late Mail intimates also, that the present talented and distinguished Archbishop of New York, is to be raised to the Cardinalate. The promotion is equally honorable to the Archbishop's merits and to the judgment and discrimination of the Sovereign Pontiff.

SPIRITUAL EXERCISES OF ST. IGNATIUS.

Our readers will perceive from the Advertisement we this day publish, that the above named solid and eloquent Religious Treatise has just issued from the *Bengal Catholic Orphan Press*. The typography is very creditable to that Establishment.

Our readers are, of course, already aware, that any profits which may arise from work done at the *B. C. Orphan Press* are applied to the support of our Orphanages.

Selections.

FREEMASONRY.

A correspondent writes to ask the meaning of the clause in the Primate's recent Pastoral, which, along with other secret societies; condemns Freemasonry. He tells us—what on so plain a matter we are very sorry to hear—that this clause has given rise to a great deal of clamour. He wishes to know whether the Church objects to the Order of "Odd-Fellows?" and he also wishes to be able to give an answer to his dissenting brethren when explanations are asked on these points. The meaning of the Primate's Pastoral seems to us so very clear from the words of it, that we can do no better than transcribe them here, for general perusal and reperusal:—

And here let me admonish you again, as I have done repeatedly before, both by word and in writing, that nothing can be more fatal to charity than those secret societies which have been unhappily propagated through many parts of the country—continual dissensions, feuds, disputes between neighbours, party fights, injuries inflicted on property and on person; and, to pass over other evils, most appalling murders, that cry to Heaven for vengeance, have been the offspring of such illegal combinations. I have before declared to you, and I beg of the Clergy in every parish to repeat the admonition continually, that all those who are banded together by oath in those wicked societies, under whatever name they may be called, and also all Catholics who join the Society of Freemasons, as has been repeatedly declared by the Roman Pontiffs, are subjected to the penalty of excommunication, cut off as rotten branches from the Church of God, and if they die in this deplorable state, doomed to eternal perdition. It is a sad calamity that a system so pernicious in its effects, and so hostile to Christian charity, should be tolerated or encouraged in any district.

To put an end to this, and all the other evils which afflict us, I exhort you, dearly-beloved, to pour forth fervent prayers to the Mother of Mercy, to put yourselves and your afflictions in her hands, to implore her patronage, and to imitate her virtues.

We think we never read words the meaning of which was clearer than those we have marked in italics, and it will not be amiss to pay attention to the several clauses of them. All those who are banded together by oath in secret societies;—this is the first, and most general clause. Then, specially and particularly, all Catholics who join the society of Freemasons. And what does the Primate declare of these classes of persons? Nothing as from himself. Nothing within his discretion to do or undo? Nothing that he has done, or is doing, or is about to do. But he simply informs his hearers and readers of a *fact* which—as the case stands—is as much beyond the Primate's control as beyond that of the humblest individual. He tells us that the unhappy persons described have been repeatedly declared by the Roman Pontiffs to be subjected to the penalty of excommunication, and, if they die in this deplorable state, are doomed to eternal perdition. If this really is so, it is surely important that it should be made generally known; and we think the Primate deserves very well of his spiritual subjects, and indeed of all who read his Grace's Pastoral, for putting up so useful and prominent a finger-post at so very frequent a cross road.

This subject has been frequently discussed in the *Tablet* in by-gone years; but if, after reading the words of the Primate, any curiosity is still felt upon the matter, we have great pleasure in informing our correspondent and all other inquirers that even the fact of so very respectable a person as the late royal Duke of Sussex being a Freemason did not save that body from the repeated condemnations by the Holy See of which the Primate speaks, and of which, long years since, the present Archbishop of Tuam and other Bishops in this island have repeatedly spoken. The dates of some of these Papal condemnations were—Pope Clement XII. in 1738; Benedict XIV. in 1751; Pius VII. in 1821; Leo XII. in 1826; and Gregory XVI. in 1838.

The Bull of Benedict XIV. lies before us; it refers specially to Freemasons, and states, with the clearness and explicitness which belong to all the documents issued by that great Pontiff, not merely the condemnation, but the principal grounds and reasons of it; and if any one asks why the Freemasons are con-

demned, we cannot do better than state the reasons in the very words of Benedict XIV.

One of the reasons he alleges is—"the close and impenetrable bond of secrecy with which are concealed whatever is done in the meetings of Freemasons; to which may be fitly applied that saying of Cæcilius Natalis, uttered on a very different occasion, that *virtuous and commendable deeds rejoice in publicity, but deeds of darkness shun the light.*"

Another reason is, "the oath with which the Freemasons bind themselves to the observance of this inviolable secrecy—as if anyone was at liberty under the plea *whether of a simple promise* or of an oath to protect himself from the obligation when required to do so by lawful authority of giving information in answer to inquiries made with the view of discovering whether anything takes place in these meetings contrary to Religion or to human laws."

Another reason is, that in many countries the Freemasons are condemned and proscribed by the civil laws.

A final reason is, that "these societies are in bad repute among prudent and reputable people, who are in the habit of regarding the members of them as depraved and immoral persons."

These are the reasons assigned by Benedict XVI.; and as to the fact—in order to bring it down to a later, we regret we cannot bring it down to the latest, date—we may refer to the answers sent in 1838 by the late Pope Gregory XVI. to inquiries on the part of the English Vicars Apostolic, or some of them. Two questions were propounded—

The first was—"Whether in any part soever of the world while they are bound together by an oath to observe secrecy, and while the custom of exacting that oath prevails, a Confessor can lawfully and validly grant sacramental absolution to Freemasons before they shall *absolutely* and *positively* abandon for ever the aforesaid condemned society?"

The answer given to this question on the 5th July, 1837, was, that "in the case as put it is not lawful to grant absolution. *Iusta exposita non licere.*"

The second question arose out of the answer just given. It was doubted whether the words "*non licere*," "it is not lawful to grant absolution," were meant to convey the meaning that any such absolution would be *invalid* as well as unlawful.—"*Utrum verba illa 'non licere' includant in eam exposito, etiam invaliditatem absolutionis.*"

The answer given by the Sacred Congregation, and specially confirmed by Gregory XVI.

NOTE.—By the Common Law of England, it is a punishable Misdemeanor to be a Member of any such Society as that of Freemasonry.—Ed. D. C. H.

on the 27th June, 1838, was, "that in accordance with the Apostolic Constitutions the question must be answered in the affirmative (respondendum esse affirmative juxta Constitutiones Apostolicas)."

From these documents it appears, therefore that in every part of the world, Freemasons, as such, are excommunicated until they positively, absolutely, and for ever renounce Freemasonry; that it is not lawful for a Priest to give them absolution until they shall have made this thorough renunciation; and that not merely is it not lawful; but the pretended absolution is null and void, utterly invalid, a most horrible sacrilege, in the guilt of which, unless excused by invincible ignorance, both Priest and penitent would participate.

We believe that what we have now said is a sufficient answer to the question put to us as to the fact, and as to the law. But, surely, as to the reason of the thing the case is too clear for argument amongst Catholics. In England, and amongst Protestants—who, of course, cannot be expected to have other than loose and inexact notions about morality—it may be enough to say that in our happy country Freemasonry produces no evil results upon which you can put your finger, and, therefore, it must be held lawful—especially as an Act of Parliament permits it, and the late liberal, if not virtuous, Duke of Sussex countenanced it. But Catholics, we suppose, pretty generally understand that the plea of having respectable associates in any evil course is not admissible in the Upper tribunal—the *last* Court of Appeal.

What is the fact? A candidate for admission to the Society of Freemasons is required to contract an engagement that he will not reveal the secrets of the society. That is, he is required to bind himself to keep secret he knows not what. He makes a solemn contract in utter ignorance of whether it is lawful or unlawful. By the nature of the case this is so. Until he has taken the oath, or made the promise, the things he is not to divulge are unknown to him. He may *guess* but he cannot *know*. The secrets may be harmless puerilities, or they may be crimes. If they are harmless it may be lawful to conceal them—if they are crimes it would be a crime to conceal them. In perfect ignorance, then, of whether his oath or promise binds him to perform a harmless act or to commit a crime, he engages to do either according to the circumstances of the case. If there is such a thing as morality in the world and a God in Heaven, this cannot be lawful.

But suppose it is answered that the candidate for admission among the Freemasons has satisfied himself by the testimony of reputa-

ble persons, that in the secrets of Freemasonry there is nothing unlawful—what then? We say in reply, that no such evidence can be sufficient in the present case, and that for a simple reason. All the evidence that can be produced applies to the *past*, but the undertaking, oath, or promise, applies particularly and specially to the *future*, the unknown and uncertain future. You do not promise to keep inviolable the secrets of Semiramis or Julius Cæsar, but the actions, purposes, and designs, as yet unknown even to themselves, of John Nokes and Thomas Styles, who are now alive, and, perhaps, of their children, who are yet unborn. The original Jacobin Club in Paris was comparatively, if not positively, a harmless society, having objects which many good men thought laudable. But by degrees it drove away all its less violent members, and ended by carrying to perfection both the theory and practice of wholesale assassination. Suppose a person, in the earlier days of its history, had taken an oath not to divulge the secrets of this murderous Jacobin Club;—this, in principle, is what every man does who binds himself to keep secret the unknown future.

But this is not all. It is very easy, no doubt, to deny the immorality or impropriety of the Freemason Lodges in these islands—precisely because they are secret. If you take an Orangeman's word for it the Orange Societies are perfectly lawful, and even highly meritorious. A Thug will honestly give the same character of the sect to which he has joined himself. But without pretending to know the secrets of Freemasonry at home, two things are perfectly certain:—*first*, that the Freemason Societies all over the Continent are dens of irreligion and of revolutionary—that is, anti-Catholic politics; and, *secondly*, that the Freemasonry of England is in "full communion," as our Puseyite friends would say, with the Freemasonry of the Continent.

It is a fact not now mentioned for the first time, but published four or five years in the *Correspondent* by a French diplomatist who had himself quitted the ranks of Freemasonry, and who vouched for the statement with his name and with dates—that when the Duke of Sussex was Grand Master in England the Swiss Freemasons, who are notoriously a standing conspiracy against the Church, dissolved their affiliation with the Societies in Paris, and procured a formal act of affiliation to the Freemasons of England. If this be true, and it has never been contradicted, it is undeniable that English Freemasonry is in the most direct way the ally of Swiss Freemasonry—in fact, is the basis of that tyrannical

nical warfare waged by the Swiss Deists against the religion and the liberty of the Church.

The truth is, that Freemasonry, like all other secret societies, consists of many dupes, and a smaller number of knaves, which latter are alone trusted with all the secrets. When any honourable man assures us that he is a Freemason, and can vouch for it that Freemasonry is harmless—our answer is, that no doubt all the Freemasonry he knows is harmless. But who can vouch for it that he knows all the secrets of the Society? That he is trusted with the more hidden designs? That nothing is kept from him which it would be inconvenient to reveal?

In dealing with such an assurance you have to credit not merely your informant's veracity, but his penetration, and, perhaps, also the veracity and penetration of other persons, his informants, but of whom you know nothing. The inevitable conclusion is that Freemasonry, by the secrecy which forms an essential feature of it, is altogether unendurable in the Christian Church.—*Tablet*.—Nov. 29.

AMERICA AND AUSTRIA.

The Austrian answer to Mr. Webster's (the American Minister's) despatch, boasting of an interference in favour of Hungary, has just appeared, and is well worth extracting.

"The conduct of the United States, of which the undersigned had heretofore complained, in sending an agent to Hungary to open a communication with the rebels there in arms then against his Majesty the Emperor, appears to be justified in the said despatch on the ground that the United States are the 'representatives of purely popular principles of Government,' principles on which the Governments of those States are 'themselves wholly founded;' whence a just and rightful sympathy on the part of the people and Government of the United States on behalf of all movements, wherever and by whomsoever made, in behalf of liberty and equality.

"Whether, if such truly were the foundation of the American Government, it would justify the course of conduct of which the Emperor complains, it is now necessary not to inquire, since this assumption on the part of the American Governments 'to be wholly founded upon,' and 'to be the representatives of purely popular principles of Government,' does not seem to the Emperor to rest on any sufficient foundation.

"Your Excellency can hardly fail to be aware that in two of the United States, to wit, South Carolina and Mississippi the majority of the inhabitants are kept in a state of degrading personal servitude, with a total prohibition of political and social rights, utterly unknown in any portion of the Austrian dominions; that in 14 out of the 31 States, the same is the case with a very large portion of the native-born inhabi-

tants; that even those States in which this system does not exist are pledged to support it in the others; for which purpose the general government is the instrument and agent—a function without the perpetual disgrace of which, as no one knows better than your Excellency, especially in the scrupulous return of all refugees from servitude, the Union could not continue to exist.

"The undersigned begs leave to entertain the opinion, and he boldly appeals to the civilised world for the justice of it, that the right of the Emperor of Austria to decide alone and exclusively upon the political changes necessary and proper to be made in Hungary is at least as good as the title of a hundred thousand American slaveholders to keep in sole dependence upon their will and pleasure upwards of three millions of their fellow countrymen while they reduce the remaining 20 millions of nominal freemen to the hardly more enviable condition of slave drivers and slave hunters.

"The Emperor of Austria is no enemy to popular right. He fights over the people of Austria for their good, not for his own. He is willing to receive light in the discharge of his august duties from every quarter. But he does not look for information on the great ideas of responsibility and purely popular principles of government to the representatives of an aristocracy of slave drivers, any so far as they are not to that insupportable aristocracy, only supplied in Hungary, that of preaching democracy, with their tongues, while their whole lives consist in the daily exercise over their fellow men of arbitrary power in the most repugnant forms.

"But although the Emperor cannot in anywise admit the pretensions of the United States to be 'the representatives of purely popular principles of government,' he has no objection that the relations of the two Governments should stand upon that basis of mutual interference with the internal concerns of each other on which the American Government seems disposed to place it. In common with the rest of Christendom, he has long regarded with hearty commiseration the degraded servitude, as it seems to him, disgraceful to Christianity, in which so large a portion of the common people are kept; and he cannot doubt that the uprising before long of some black Kossuth will furnish him with an opportunity of carrying these new principles laid down by the American Government into practice, and thereby serving the cause of human happiness ever dear to the Emperor's heart."—*Home News*, Dec. 8.

KOSSUTH.

"To his Highness Prince Esterhazy.

Brighton, Dec. 1, 1851.

"My dear Prince,—Allow me to express to you my most heartfelt thanks for your letter of the 31st of November, which I have just read in the *Times* of this day. I have there exposed the dastardly intentions of M. Louis Kossuth, the shameful means by which his machinations were carried on and forced upon a terrified nation, his deceit, hypocrisy, and that cowardice which (to use your own words) has

blotted out among the majority of the nation the phantasmagoria of his unpropitious influence. You have proved the respect constantly shown by the Austrian Government, since the Diet of 1825, to the fundamental principles of the Hungarian constitution, and its benevolent intentions, set forth in the Royal propositions to the Diet in 1847. You have proved *what in England few people knew, and most would not believe*—viz, that since many years every reasonable and practical reform emanated from the Crown, or obtained, if proposed by others (like Count Secheny,) its willing support. It was Kossuth and his party who opposed what was practicable, and demanded what was impossible to grant—not with a view of obtaining their exorbitant exactions, but in order to excite the mind of the nation with hopes which never could be realised, and thus prepare for the outbreak which took place in 1848—an outbreak long wished and conspired for by Kossuth and his set, in order to grasp at that power to which that party had no claim—a power which he and his party wanted honesty to exert for the good of the country if it had been freely conceded to them.

“You have exposed the important fact, that the extreme faction of the Hungarian Ministry, residing at Pesth, published a document (the manifesto of the Emperor against the Ban) which, according to an agreement solemnly entered into by their Government at an outbreak open conference, ought not to have been published but on a certain eventuality, which not having taken place, would give right whatever break so solemn an engagement.”

“By that disgraceful act of duplicity all your efforts to lessen the differences between Hungary and Croatia became frustrated, and thus it was not the Ban, or the Crown, who widened the breach between those two nations (as the revolutionary press constantly asserts), but it was the Hungarian revolutionary Ministry, who forced on the outbreak and consequent horrors of war. With a few exceptions, the long-cherished plan and object of Kossuth, and most of his followers, has been a total separation from Austria, the upsetting of the Pragmatic Sanction, of all treaties—in fact, high treason rebellion, usurpation.

No one who ever knew you doubted that you joined a Ministry of which a Louis Batthyany was the head, and a Louis Kossuth an unavoidable member, from that feeling of duty which induces an eminent physician to meet in consultation a parcel of quacks—viz, the wish to save the patient if possible. Nor is it to be wondered at, that you should have retired from a Ministry like the one mentioned as soon as you were certain that no practical good could come from your interfering any longer—a Ministry which shortly after your retiring, showed its sense of justice and its respect for person and property in protecting the murderers of Count Lamberg, besides committing other acts of oppression, extortion, and terrorism too numerous to recapitulate. But to me you have rendered a signal service by your letter. When I stated facts, I was answered (even by well-disposed people) with assertions promulgated through

newspapers by interested parties, until now never contradicted by sufficient authority. In fact, I stood alone and unsupported. I shall now tell those who are inclined to doubt me, ‘Go and read Prince Esterhazy’s letter; contradict, or rather disprove it, *if you can.*’ Believe me, dear Prince, ever most faithfully yours.

‘BATHYANY.’

Weekly News and Chronicle, Dec. 6.

CATHOLIC UNIVERSITY OF IRELAND.

The usual monthly meeting of the committee was held on Wednesday, the 12th Nov., at the Committee Rooms, 27, Ormond-quay. His Grace the Lord Primate occupied the chair.

The other Prelates and members present were—the Lord Archbishop of Cashel, the Lord Archbishop of Tuam, the Lord Bishop of Meath, the Very Rev. Doctor O’Brien, V. G.; the Very Rev. Dr. Leahy, V. G.; the Rev. Dr. O’Hanlon, the Rev. Dr. Cooper, the Reverend James Maher, P. P.; the Rev. Peter Reynolds, Myles O’Reilly, Esq.; Thomas Meagher, Esq., M. P.; James O’Farrell, Esq.; Michael Errington, Esq.; Thomas Boylan, Esq.; William Nugent Skelly, Esq.

The meeting commenced at eleven o’clock, and continued its sitting until five o’clock, p. m.

Several most important letters from various quarters of the world were submitted to the

Amongst the most interesting was one from the Reverend Messrs. Devlin and Donnelly, energetic and faithful representatives of the Committee in New York, containing a receipt and list of subscribers’ names, amounting to the sum of 1,000 dollars. This is the second remittance from these Reverend gentlemen; the first, as our readers may recollect, amounted to 3,272 dollars. Some of the noble sons of America having originated the idea of a public meeting to further more effectually the cause of the Catholic University, the Rev. Messrs. Devlin and Donnelly suspended their exertions pending the arrangements for the said meeting, which the committee think, according to the tenor of the letters received, will be held about this time. We have no doubt but that the result of this meeting will show that the true Catholic heart of America pulsates with feelings of strong affection and sympathy for the “old country” and her institutions. So much for New York.

A letter from the Lord Bishop of Halifax to his Grace the Primate was read detailing the progress of the Rev. Mr. Hearn’s collection for the University, and giving most cheering accounts of the success attending the Rev. gentleman’s mission. In St. John’s Newfoundland, the collection amounted to \$400. Mr. Heron returns at the end of this month of Halifax to continue the collection in that city, where during his absence considerable sums were contributed and forwarded to the good Bishop pending his arrival.

The Rev. Mr. McMullen, of Clonmilton, received his credentials from the committee. He,

too, goes to America, and from what we know of his energy of character and his eloquence, we have every confidence that the results of his labours will add very considerably to the funds of the Catholic University.

His Grace the Primate also read a letter from Belfast announcing that a collection of some hundreds of pounds has been made in the capital of the north.

The eight collection was reported as continuing steadily progressive. On the whole nothing can be more cheering than the prospects of the University.

We are happy to be able to inform our readers that the plan of organisation for the University was finally considered and unanimously adopted.

The receipts from last meeting amounted to the sum of 1,004*l*.

The meeting at its termination adjourned to Tuesday, the 16th December next.—*Tablet*, Nov. 5.

THE PRIMATE OF ALL IRELAND ON A NATIONAL MODEL SCHOOL FOR DROGHEDA.

[The following is the correspondence between the Primate and Alderman Boylan which has been so frequently referred to, and to which allusion was made in a leading article of last week]:—

Letter of Mr. Boylan (Alderman) to the Primate, on the Institution of a Model School in Drogheda.

"August 15th, 1851.

"My Lord—A movement has been made in his town for the purpose of getting the inhabitants to petition the Commissioners of National Education to establish one of their Model Schools amongst us. The matter was lately brought before the corporation, and a discussion arose, in which the question of mixed education was introduced. It was argued that your Grace was favourable to the Model School and the mixed system, because you patronise the National Schools in this diocese. Some persons appear to justify their zeal for the system by your Grace's approval of it. The matter, my Lord, appears to me, and to other Catholics, to be one of great importance, as on it may depend the fate of the rising Catholic generation in this town. We therefore, look to you, my Lord, as our chief Pastor, for counsel in a matter of so much moment, and so closely connected with our spiritual interests, in order that we may more easily determine what course we ought to take in regard to the movement now set on foot.

"I send your Grace a report of our proceedings at the corporation, in order that you may more readily understand our position.—I have the honour to remain, "my Lord," your Grace's most obedient, humble servant,

"PATRICK BOYLAN, Alderman."

ANSWER OF THE PRIMATE.

"Fair-street, Drogheda, 17th August, 1851.

"My dear Mr. Boylan—I feel great pleasure in answering the questions concerning education, on which you and some other respected Catholic members of the corporation of this town have consulted me. Education is the great question of the present day, and the religion of the rising generation in Ireland, and every other country, must depend, in a great degree, on the character that will be impressed upon it. It may be made the source of great good or of great evil. It was therefore, most consoling to me to observe that you and your worthy colleagues were determined to proceed with caution and deliberation, and a due respect to the rights and interests of religion in discussing the important matter that had come before you. Too much vigilance cannot be employed in such an affair, for under a bad system of education the souls of those little ones that have been redeemed by the precious blood of Jesus Christ may be exposed to danger, and impressions made on them that can scarcely ever afterwards be effaced.

"Before I enter into the subject of your communication, allow me to assure you that I do not yield to any one in a sincere desire to see our people well instructed. You and every true Catholic feel as I do, and our feelings are quite in accordance with the spirit of the Catholic Church. She has been the instructress and civiliser of all the nations of the earth; every noble and useful institution that we possess has originated with her; and to her are due the preservation of the arts and sciences in ages of darkness, and their revival and diffusion at a later period. The man who accuses the Catholic Church of promoting or patronising ignorance, or of being hostile to the improvement of the mind, either does not know her history, or wilfully misrepresents it.

"There is, indeed, a sort of knowledge not encouraged by our Church, acknowledge without religion, which, as the Apostle St. Paul says, puffeth up, and is described by St. James as earthly, sensual, devilish. The effects of knowledge of this kind can be easily traced in the history of Europe during the last eighty years. Its fruits have been sedition, rebellion, immorality; impiety, or, at least, an indifference to every sort of religion. Within the last twenty years the occupier of the throne in France and his Ministers became its patronisers in their University system, and, though that system was altogether under their control, yet they fell victims to the wicked spirit which their favoured godless

education called into existence and nurtured. 'Et nunc reges intelligite, erudimini qui iudicatis terram.' (B. 2.)

"To make these observations more intelligible, I need scarcely add, that we, as Catholics, cannot sanction or recommend any system of education that is opposed to our Faith, or dangerous to it. We believe that there is but one true Faith, without which it is impossible to please God; one true Church, out of which there is no salvation. Any teaching that is hostile to these doctrines, or tends to weaken them in the minds of youth, we must consider as unsuited for Catholics, and worthy of our reprobation.

"Without making any further general remarks, I shall now state that it is my conviction that mixed education in its general tendency is dangerous to Catholic Faith, and well calculated to sow the seeds of indifferentism in the tender mind, and that its effects, where it has been tried, have been found pernicious. Such effects may not be immediate—they may not be verified in every individual case—but still, if the system work slowly, like some poisons, it produces its fruits surely and effectually.

"The Protestants of this country seem to admit and to act on those principles. The education they give to their children is purely Protestant; their university and their colleges are altogether under Protestant control. They never send a child to any Catholic college. Would to God that Catholics were as cautious as their Protestant countrymen. The contrast in their conduct is rendered more remarkable when we reflect upon their religious tenets. Protestants do not attach much importance to any particular doctrines; they may vary their opinions every week or every month; they may believe a little more or a little less still remaining good Protestants. The greatest dignitaries in their Church hold contradictory opinions upon the leading truths of Christianity, even upon the divinity of Jesus Christ; and it has been lately decided by their highest authority in spiritual matters—the Privy Council—that a man may hold or deny regeneration in Baptism, without ceasing to be an orthodox member of their communion. Whilst their opinions are so unsettled, and they are tossed about by every wind of doctrine, it is not strange that Protestants should be anxious to impress certain notions on the minds of their children, and to make education anti-Catholic? Now, what is the doctrine of Catholics? We believe that if any one wilfully denies, or even calls into doubt, one single article of our Faith, he ceases to be a member of the true Church, and must be regarded as out of the way of

salvation. With St. Paul we say, that if an angel from Heaven preached to you a Gospel, besides that which we have preached to you, let him be anathema.—(Gal. i., 8.) Yet, it is a melancholy fact, that many Catholics send their children to schools where our religion is impugned, and which present many awful instances of apostasy. When Catholic children are admitted to such schools, it is the fashion to call them mixed schools, and to speak of the advantages of a mixed education. The truth is that there is no mixture of Catholicity in them. It may happen that a Catholic youth will pass unscathed through such an ordeal, but even then the parent that thrusts his child into the furnace of danger, must incur an awful responsibility in the sight of God.

"It appears that in the discussion on education, to which you have kindly called my attention, it has been argued that I must be favourable to mixed education because I approve of the National Schools in this diocese.

"The explanation of this apparent contradiction is quite easy. In common with the other Bishops of Ireland, I abstain from either approving or condemning the National Schools in general. Some of these schools work practically well and whilst visiting this diocese I was happy to find the children who frequent them well instructed in their religion. But these are not mixed schools; the managers, the teachers, the children, are, I may say, all Catholics—the spirit of the schools is Catholic. There are two such schools in this town. A great deal might be said about the system on which such schools are conducted; but I do not intend, nor is it necessary, to touch on that matter now. There are other National schools, in which the managers, masters, and children, are Protestants or Presbyterians, and which are not frequented by Catholic children. It is not in my sphere to interfere with such schools, but I may say that as Protestants are taxed for the support of the National system, it is fair that they should participate in any benefits it confers in a way proportionate to the number of their poor children. But there is a third class of National Schools under the control of proselytising Parsons, or agents of bigoted enemies of our Faith, in which, though the masters are Protestant, and the teaching and spirit Protestant, yet Catholic children, by promises or threats, are induced to attend. Such schools I consider most dangerous. There is no protection in them for the Faith of Catholic children. The parents, indeed, may object to the teaching of Protestant doctrines, and make their representations to the board. But this is in reality no protection, when the parents are

what progress he has made, nor whether he may not have found the obstacles insurmountable. If we suppose the mechanical difficulty overcome, the question of expense will soon be settled, and as our correspondent suggests it may not be found a prohibition. In the short trips of vessels carrying passengers only, coals would probably be cheaper under any circumstances, but in a voyage to the Cape, or across any of the wider seas, the weight of coal and machinery must be charged as freight. Thus, if in a large steamer, a thousand tons of weight in coals and machinery could be saved by the substitution of galvanic apparatus, the freight must be deducted from the cost of the zinc, acid &c., substituted for coals. If the freight of such a voyage be estimated at £3 per ton, three thousand pounds might be expended in galvanic apparatus in addition to what would otherwise be the cost of coals, without adding to the charges of the voyage. But there is another view of the subject, which would not merely permit, but would force the adoption of galvanism if once successfully applied as a Motive power; that is, wherever speed is required. The river steamers, and those which make short sea trips have already attained a speed of about twenty miles an hour. It cannot be kept up long, because the coal required would load the vessel too deep. But if galvanic power were used, the weight of the materials is comparatively so trifling, that a ship might be kept at her very best sailing trim through the whole voyage, and her highest speed continued, whenever the weather would permit the full power of the machinery to be used. Indeed a much higher speed than can be obtained by means of steam, could be safely calculated upon, because the point at which more is lost by the weight of machinery and fuel than is gained by power, would be much higher. Consequently for all purposes in which rapid communication is necessary, galvanism would be preferred to steam, if the means of applying it as a motive power were known.

We may perhaps be considered too sanguine, but having seen so many scientific discoveries in the last few years, we cannot doubt that this wonderful agent will be made serviceable for many purposes, besides those to which it has already been successfully applied. At present one link in the whole chain is alone wanting, and this may at any moment be unexpectedly supplied by some one who is searching quite in a different direction. Every advance in science, bears upon many collateral subjects, and helps to complete something before imperfect. As an instance, we may mention the hydraulic press, the principle of which was thoroughly understood two centuries at least before it was applied to economical purposes. The mechanical skill required for making metallic valves, which would bear the enormous pressure was wanting, and was at last the result of numerous improvements in the arts, then, selves made possible by other scientific discoveries. Thus as every day brings forth some improvement or discovery, it is presumptuous to cry—no farther, and foolish to discourage enquiry into any thing which is clearly within the limits of the possible.—*Englishman, Jan. 12.*

B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

A Friend through Messrs. D'Rozario & Co.,	...	...	...	Rs. 50	0
Mr. C. B. Piaggio,	...	...	...	2	0
A Friend through Mrs. J. Piaggio,	...	...	...	5	0
Mrs. George Taylor,	...	...	...	10	0
A Friend,	...	...	...	10	0

COLLECTIONS ON BEHALF OF THE CATHOLIC MISSION AT GRAHAM'S TOWN.

CAPE OF GOOD HOPE.

INTELLIGENCE having been just received, that the Catholic Mission established lately at Graham's Town has been reduced to the greatest distress, by occasion of the Kaffir war, which rages in its vicinity, the Charity of the Faithful is appealed to, in order to procure means of support for the Bishop, Clergy and Nuns, of that district during the present calamity. Already, these Apostolic servants of God have endured many severe privations, and as the price of provisions is now exorbitant, and the Catholics of Graham's Town generally very poor, they will it is to be feared in a short time, if not assisted by their Brethren elsewhere, be destitute of the means to provide for themselves, even the necessities of life. Donations will be gratefully received by the Archbishop and his Clergy, by Mr. P. S. D'Rozario, No. 8 Fank Square, and by Mr. J. Spence, Spence's Hotel.

Total amount of Collections already inserted, Rs. 1,856 8

Mr. Rebello, thro' Rev. J. McCabe,	Rs. 2	0
B. Murphy,	20	0
Mrs. B. Murphy,	20	0
H. Michel,	3	0
W. Halpin,	5	0
Jas. Hefferan,	2	0
Mrs. Cooney,	2	0
Mr. Ryon,	2	0
Wm. Haslam,	5	0
J. H. C.,	2	0
R. Clarke,	2	0
W. F. Ryper,	1	0
J. Wilson,	1	0
M. Shannahan,	2	0
Mr. McMahon,	1	0
H. Shaw,	1	0
C. W. C.,	1	0
Mr. J. Quin,	2	0
C. Sharp,	1	0

THE BENGAL CATHOLIC

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 6.] CALCUTTA: SATURDAY, FEBRUARY 7, 1852. [Vol. XXII.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Feb. 7, 1852.

BARRACK ACCOMMODATION FOR SOLDIERS' WIVES: CONDITION OF EUROPEAN MILITARY PENSIONERS IN CALCUTTA.*

We are happy to find that the very important subject viz., the necessity of providing proper accommodation in Barracks for married men and their families has begun to attract attention. The question is really one which is deserving of serious consideration, on account of its bearing closely on the moral and temporal welfare of a large number of our fellow subjects and fellow-Christians.

Much indeed has of late been said, and indeed much has been effected, for the general improvement of the Soldiers' condition. His

educational and his physical wants are certainly far better attended to now than they formerly were, and altogether, the Code of discipline under which he lives is beyond measure more humane and more reasonable, than it was a very few years since.

These things have been done, but there are others of not less moment, which ought also to have been done, and which, as yet, have been left undone. Among the desiderata that remain to be accomplished, there is not one superior in importance to that, which regards the providing of suitable house accommodation for the married Soldiers and their wives and families. The present state of things in this respect is ordinarily disgustingly gross, and we might almost say beastly. We are glad, that in speaking thus, we touch upon a topic on which we may hope, for cordial support from good men of every religious and political Creed. Yes, the subject we now dwell upon, is one in which the dignity and decencies of human nature are largely involved. Indeed so much is this the case, that we are astonished, that the improvement we advocate has not, as it ought, had precedence to every other, which has been introduced for the amelioration of the Soldiers' state of life. For, it is obvious, that until the domestic arrangements for married Soldiers be placed on that footing, which reason and religion alike dictate as indispensably requisite, for the upholding of morality and common decency, every other improvement will be little better than superficial, and will have its salutary tendency

* With respect to our remarks on the condition of European Military Pensioners in Calcutta, we deem it proper to premise, that our observations have reference chiefly to Pensioners of the Royal and not to those of the Hon. Co's service. Were we to be called upon to assign a reason for this distinction, we would be disposed to say, that the system, under which the European Soldiers of the H. C. service are brought up, fits them better than that in use in H. M's. service in India, for a permanent residence in this country.

checked and counteracted by the radical evils both inherent in and emanating from the vicious system, under which soldiers and their wives and families are now placed, in all that regards their quarters in Barracks.

Let us take, for example, in illustration of the truth of what we here advance, the improvements introduced among the military, by the institution of Regimental Schools, and by the establishment of Libraries and reading rooms for the use of the Soldiers. The better to sustain our argument, we shall suppose for the present, that the improvements just mentioned are carried out in such a manner, as ought to be deemed unexceptionable to all parties. We say this, by way of parenthesis, for as Catholics, on both the heads just enumerated, we have many just and weighty causes of complaint. But these we are willing to pass by for the moment, and to concede, that the mode of administering the Regimental Schools and Libraries is all that we ourselves could desire. Now even in this supposition, we ask, what great general moral or educational amelioration could any sensible experienced man hope for in a Regiment in which, children of both sexes, after having passed four or five hours in School, return home to mix familiarly with, for the rest of the day and night those scenes of disorder, immorality, and dissipation, which are of such common occurrence, and from the contamination of which in the existing Barrack arrangements, it is almost impossible for the husband to save, by any precaution on his part, his wife or his children.

In like manner, with respect to the Regimental reading rooms and libraries, is it not manifest, that it will serve to little purpose, to have these resorted to by the Soldier, if after having passed an hour or two in them, he has to return to quarters, in which, his sight and his hearing will be habitually polluted by the scenes and the conversation, he is unavoidably compelled to witness. In these circumstances, making due allowance for human frailty, and especially for the violence of the passions in the young, robust, and imperfectly educated class of which the rank and file of every Regiment usually consists, is it not almost certain, that in many cases, if not generally, the minds and the hearts of Soldiers exposed to the dangers we have just alluded to, will become, if not at once, at least gradually corrupted, and that their daily, though involuntary familiarity with grossly indecorous conduct and conversation will blunt their moral feeling, and render it insensible to the importance of those

proprieties of life, on attention to which, the maintenance of sound morality is so very dependent.

Hitherto, we have directed the attention of our readers mainly to the grievous evils inflicted by the present prevailing Barrack system upon the Soldiers themselves. But great as these evils are with respect to the men, they are beyond comparison far more aggravated, when viewed in their consequences upon the females, the wives, daughters, &c., of the Soldiers of each Regiment. It is true, that the numerical proportion of the females is very small, when compared with the number of men in each Corps. But, it is also true, that if the matter be viewed in a religious light, the evil which one bad woman in a Regiment will do to morality, will ordinarily far exceed that, which may be occasioned by a disorderly or dissipated Soldier of the same Corps. For, the most part, the Soldiers' fault is that of an individual, and his chances of escape from punishment, if the fault be a military one, are very slender indeed. On the other hand, a female in a Regiment who transgresses, is usually an accomplice with others in guilt, and oftentimes the agent or instrument through whom, she being less open to suspicion and enquiry than one of the other sex, criminal schemes are enabled to be carried out. In the vice of drunkenness alone, every one acquainted with the details of a Soldier's life in Barracks, knows well, the grievous extent to which it is often carried with impunity, by means of the illicit clandestine introduction by females of ardent spirits, in circumstances, in which a male transgressor would be at once detected and punished.

We have singled out drunkenness, from the black catalogue of crime, which is sure to be occasioned by an immoral Female in a Corps, because of the numerous and grievous violations not only of morality but also of Military discipline, to which that offence often leads its unhappy victims. In making this selection, we have also had in view, that whilst among those, whose influence we would wish to secure in favor of the Barrack improvements which we now advocate, there may be some, who attach but little importance to moral transgression which do not disturb Civil or Military order or law, there are certainly none, who will not agree, that every amelioration should be made in the construction and enlargement of the Soldiers' quarters, which would, by exalting the morality of Soldiers' wives save them from the temptations and dangers to which they are now exposed, and convert

them from being accomplices in the crime of drunkenness, as well as in other sins inseparable from it, into respectable decorous matrons, whose virtuous example would exercise a salutary influence both in their own families and in the entire sphere of their acquaintances.

Before we dismiss this subject, we may remark, that we are aware, that at present, the violation of the rule which prohibits the illicit introduction of ardent spirits into Barracks is punished by the exclusion from the Barracks, of the female guilty of this transgression. Now this punishment, however just it may be, we have reason to know, is not unfrequently the occasion of grievous evils both temporal and moral to the unfortunate delinquent. We shall pass by the temporal evils thus incurred both because of their comparatively inferior moment, and also because if the punishment were limited to these only, we do not think that there would be much reason to complain of its excessive severity. What we would call attention to chiefly in this matter is the wretched state of moral destitution and danger, into which by the punishment now in question, a European married female is thrown, without ability on her part, or on that of her husband, to provide a home or a shelter, where her fidelity as a wife might be protected, and where by repentance and a virtuous course of conduct, she might, after a due probation, qualify herself to be again restored to her husband's society and to that of her own circle in life. We have good reason to think, that our reasoning on this particular point is, unhappily, but too well confirmed by the melancholy practical results which have ensued in certain instances, from the eviction of Soldiers' wives from Barracks, in punishment for some violation of Military regulations. But let us not be misunderstood; whilst we speak thus, it is by no means, our intention or wish to screen the class of offenders, of which we speak, from the punishment they justly merit. Our only object is, to try to effect such a modification of the punishment now enforced, as will exclude the grievous moral consequences to which we have adverted, and which, in our judgement, is inseparable from the turning abroad at large on society in India of European females, who being destitute of all means to provide for themselves either a domicile or support, are placed as it were, under a sort of necessity of procuring both, by resorting to a career of profligacy, from which they are in India hardly ever to be reclaimed.

We come now to that part of our subject, which relates to the condition of European

Military Pensioners, who are permitted to reside in Calcutta. The Number of persons of this Class is not large. But still it is quite sufficient to deserve the attention of the proper authorities, for several reasons both social and moral. In a Civil as well as in a Religious point of view, it is of great consequence, that as far as is practicable, the Authorities of India should, especially with regard to all such as Government Pensioners, whom it can immediately superintend and control, establish arrangements and regulations, which would tend to enforce and uphold among the class now under consideration, habits of industry, decency and morality. If it be said, that in acting thus, Government would give cause to the parties affected by the proposed regulations, to complain of their liberty as British subjects being thus infringed upon, we answer, that as it wholly discretionary with Government to grant or not grant permission to its European Military Pensioners to reside in India, the latter would not have any just cause of complaint, if such conditions were to be annexed to the concession of leave to reside in India, as would be calculated to make their continued abode here, contribute to the social and moral welfare of the Country, instead of being, as it is at present, too often, if not ordinarily, not only grievously detrimental to both these interests as far as the Community at large are concerned, but also ruinous, corporally and spiritually to the Individuals themselves. As far as we are informed, matters, as regards European Military Pensioners permitted to reside in India, are otherwise ordered at Madras than at Calcutta. At Madras, we understand, that, a very few cases excepted, where the parties are employed as servants or otherwise usefully engaged, the Pensioners are required to reside in one or other of the Mofussil Military Stations, at a distance from the city, to live there under the immediate surveillance of a Superior Officer, and to be present at Muster, at stated times, if not every day, at least at certain occasions each week, and to perform now and then some light Military duties. We have ourselves been personally cognizant of the important benefits, which have resulted from this well ordered system. Hence, we are enabled to state, that amongst the Military Pensioners thus circumstanced, there is but little to be found, that merits censure, in their conduct, either, as Christians or, as Members of Society. Moreover, we can add, that they also enjoy a degree of comfort and happiness, to which their Brother Pensioners here are, for the most part, utter strangers. In-

deed if the description which has been given us, of the manner of life led in Calcutta by those, of whom we now speak, be not greatly exaggerated, and we believe that it is not, it would be hard to find out any other epithet for their place of abode than that of Pandemonium, so frequent there are the scenes of riot, beastly drunkenness and profligacy.

We speak not of exceptional cases, to this horrible state of things, for there are happily such, and not a very few either, but of what is the prevailing and general condition of the class here alluded to. So disgusting and appalling is this condition, that the Clergyman who was liable to be called upon to visit the sick of their vicinity assured us, some time since, that he dreaded to discharge this duty at night time there, although he often visited the public Hospitals three or four times on the same night, without the least apprehension. We speak thus plainly in order, that by making known to the proper authorities the extent and grievousness of the evil we deplore, we may induce them to resort to a speedy and efficacious remedy for its removal.

In effect, the evil is to be ascribed much more, we believe, to the system under which European pensioners, circumstanced as those at Calcutta, are placed, than to any rooted depravity on their part. Up to the time of their discharge, the persons we speak of must have given satisfaction to their Superiors by their conduct, otherwise they neither would have been recommended for, nor would they have received a pension. The deterioration in their character and conduct is to be ascribed to their being left, in a climate and country both unfavourable to virtue and industry in a state of total idleness, ignorant, and often incapable of any useful occupation, which would fill up their time profitably, and save them from contracting habits of intemperance and profligacy. In truth, having had, for the greater part of their lives, the entire of their conduct, directed and controlled by the strict rules of Military discipline and being, when they become pensioners, for the first time in their lives, Masters of their own actions, they, with almost all the thoughtlessness and inexperience of School boys let loose from School, rush at every enjoyment which presents itself before them, and try to compensate for the lengthened privation of their liberty during their military servitude, by the indulgence of a rash and reckless licentiousness. To remedy this evil, it seems to us, that for the moral and temporal welfare of such persons, a modified tutelage, pro-

portioned to the character and circumstances of each pensioner should, after his discharge from the army, be exercised over him, and that for this purpose, he should, in the first place, be allocated in some place remote from the vices and temptations of the metropolis, where under the kind superintendence of an experienced military superior, he might be gradually fitted to become the Free Master of his own actions, and to exercise his freedom for his own welfare and for that of the community, in which his lot may be cast. A sprinkling of Europeans thus trained to virtuous and industrious habits dispersed over India in the country stations, would prove useful to the dissemination of Christianity and Civilization, whilst, on the contrary, they, if devoid of these good qualities, must prove a scandal to the Gentiles who witness their immoralities, and a reproach to the country of their birth and to the religion, which with their lips they profess to believe, whilst by their conduct they practically renounce its faith and its morality.

CONDITION OF SOLDIERS' WIVES.

Notwithstanding the proverbial popularity of the military amongst womankind, an average of only five to every ninety-five private soldiers are allowed to enter into the bonds of matrimony. No private can marry without the leave of his commanding officer. The soldier's ordinary income, indeed, is not exceedingly well adapted to support those domestic relations and additions which belong to 'are to be looked for, in the married state. The weekly stipend of seven shillings and seven pence does not hold out a very flattering prospect of wedded bliss, nor would it, but for an efficient application of the club system, support bachelorhood in wholesome competence. The prodigious quantity of food, and the enormous expense of lodging, required for a hundred thousand men, make them wholesale dealers in those necessities in the largest sense of that term, and under the management of their officers, they are fed and partly clothed out of their pay; but, in addition to it, Britannia annually provides each soldier with a coat, a cap, one pair of boots, and one pair of trowsers. She gives him lodgings gratis, also. Despite these helps, however, his pay 'and allowances' leave him too little to marry upon.

Although, therefore, it is scarcely avoidable that only five per cent. of the British rank and file should be allowed wives, yet this 'allowance' among his other perquisites granted, it would be but commonly prudent if Britannia would permit the fortunate one in twenty to have decent accommodation for his wife. At present, the Soldier's wife only shares the wholesale accommodation afforded to her husband's comrades; sleeping in the common barrack room amidst

whole companies of Soldiers, she is obliged to dress and undress in public.

There are, in the army, officers' wives, who feel for the position of their poorer sisters; who think that perhaps Britannia has not peeped into this little corner of her house keeping with a sufficiently scrutinizing eye; and who tell her that marriage need not be discouraged in the army by desecrating it, by putting it to shame. A country girl, or respectable servant (let us say a nurserymaid) marries a soldier,—'then,' says an officer's wife, who writes to us with a warm zeal upon this subject, 'picture her making her entry into married life over the threshold of a barrack-room, containing 20 or 30 men. She hesitates, she trembles, some are laughing, some are singing, some swearing, and some dressing for parade. She hurries through the throng, and ere a month is past, necessity has reconciled her to her new position. A thin curtain is all that screens her from the gaze of her husband's comrades, and she yields in the companionship of women who jeer at her modest reserve because their constant intercourse with coarser natures has hardened them, and put to flight the modesty themselves once possessed. Ere long the bride's shame breaks down, she who was innocent is now a slut, from whom perhaps, you turn aside with scorn.' Scorning, however, is a decided mistake in every case where human beings are concerned.—*Household Words*.

SOLDIERS' WIVES AT GIBRALTAR.

The way in which the married women of the Royal Artillery are accommodated at Europe Flats, Gibraltar, is somewhat too much on the 'hot pressed' system. A large room is partitioned off in small divisions or stalls, into each of which a married couple, with probably four or five children, is crammed while the servants of the barrack-master of the south district occupy the officer's quarters attached to the Defensible Barracks on the Flats. The barrack-master and the colonel of a regiment of the line hold possession of the whole of the immense building erected for an hospital, but until lately invariably used as a mess-house and officer's quarters. There is abundance of room on the ground floor of this huge fabric for the married women of any corps, however numerous. and it is wrong that these persons and their children should be forestalled in their comforts by parties who have superior quarters specially provided for them. There is no portion of the British army more deserving of the compassionate care of their superiors than the wives and children of the soldiers and we sincerely hope measures may be adopted to remedy the grievance so loudly complained of.—*Chronicle*.

CONVERSIONS TO THE CATHOLIC CHURCH.

Lieutenant Innes of the First European Regt. Bengal army together with his Lady and Child was received into the Catholic Communion during the present week by the

Rev. Mr. Mascarenhas, Vicar of the Dhurumtollah Church. Lieut. Innes is a Native of England the Son of a Protestant Clergyman. His Lady was born in Ireland and was brought up in the Creed of the English Protestant Church

Selections.

CONVERSIONS.

W. Webb, Esq., late of Bath, was received into the bosom of the Holy Catholic Church by the Rev. Mathew Henry Smith, at Aylesbury Catholic Chapel, on Sunday, the 19th of October.—*Catholic Standard*, October 25.

Miss Saunders, a very old attendant at Margaret Chapel (which has given nearly 130 converts to the Catholic Church), was reconciled to the Church lately at the London Oratory.

It gives us pleasure to announce that on Monday last the Rev. William Everett and one or two others were received into the Catholic Church by the Rev. Dr. Forbes at the Church of the Nativity in this city. Mr. Everett has been for many years an exemplary clergyman of the Protestant Episcopal Church, and is a gentleman of unblemished character and of more than usual intelligence. For the last few years he has been the assistant minister of "The Church of the Holy Apostles" in this city. At the same time and place, Mr. Hezekiah Thomas, lately connected with the Mission-school of Bishop Ives, at Valle Crucis, N. C., was also received. The impressive ceremony of the reception of these gentlemen was witnessed, we understand, by a few of their friends, among whom we cannot but hope there is promise at no distant day of yet further conversions to the Church.—*New York Freeman*.

We are happy to announce the conversion of Lewis Mackenzie, Esq., a gentleman who is said to have been prevented becoming a minister of the Establishment in consequence of his conviction that its "Articles of Religion" were heretical. Also that of Mrs. Laprimandaye, wife of Mr. Manning's late curate at Lavington, who was received into the Church a few months ago. It is believed that the other members of L.'s family are on the point of embracing the Catholic Faith, if they have not done so already.

The Professor of Natural Philosophy in Queen's College, Galway, Mr. M. W. Crofton, has become a convert to the Catholic faith.—*Limerick Examiner*.

DR. NEWMAN, LORD CAMPBELL, AND BRITISH JUSTICE.

We are glad to find from the following letter of Dr. Newman, published in the papers that he still "believes heartily" what he has said of Dr. Achilli, and that he expects to be "able to prove" the case he has laid before the public—

Sir— There is an impression abroad, founded on what took place in court, that I do not believe what I said in the passage of my lecture which is the ground of legal proceedings against me. I should have noticed it sooner, except for reasons which it is not necessary to go into I believe heartily what I have said; I have never wavered in my belief of it; and certainly should not have said it at all, or persisted in saying it unless I believed it. Whatever I have said had been said already more fully and in detail, and with extracts of original documents, a full year before I wrote, in an article in the *Dublin Review*, and again in a separate pamphlet, which was in substance a reprint of that article; nor had it been met or answered by the person who is the subject of it. And what I said against him I said simply in self defence. It was in answer to the imputations which in this town, he had cast upon persons whom I revere, and on a religion which I hold to be divine, to the prejudice of every Catholic here. Those charges rested on his personal testimony, that testimony on his former position in the Catholic Church. I was desirous of pointing out, as I expect to be able to prove, what his testimony, founded on his history was worth.

Your obedient servant,

J. H. NEWMAN.

Birmingham, Nov. 30.

The Roman correspondent of the *Daily News* gives the following indication of the steps now taking, on Dr. Newman's part, to substantiate his accusations. The letter from which this passage is taken bears date "Rome 20th November"—

On entering the British Consulate a few mornings ago, I found the passage obstructed by Ecclesiastical cocked hats and gowns, a somewhat unwonted sight in that latitude, but I discovered upon inquiry, that they belonged to a body of Priests, Jesuits, and inquisitors, who had waited upon Mr. Freyborn for the purpose of making their affidavits on certain documents about to be sent to London, which will doubtless come out in the trial of the action for libel brought by Doctor Achilli against Messrs. Burns and Lambert, the publishers of Dr. Newman's "Lectures on the present position of Catholics in England." The documents were in Latin and Italian consisting of extracts from the registers of the inquisition, and copies of letters from Naples, tending to destroy Dr. Achilli's moral and religious reputation; and the truth of them was sworn to by the parties present—viz., the procurator and notary of the Holy Inquisition, and six or seven Italian and English (one French) Jesuits and Ecclesiastics. That weight these documents may have in a British court of justice, I cannot pretend to

foresee; I presume the Consul merely received the affidavits of his visitors as a matter of official duty, without entering into the merits of the case, every British Consul having to act as a notary public in the legislation of such documents as have to be sent to England from abroad for judicial purposes.

The reader sees, therefore, that the matter will be substantially investigated, and that, at all events, there is no lack of good faith in the accusation, or of real belief in Dr. Achilli's guilt. More than this it does not become us to say when the case is under trial. We leave it to the organs of the government to anticipate the verdict before hearing the evidence, and to gloat over the punishment their employers desire for that one of the parties to the suit whom they disavow, and of whom with all possible indecency they labour to bring about the condemnation. While on the subject, however, we will just say a few words in answer to a correspondent who complains of some remarks of ours on Lord Campbell. We begin by informing our correspondent that neither our words implied, nor was it our attention, to convey against Lord Campbell any charge of wilful or corrupt partiality. No such accusation is at all necessary to make good our meaning, nor to render just and necessary the warning which we thought it our duty to give. As a matter of course we take it for granted that no judge on the bench is actually, wilfully and consciously corrupt. But judges are men; they are exposed to human failings; sometimes they are men of strong passions and prejudices; and seeing that a failure of justice may result just as fatally from blinded passions as from cold and deliberate guilt; and seeing also that one great security against aberrations of this kind arises from public opinion, and the censorship of the press, it is the duty of the press to take notice of any symptoms of unfairness or prejudice that may show themselves, and to protest against them. Now, we do not believe that Lord Campbell is corrupt, or that he means to pervert justice; but we do believe that he partakes largely of the fanaticism which now prevails in England; that he showed symptoms of it twelve months ago at the Lord Mayor's dinner, when, for the amusement of a ribald crowd, before whom another Judge had talked of trampling on the Cardinal's hat, he was guilty of the impropriety of suggesting to his delighted audience that a foreign Sovereign—the Pope—might perhaps be brought, with his triple crown upon his head, as a criminal to the bar of the Queen's Bench, in which event he insultingly promised him an impartial trial. Public opinion, we imagine, has pretty generally pronounced upon this after-dinner escapade; and if the matter had stopped there, we don't know that we should have gone back to a transaction now twelve months old. But what do we find in the hearing of this very case of Achilli against Dr. Newman? Achilli has employed himself for many months in going through England, Scotland, and Ireland to defame with extravagant and scurrilous accusations the Catholic Church and Clergy by stories, the whole value of which rested on his personal testimony. About fifteen months ago or upwards, an elaborate attempt

was made in the *Dublin Review* to meet these foul and false accusation by examining the value of the evidence of the only witness on whose testimony they rested—that is, of Achilli himself. A series of the most startling accusations, as formal as the counts of an indictment, with proof for every item of the charges, was deliberately brought forward, and Achilli was challenged to the disproof. What was more, the article in the *Review* was known to be the production of no less a person than Cardinal Wiseman, and the evidence alleged was in every instance official documents, issuing, or supposed to issue, either from ecclesiastical or from civil tribunals. In the way of accusation nothing could be more formal or more precise. What was the result? When this paper in the *Review* was published, Achilli was in the full career at once of his popularity and of his anti-Papal agitation, but the *Dublin Review* checked him in midvolley. Its contents were very generally disseminated through the country, and in every corner of the island it became known, that charges which, if true, shattered his character to fragments, had been made against Achilli; that he had not met them by any attempt at disproof; and that he had been content to remain for more than one whole year, under the imputations, which such charges unanswered, necessarily bring with them. For one year and upwards this state of things continued. The charges made; denial or disproof challenged; no disproof so much as attempted; until at length, by Dr Achilli's own neglect or default, every body is persuaded, and has a right to be persuaded, that the accusations are admitted to be true. But in the meantime the anti-Papal fanaticism begins to run its course throughout England. Lord Turro (the High Chancellor) speaks of trampling on a cardinal's hat. Lord Campbell publicly chuckles over the notion of getting the Pope before him at the bar of his judgment seat in the degrading attitude of a criminal. No-Popery addresses become the order of the day. The events of last session illustrate the history of Parliament. A new harvest of anti-Catholic falsehoods take root, blossom, put forth their flowers, ripen into seed, and thus become the parents of new falsehoods, slanders, and fanaticism. In the midst of this storm Achilli being then, or having recently been in Birmingham, labouring assiduously in his dirty work, and cooperating with others in higher station, who were bringing against Doctor Newman formal charges of systematic assassination—Doctor Newman repeats, in self-defence, the very accusations to which Achilli, for fifteen months, had given the tacit sanction of his acquiescence. Then, indeed the time having come, Achilli's sensibility is roused, and he commences the tardy vindication of his damaged character by summoning Doctor Newman into a court of law. Fifteen months previous, charges had been formally articulated and the proof collected, but at that time it was not convenient to go before an English court of justice. By the lapse of fifteen months the facility of proof has, of course, decreased, and the very acquiescence of which we have spoken has decreased and pro-

bably that proof will ever be required. However, the case goes before the Queen's Bench on an *ex-parte* application for a criminal information, and then and there Dr. Newman, not being in any way before the court, Lord Campbell thinks it fitting to prejudice the case before the jury, and to show his animus with regard to it by stigmatising Dr. Newman's sarcasm as 'ribaldry,' and thus holding up the defendant in the cause to public odium and contempt. We don't say that Lord Campbell did this with the intention of perverting justice. On the contrary, our statement is—and it is our regret—that he, habitually an upright judge, should be in a state of mind which makes him think that such a course is necessary for the sound and impartial exercise of his judicial functions. We regret that, in the white heat of fanaticism by which he is surrounded, he has not been able to keep himself cool. And regretting this, we say boldly that we believe no case can be pointed out—in recent days at least—in which a public writer, put on his defence by charges of intended assassination and general imputations of immorality, and summoned to a court of law to give an account of his mode of defence against these hideous accusations, has found himself on an *ex-parte* proceeding in any extent prejudged by the court, and made the object of invective by the judge who has to try the cause. Lord Campbell, no doubt, believed it his duty to denounce Dr. Newman's Lecture as "ribaldry." Our regret is that he should be able to entertain any such belief. But the case proceeds. An application is made on Dr. Newman's part for a delay, to enable him to collect his proofs which are most of them abroad. The application was made to Lord Campbell along with two other Judges, and they both concurred in *refusing* the accommodation sought for. This concurrence certainly weakens our argument on this point against Lord Campbell, seeing that we have no evidence of undue feeling to allege against his colleagues on the bench, and, therefore, in our imperfect acquaintance with the rule of law, we may possibly have censured a legitimate decision. But even so, how stands the case? The Court of Queen's Bench has treated Dr. Newman as if he were the original propounder of the accusation against Achilli; as if these charges were now made for the first time; as if Achilli had displayed no negligence and had taken the earliest opportunity of vindicating his character and of demanding the proofs when the proofs were actually collected with a view to their production before a court of law. Whereas the truth is, that Dr. Newman merely repeated at second-hand, and after a long and lame acquiescence on the part of Achilli charges which, before he meddled with them, had already by the *laches* of the plaintiff become a common property, and a part of the general belief. It may be *law* to refuse an application for delay under these circumstances, but unquestionably it is not *justice*, and for the sake of the appearance of justice, if not the reality, it is very much to be regretted that any such decision—throwing obstacles in the way of the obstacles, in the way of the collection of evidence—should have followed so soon

after the ribaldry manifestation of the Chief Judge of the Court. For indeed what in the present temper of the times is needed in an English court of justice whereever Catholics are concerned, is that the fanaticism of English juries should be restrained by the firmness and resolute impartiality of those who occupy the judgment-seat. Of this truth the recent experiment in London is a most significant example. A charge of cruelty was brought against the Nuns of a particular house; the charge was investigated before the police magistrate, was so satisfied with the falsity of the charge that he directed the unhappy woman who made it to be persecuted for perjury. The prosecution took place, and the trial was conducted before a London jury. The charge was *refuted upon oath, and its utter falsehood proved upon Protestant testimony*. It is true Catholics were examined—Nuns and Priests—but the chief portions of the calumny were denied on the oath of Protestant witnesses, who could not be supposed to have any desire to shelter Catholic Nuns from Protestant law. Yet in the face of this irrefragible testimony, the London jury which had to determine the facts of the case, brought in a verdict of "*Not Guilty*." It is true the whole court and the bystanders were taken by surprise. So unexpected was the verdict, that the very counsel who defended the prisoner made an implicit apology to the Nuns who had been so shamefully slandered. The jury acquitted the prisoner! The result is, this, Protestants will not believe Protestants on their oath, if they depose in favour of Catholics.—*Tablet*.

"AN HISTORICAL ACCOUNT OF THE OPINIONS THAT THE FIRST REFORMERS GIVE OF EACH OTHER, AND OF THE EFFECTS OF THEIR PREACHING.

LUTHER.

Did he himself not bear testimony that, "while a Catholic, he passed his life in austerities, in watchings, in fasts and praying, in poverty, chastity, and obedience?"—(Tom. v. *In cap. I. ad Galat. v. 14.*) When once reformed, that is to say, another man, he says, that "as it does not depend upon him not to be a man, so neither does it depend upon him to be without a woman, and that he can no longer forego the indulgence of the vilest natural propensities."—*Ibid. Serm. de Matrim. fol. 119.*

1. "I burn with a thousand flames in my unsubdued flesh; I feel myself carried on with a rage towards woman that approaches to madness. I who ought to be fervent in spirit, am only fervent in impurity."—*Luth. Entret. de Table.*

2. "To the best of my judgment, there is neither Emperor, nor King, nor Devil, to whom I would yield; no I would not yield even to the whole world."—*Idem. Resp. ad Maled. Reg. Ang.*

3. Was he not well aware of his immorali-

ty, as we are informed by his favourite disciple, that he wished they would remove him from the office of preaching?—*Sleid, Book II. An. 1520.*

4. Did not his timid companion acknowledge that he had received blows from him, *ab ipso colaphos accipi*?—*Mel. Letters to Theodore.*

5. Did not Melancthon say: "I tremble (wrote he to the same friend,) when I think of the passions of Luther; they yield not in violence to the passions of Hercules?"—*Ibid.*

6. Did not Hospinian say: "This man is absolutely mad. He never ceases to combat truth against all justice, even against the cry of his own conscience?"

7. And did not Ecclampadius say: "He is puffed up with pride and arrogance, and seduced by Satan?"

8. Did not Zuinglius say: "Yes, the Devil has made himself master of Luther, to such a degree, as to make one believe he wishes to gain entire possession of him?"

"I wonder more, O Luther, (wrote Henry VIII. to him,) that thou art not, in good earnest, ashamed, and that thou darest to lift up thy eyes either before God or man, seeing that thou hast been so light and so inconstant as to allow thyself to be transported by the instigation of the Devil to thy foolish concupiscences. Thou, a brother of the order of St. Augustine, hast been the first to abuse a consecrated nun; which sin would have been in times past, so rigorously punished, that she would have been buried alive and thou wouldst have been scourged to death. But so far art thou from correcting thy fault, that moreover, shameful to say, thou hast taken her publicly to wife, having contracted with her an incestuous marriage and abused the poor and miserable... to the great scandal of the world, the reproach and opprobrium of your country, the contempt of matrimony, and the great dishonour and injury of the vows made to God. Finally, what is still more detestable, instead of being cast down and overwhelmed with grief and confusion, as thou oughtest to be, at thy incestuous marriage, O miserable wretch, thou makest a boast of it, and instead of asking for forgiveness for thy unfortunate crime, thou dost incite all debauched religious, by thy letters and thy writings, to do the same."—*In Horim. p. 299.*

Did not Conrad, (one of the first sacramentarians,) say: "God, to punish that pride of Luther, which is discoverable in all his works, withdrew his spirit from him, abandoning him to the spirit of error and lying, which will always possess those who have followed his opinions, until they leave them?"—*Conrad Reis. upon the Lord's Supper, B. 2.*

Did not the pastors of Zurich say: "Luther treats us as an execrable and condemned sect, but let him take care lest he condemn himself as an arch-heretic, from the sole fact, that he will not and cannot associate himself with those who confess Christ? But how strangely does this fellow let himself be carried away by his Devils! How disgusting is his language, and how full are his words of the devils of hell!—He says that the devil dwells now and for ever in the bodies of the Zuinglians; that blasphemies exhale from their insatanzed, supersatanzed, and persatanzed breasts; that their tongues are nothing but lying tongues, moved at the will of Satan, infused, perfused and transfused with his infernal poison? Did ever any one hear such language come out of an enraged demon?"—*The Church of Zurich, against the Confession of Luther, p. 61.*

PROTESTANT BISHOPS AS THEY ARE.

What (asks the *Morning Chronicle*) "is the abstract conception of an English Bishop—the *de facto* Bishop? It is that of a dignified Clergyman made up of equal parts of proctor and registrar-general, whose function it is to keep things straight, to discourage extreme people, to put the best face upon things in general, and to see only what it is convenient to see, or impossible to affect not to see." Of Anglican Episcopal charges, the same journal remarks:—"They do for the most part, say nothing—only they have got the knack of saying that nothing in the most offensive way—or rather, perhaps, they come to nothing, for by simply clearing the board, by snubbing everybody, by proscribing everything, by vexing and irritating every variety and shade of earnestness, by pairing down zeal and consistency wherever it inconveniently manifests itself, and, by forecasting dangers in every direction, every scheme is clouded with suspicions, while hesitation, doubt, distrust, irresolution, and vacillation are encouraged and invited. The only parties who escape scathless from a visitation are, we fear, those who are least worthy of respect—those who certainly are not innovators simply because they try nothing, think nothing, teach nothing, and do nothing." We quite agree with most of these observations, as characterising very forcibly and truly the notion which Anglican Superintendents appear to entertain of the duties of the Episcopal office. At the same time, there is one subject unnoticed by our contemporary, on which the Anglican Superintendents take care that their teaching shall be highly positive, and that its drift shall not be misunderstood by the humblest of their flocks. Witness a charge lately delivered by the "Bishop of Oxford," of the principal portion of which we give an abstract in the following paragraph:—

"THE BISHOP OF OXFORD" ON CATHOLICISM.

"The Bishop of Oxford" (Dr. S. Wilber-

force) delivered a charge to his Clergy on Thursday the, 6th inst., in which he stated that the chief dangers he apprehended were "Romanism" on the one hand, and infidelity on the other. Yet, as to the first he said—"I have no apprehension that there will be any large defection of our people to that corrupt Church. The prevalent temper of the present day appears to me to be hostile to her pretensions, and proof against her efforts. The Romish agents may accomplish something among the teeming population of our large towns, where our Church has scarcely yet fixed its seat, and among whom the other sects languidly subsist; but where, with her usual subtlety, Rome makes the main object of her efforts; but I do not believe that they will ever bring again the masses of this country to believe in superstitions which they detest—in impostures which their forefathers detected, and in corruptions which have no temptations for them." He admitted, indeed, the fact that though Rome "made no impression on the masses of our army," she had, nevertheless, "borne away leaders, some of whom had left behind them no superior for power of intellect and for devotion of the soul to the cause of God." This unpleasant phenomenon led the Bishop "to allude to some of the chief instruments by which Romish artifices triumph, and against which, therefore, it was necessary to be upon their guard." What were these artifices? The Bishop considered that in a great number of cases the approach of "the enemy" had been through the feelings and not the understanding. Hence he advised his Clergy not so much to fortify themselves with new arguments, as "conscientiously to guard the feelings." Then, another artifice was the "undervaluing the palpable corruptions of the Papacy." Most of these preserved some truth, and an "ingenious" [did he mean fair and honourable?] mind "will love to follow up the train of thought till he comes to where the falsehood joins to the truth, and where the evil is explained. There is no more safety for him who has reached that point." Then Rome had many attractions. "One will be overcome by the apparent want of unity in our Church; another by his soul being tremblingly desirous to secure his own safety. Absolution may betray a third. A fourth may fall from the deceitful halo of holiness which invests religious vows, religious orders, and mortifications of the body, while lighter minds are led astray by things not more substantial than the incense of the altars and the decorations of the Priests." The great remedy was to keep clearly in view "the great corruptions of the Romish Church, and to beware of 'tampering with temptation' [i.e., steadily resist the grace of God pleading with their souls]. Then the Bishop went to give a hint to his Clergy that they must speak out against Catholicism. "I do not doubt," said his Lordship, "that many recent perverts have fallen from want of watchfulness, not only in themselves, but also on the part of their spiritual guides. Of late our writers have been unwilling to condemn Romish errors in distinct language; they speak of them as something mysterious, and think it better to say nothing about them. Their

forms and modes of expression, which were originally orthodox, have now become identical with Romish corruption; they are freely used without an accompanying protest against Papal usurpation, while the use of them is justified by quotations from the Fathers, which are the very quotations used by Rome, and which, separated from the context, seem to a reader who knows no more to favour that Faith. Again, the use of Roman Catholic works of devotion exposes us to several grave dangers. Error is here presented in its more alluring form; and at the most unguarded moment, when souls are melted in devotional contemplation, or warmed by the influence of prayer and supplication, the heart receives readily what at a later moment, as it begins to cool down again, makes a deep and abiding impression. Nor do the mass of what are called adapted versions act with less injury. Even if all error be excluded, there is a tone in them altogether alien to the services of the English Church, and alien to the Holy Scriptures, tending to swerve the mind from that sober tone of prayer which it is the object of our Church to encourage and to substitute a more exciting and stimulating style. But further, I am bound to say that, in all these adapted works—even in those which, from the high character of their editor, have the largest circulation—he has not preserved a tone altogether alien to the sober teaching of the Church of England, and in harmony only with that semi-amatory sentiment with which the devotions of the Church of Rome largely abound; but even the direct corruptions of Rome have not been successfully excluded; but both in the text and in the notes which are inserted, I am bound to believe for the purpose of warning, errors are excused and presented in favourable colours to minds unsuspecting of danger.

Catholic ritualism came in for a share of the by no means negative statements of the Superintendent of Oxford. He knows well enough that "the Church as by law established" has no Real Presence for her children to adore. On this subject Dr. Wilberforce's words were as follows:—"Again, evil is caused by approximations in our service and language to the Church of Rome. Nothing can be plainer than this, that the adoration directly to the consecrated elements of the Holy Eucharist is by our own Church pointedly condemned. And I cannot but think that such expressions as 'adoring Christ in the form of bread and wine,' 'the adorable Sacrament,' and the like, which are entirely new in the Church of England, and the latter of which is pointedly condemned by Bishop Andrewes himself, lead directly in favour of idolatrous practices. So it is with the practice of receiving the Holy Communion in a prostrate posture. No doubt such a custom acts back again upon those who practise it, for they must feel that their present position in the English Church is alien to this whole system. The second matter to which I would advert is the introduction of the rosary to assist our devotions. Though its alleged use is generally discountenanced, yet where any provision is made for its use, it is no doubt an evil. It is connected with two leading errors, the first, indeed, accidentally

with the worship of the Virgin Mary; but it is inseparable from the other, on account of the mechanical facility it affords to number our prayers—that is, a tendency to persuade us that the blessed effect of our prayers depends not upon their earnestness, but upon the frequency of their repetitions. The last point is the attempt which in some quarters has been made to introduce into the ordinary work of the Ministry the system of auricular confession and private absolution, a system, which, by destroying the healthy action of the conscience, has contributed more than any other feature to lower the moral and religious tone of the Romish communion. It is well that we should have a distinct idea of the practical difference that exists between the Church of Rome and us on this subject. The Church of Rome encourages and forces all its members to the duty of private confession before the Holy Communion; whether the individual desire it or not, he must open the secret sores of his soul to the Priest, and receive absolution. To make the system more perfect, it is exalted into the position of a Sacrament, and one great part of the training of a Romish Priest is to enable him to put such questions as shall draw out the most secret sins of his penitent. Between that system and the system of the Church of England the difference is clear. She, of course, desires that her Ministers should search and try the consciences of those over whom they have the oversight. When the conscience is burthened with sin, and desires to be relieved before approaching to Holy Communion, or when an individual is languishing under sickness, then confession is received and solicited, and absolution promised. But the Church of England does not limit confession to those times—no real Ministry could be so limited—burthened souls must be permitted to find relief, and therefore no absolute rule is laid down upon the subject. But knowing the gross abuses to which it leads, she has discouraged confession as a rule—she will not treat it as the ordinary diet of the soul in spiritual life, still less will she press it upon her children as a duty and a means of grace.—*Tablet*.

Deism self-Refuted, being an answer to Rousseau, by M. Bergier, ou miracles.

"Since . . . the Devil sometimes imitates Miracles, we are not a jot farther advanced than before, though such Miracles should be ever so well attested." I absolutely deny, Sir, that the Devil can imitate Miracles, performed in the name of God, perfectly enough, so that the work of God cannot be distinguished from the work of the Devil; and I dare defy you to cite a single instance in which he hath done it. That of the Magicians of *Pharaoh*, which you adduce, makes for me, and against you; they could counterfeit only a few of the Miracles of *Moses*. They attempted in vain to imitate the rest; they were forced to acknowledge their inability,

and make this humiliating confession: "The finger of God is here*."

For the same reason I deny that the Devil can, in any instance, (directly in order to prove any false Doctrine) perform what may have so much the appearance of a Miracle, as that the falsity of it cannot be discovered. For error would then be inevitable, which God can never permit. One proof of the inability of the Devil to do it, is that he never hath done it; which, without doubt, was not for want of a will to do mischief. It is not necessary to examine how far the natural power of the Devil may extend; it is enough to know, that God will never permit him to make use of it so far, as to make error inevitable.

It is false therefore, "That after proving the truth of the Doctrine by Miracles, we are obliged to prove the truth of the Miracle by the Doctrine." No one was ever so void of sense, as to proceed in that manner. If you mean to insinuate that we do so, it is a slanderous imputation. This is expressly mentioned, say you, in a thousand places of Scripture†. We shall soon see how you prove it. Agreeable to the precept of Moses . . . though a Miracle be shown me, I will not therefore believe in any absurd or unreasonable Doctrine.

It may be calculated to support: and you refer us to the 13th Chapter of Deuteronomy‡. I assure you, Sir, Moses never thought of giving the Jews the precept you attribute to him. This is what he says in the passage you cite. If I falsify his text, you will tell me of it. If there rise in the midst of thee a Prophet, or one that saith he had dreamed a dream, and he foretel a sign or a wonder, and that came to pass which he spoke, and he say to thee: Let us go, and follow strange Gods, which thou knowest not, and let us serve them; thou shalt not hear the words of that Prophet or Dreamer . . . and that Prophet or forger of dreams shall be slain§. Is there any thing here about Miracles?

You know the name Prophet signifies no more than a man, who foretels things to come; that, in the rigour of the word, it may be given to any Prognosticator. You know moreover, that among the Hebrews, this name was given to any one, who spoke in public, and delivered any thing to the people. What therefore is here said, is to be understood of an Astrologer, a retailer of dreams or visions, who foretels to the people some Phenomenon, and wants to persuade them, that this prediction of his, is the effect of

divine inspiration, and designs to make use thereof to draw his hearers into Idolatry. Once more, where are the Miracles here?

ANOTHER MARTYR IN TONG-KING

TO THE EDITOR OF THE MADRAS EXAMINER.

MR. EDITOR,—I think your readers have seen with interest the narrative I sent you some weeks since, respecting the Martyrdom of the Rev. Mr. Schiffer, he has not been alone to give his life for Jesus Christ, here are the details I have had of the death of another athlete, the Rev. Mr. Vachal.

"The martyrdom suffered by the Rev. Mr. Vachal though different in the way of execution is no less a true martyrdom. Captured by order of the mandarine he was confined in prison and submitted to a fasting of 2 or 3 days, after which, under a pretence of restoring his strength they made him drink a sort of liquor whose effect was to drown him in lethargy, they then pasted on his mouth and nostrils bits of paper, so that the way to breathing being obstructed that beloved brother soon expired."

Whilst we cannot help bewailing the death of our priests, our friends and countrymen; immolated to a cruel superstition, we must however keep in our minds, as dearest consolation, this word of the holy scriptures; "the death of His saints, is precious in the sight of the Lord."

Believe me, dear Mr. Editor,

Your most obedient servant,

A FRIEND OF THE MARTYR.

[*Madras Examiner, Decr. 3^d.*]

OBSERVATIONS ON THE USE AND ABUSE OF THE SACRED SCRIPTURES &c. &c., BY W. B. ULLATHORNE, D D., V. G.

It will follow, that if the "*Bible alone*," as interpreted and judged by, each private individual, be the rule of Religion to a Christian.

1st. That no one can be a Christian and be saved unless he can read.

2^{ndly}. That no one can be saved who cannot read the Hebrew, Chaldaic and Greek languages; and who has not the Scriptures in these languages. All others being interpretations.

3^{rdly}. That each person, whatever be his station of life or employment, is bound to have sufficient time for studying the original

* Exod. viii. 19. † Emil. T. iii. p. 136. ‡ Let. p. 106.
§ Deut. ch. xiii. 1 & 3.

Scriptures, comparing texts and ascertaining to a certainty that he has obtained their true meaning without any fear of having mistaken them, in any point of belief or practice which is necessary for salvation, and to know, therefore, what are those points.

4thly. That each man, woman and child is bound to believe him or herself wiser, or at least as wise, in the knowledge of the Scriptures, and as capable of comprehending them, as all the Doctors and Teachers of the Church, separate or together; otherwise they ought to receive the interpretation of the Church.

5thly. It will follow, that each believing Christian is bound to believe in his own personal infallibility. For where there is fear of error, there is doubt, and where there is doubt, there is no faith.

6thly. It will follow, that each Christian, although himself infallible, is bound nevertheless to believe in the infallibility of every other Christian; however widely differing from or contradictory to himself; or else to admit that he is no Christian and cannot interpret the Bible.

7thly. It will follow, that whilst this infallible person is quite sure that he is right, he must yet doubt whether he be not wrong; for the far greater number of Christians are opposed to him.

8thly. It will follow, that each individual is his own Church.

9thly. It will follow, that Churches, Chapels and Congregations are unnecessary; especially as those who meet know not until each has spoken whether or not they are agreeing; and they may again differ in the course of their Biblical searches before another meeting.

10thly. It will follow, that pastors, pulpits, tithes, dues and chaplains' salaries are things uncalled for; especially as no one has a right to bias, much less to determine, the judgment of another by comment or interpretation.

11thly. It will follow, that the Christian who has received baptism in early life, and who by his covenant is bound to belief, must still remain in a state of doubt and unbelief, until he has himself gathered his own creed out of the Scriptures. In this case, how few Christian believers should we have left?

12thly. It still follows, that no person, although baptized, is bound to practise those duties which are peculiar to Christianity, until he has by reading the Scriptures formed his creed. For practice is founded on belief and supports its existence.

13thly. It will follow again, that as this rule supposes all equally capable of understanding the Scriptures, every sincere Scrip-

ture reader must believe every other who differs from him to be equally right, even where he is himself contradicted, and where he is bound to believe him wrong.

14thly. It will follow, as we have seen it done, that men of every discordant creed—Episcopalians, Presbyterians, Methodists, Independents, Anabaptists and Quakers, may yet assemble together for the purpose of recommending the reading of the Scriptures by children and young people, without any interpreter to guide them to their meaning, in the hope and expectation of their discovering it; whilst these very persons know by experience, that they themselves can only succeed in eliciting contradictions.

15thly. It would follow, that the rule of Faith is not a rule of unity, but of division; not of truth, but of contradiction. And that the Gospel is not a Gospel of Peace, but of dissension.

And, in short, what will not, and has not followed, from this ever fertile principle; surrounded as she is with all kinds of quarrelling, wrangling, railing off-spring, of all grotesque and monstrous shapes, and of every mottled and pie-bald colour; and still pregnant with more: ever since she first became wanton, changed, and a deserter from her mother's house—the one Catholic and Apostolic Church.*

* * * * *

The difference between the Catholic and Protestant rules and their mode of using the Scriptures may be thus illustrated.

I am placed in a strange country over which I have to travel before I can reach my destination. Ignorant of the way, and of the difficulties and dangers I may meet: I naturally procure a map of the country. Not feeling yet secure, I seek a guide. I am now assisted; but, nevertheless, I do not forego the use of my eyes, to which these are only assistants. The eyes are my reason: the Scriptures are my map: and the interpreta-

* A ludicrous attempt was lately made, by a certain individual, in a paper called the Colonist, to destroy the unity of the Catholic Church, by proving a difference of opinion between the Catholic Clergy of the Colony and an Archbishop of Paris. The edge of this cutting argument is sharpened thuswise:—

"The Priests of the Colony refused to admit the Protestant scripture without note or comment into their schools."

"The Archbishop of Paris condemned Rousseau's Emile, in which an unbeliever sets aside the christian religion and condemns christian education."

"The Priest condemns what the Archbishop condemns, and the Archbishop would have refused what the Priest refuses. Therefore," says this writer, "there is an end to the union of the Catholic Church."

Did the writer find this mandate by accident in his copy of Emile?

tion of the Church is my guide; who, I ascertain, is duly qualified. The infidel meets me, and tells me to throw away my map and to dismiss my guide, for that my own eyes will guide me better. The Protestant comes up; and finding what is the case, tells me to keep my map by all means, but to dismiss my guide." I, thinking all this very strange, keep my map in my hand; use my eyes; follow my guide; and reach the place of my destination, whilst the two gentlemen who accosted me are still standing disputing, whether I can possibly go right with all this assistance.

I will put the Catholic discipline in another and an historical light.

The holy scriptures, we believe, contain the most essential and important substance of the law. That the continually and unbrokenly delivered doctrine, the written monuments and practice of the Church, embody another portion of the law. And that the teaching Church, divinely commissioned for that purpose, is the judge to protect and interpret the law. So was it of old, even to the coming of Christ.

"Open your Bibles," says Dr. Balguy, "take the first page that occurs in either Testament, and tell me, without disguise, is there nothing in it too hard for your understanding? If you find all before you clear and easy, you may thank God for giving you a privilege which he has denied to so many thousand sincere believers." The Jews, for whom the Old Testament was written, and who have clues to its sense, which every Christian has not, have been deceived, it has been shewn, eighteen times by false Messiahs, and did not discover the true one. This is a question of all others to them of the deepest interest. What reader of Milton's *Paradise Lost* would not suppose that he of all men was best able to understand the Scriptures, by knowledge, by genius, by sublime preparation of mind; and yet those who have read his prose writings, and especially his lately discovered Tracts, know that he professed to draw from the Scriptures, doctrines which shock our minds, and which are subversive of Christian society. The celebrated philosopher, Locke, tells us, in his essay on the Epistles, that before he had adopted a peculiar system of interpretation, though he was conversant with them, yet he found he had not understood "their doctrine and discursive parts." He says that, to the causes of obscurity common to the whole New Testament, is to be added, in the case of St. Paul's Epistles, "his peculiar style and temper." Macknight speaks of St. Paul's "dark forms of expression." The

Hon. M. Boyle adds to other difficulties, that St. Paul sometimes writes in a sort of dialogue, and that what he intended for *objections* have been mistaken for *arguments*. Episcopius, once professor of Protestant divinity at Leyden, was so convinced of the fallibility of translations, that he very consistently required of all classes of people, that they should learn Hebrew and Greek. Bellarmin speaks of a book published in 1677, which had collected 200 different interpretations given by as many Reformers to the four simple words of Scripture, "*This is my body*." Jeremy Taylor, in his *Liberty of Prophecy*, tells us, "Osander in his confutation of the book which Melancthon wrote against him, observes, that there are twenty several opinions concerning justification, all drawn from the Scriptures, by the men only of the Augustan confessions. There are sixteen several opinions on original sin; and as many definitions of the Sacraments as sects of men that disagree about them." This same eminent Protestant writer, who has furnished his Church with a store house of ideas and expressions, has expressed himself, in this same work, "*On the difficulty of Expounding Scripture*" in a passage which I cannot forbear giving to my reader.

"Since there are so many copies with infinite variation of reading; since a various interpunction, a parenthesis, a letter, an accent, may much alter the sense; since some places have divers literal senses, many have spiritual, mystical, and allegorical meanings; since there are so many tropes, metonymies, ironies, hyperboles, proprieties and improprieties of language, whose understanding depends upon such circumstances that it is almost impossible to know its proper interpretation; now that the knowledge of such circumstances and particular stories are irrevocably lost; since there are some mysteries which at the best advantage of expression, are not easy to be apprehended, and whose explication, by reason of four imperfections, must needs be dark, sometimes weak, sometimes unintelligible; and lastly, since these ordinary means of expounding Scripture, as searching the originals, conferences of places, parity of reason, and analogy of faith, are all dubious, uncertain, and very fallible, he that is the wisest and by consequence the likeliest to expound truest in all probability of reason, will be very far from confidence, because every one of these and many more, are like so many degrees of improbability and uncertainty, all depressing our certainty of finding out truth in such mysteries, and amidst so many difficulties."—*Lib. of Proph. sect. 4.*

Mr. Hume in his history informs us, that after the bible had been diffused indiscrimi-

nately in England at the commencement of the Reformation, although then very few could read, the King and parliament in 1542; because, says the preamble to the Act, "Many seditious ignorant persons had abused the liberty granted them of reading the bible, and that great diversity of opinion, animosities, tumults, and schisms had been occasioned by perverting the sense of the scriptures," prohibited the reading of the Bible to all but gentlemen and merchants; who might read, *so it be done quietly and with good order*. Owing to similar disorders, Mosheim informs us, that the magistrates were obliged to suppress the biblical assemblies of the Pietists at Leipzig in 1689. When a rev. Mr. Gisborne publicly boasted that the Bible Society increased its revenue in proportion to the opposition it met with until it reached £ 100,000 in a year; Dr. Milner informs me, that Dr. Hook, a Protestant divine, showed from the list of criminal convictions in answer, that during the first seven years of the society's existence, public crime had almost doubled. Since which time public crime has increased, it has been shewn, from three to four-fold. Before, then, they number their bibles, let them number their conversions. And when they have numbered these, if they exist in numbers, let them count up, if possible, the follies and impieties and fanatic acts which have also ensued from their labours. In doing this last the English newspapers will be of some little assistance.

Let them estimate, if they can, the cant, quackery, and hypocrisy which they have engendered.* Let them tell us again how far they have vilified the sacred volume? How many of their bibles are to be found at the pawn-broker's? How many have been cheapened and vilified down to a glass of gin? How many have they taught to estimate Religion as one thing with the possession and occasional perusal of the mere letters of a book? How many, accounting Religion to be a book, have accounted the book itself as nothing compared to the gratification of some brief passing passion? Yes, they have vilified and degraded and defaced the beauty of the Holiness of Religion.

* Southey the champion of Protestantism, thus describes a certain class of Preachers of the world:—"They consist of roving adventurers, in all their intermediate grades between knavery and madness, who take to preaching as a thriving trade." "One magistrate," he adds, "in the county of Middlesex, licensed fourteen hundred preachers in six years. Of six-and-thirty persons, who obtained licenses at one sessions, six and eight ministers of the Gospel six different ways, and seven signed with their mark. One fellow, who applied for a license, being asked if he could read, replied: 'Mother reads, and I spounds and splains.'"

DEDICATION OF SAINT MARY'S CHURCH, YONKERS, N. Y.

On Sunday, 16th ult., the pretty little Church recently erected in the flourishing village of Yonkers, was solemnly dedicated to the service of Almighty God, by his Grace the most Reverend Archbishop Hughes, in the presence of a numerous and respectable congregation. This mission was originally established by the Reverend Father Ryan, S. J., (now of Saint Xavier's, New York City), about three years since, when a plot of ground was bestowed by the Hon. Judge Woodworth, on which the present small, but tastefully designed structure was commenced, after plans by Thomas Cornell, Esq., Architect and Civil Engineer. The sacred edifice has been only lately completed, and a resident Pastor appointed in the person of Rev. W. Preston, formerly a distinguished clergyman of the Protestant Episcopal Church. The ceremony of the dedication having concluded, the most Rev. the Archbishop proceeded to bestow the holy sacrament of Confirmation upon upwards of sixty postulants, many of whom were adults, and some of the latter, recent converts to the Catholic Faith. High Mass was next celebrated, the imposing solemnity of which was considerably heightened by the attendance of a select choir from Saint John's College, Fordham, aided by the splendid organ lately built for the church, by Erben, N. Y. city. At the conclusion of the Gospel, the Archbishop ascended the altar, and delivered one of the most eloquent and impressive discourses it was ever our good fortune to hear from even his lips. Throughout the entire congregation, and it comprised very many not yet of the "household of faith," there was but one prevailing sentiment, that of unbounded respect and admiration for the rare dignity, majestic intellect, and exalted piety of which his Grace seemed the living embodiment and representative. With the Pontifical Benediction the sacred functions of the day terminated; and there were none present, we are certain, at this pious and interesting celebration, who will not long and gratefully remember the Blessing of Saint Mary's Church of Yonkers. In the afternoon, the worthy and beloved Pastor entertained his Grace the Archbishop with due hospitality at dinner, together with a select few, amongst whom were the Rev. Messrs. Johnston and Johanne, S. J., the Hon. Judge Woodworth, Thomas Cornell, Esq., and Dr. Garthan, late of Saint Vincent's Hospital, New York. His Grace was, as usual, most courteous and affable, and expressed himself highly gratified with the zeal and perseverance shown by the Catholics of Yonkers in their pious undertaking.

"Church of God! mysterious Temple!

Holy, Apostolic One!

Never changing—ever blessing

Ev'ry and ev'ry zone.

Church, sweet mother! in thy bosom

May we haply all be found,

When the last angelic trumpet

Thro' the tombs of earth shall sound."

[Boston Pilot.]

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 7.] CALCUTTA: SATURDAY, FEBRUARY 14, 1852. [Vol. XXII.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Feb. 14, 1852.

DOCTRINE AND DISCIPLINE OF THE CATHOLIC CHURCH ON CHRIS- TIAN MATRIMONY.

It would be difficult to select from the entire Code of Christianity, any subject of greater importance to the religious and temporal welfare of Christendom, than that of Matrimony. The state of Matrimony being that, in which, in the order of providence, the immense majority of mankind are placed, the goods or evils arising from it, must be proportioned in magnitude, to the number of those who engage in its enduring obligations, either prudently and agreeably to the dictates of reason and religion, or rashly, under the impulse of passion, and without regard to those wise maxims, by which a rational being and a Christian ought to be regulated in so momentous a concern.

Now it is manifest, that the relative numbers of the one class and of the other of those who contract Matrimony either prudently or rashly, will be in proportion to the general prevalence and adoption of right or wrong principles on the subject. If sound prin-

ciples, in accordance with reason and religion, be received and recognised in a community, there can be no doubt, that they will exert a salutary practical influence in promoting well ordered marriages, and in preventing ill assorted and imprudent matches. If, on the other hand, the predominant ideas, and maxims of a community on marriage be unsound, loose, and inconsistent with the dictates of reason and religion, then, it is to be expected, that in many, if not in most instances, marriage will be contracted hastily, imprudently, and under the blind impulse of worldly notions, or of sensual feelings.

It is then of the utmost consequence to the moral and social welfare of mankind, that, right notions and maxims upon Matrimony, its duties and obligations, be every where disseminated, and constantly inculcated on each rising generation. And this diffusion of sound teaching on a subject so closely bound up with man's temporal and eternal welfare, becomes still more imperatively necessary, if it should happen, that by occasion of the prevalence, in any country, of particular religious errors countenanced and adopted by the Civil Government of the place, systematic unceasing efforts be made to strip Christian Matrimony of every portion of its religious character and relations, and reduce it to the low condition of a merely civil contract, the total control of which belongs to the temporal magistrate.

Now, it is an historical fact, that, in every country in which the so-called reformation has

been introduced, in any of its countless sects or denominations, Matrimony has fallen from the high estate, which it held under Catholicity, and degenerated from being a sacred mysterious and sacramental rite of the New Law, into a mere ceremonial Church ordinance devoid of all Sacramental dignity and grace, until at length, it has, in many cases been despoiled even of the semblance of religion, and handed over to be profaned by the misadministration of some subordinate functionary of the state, one who may believe any thing or nothing, and who may be perhaps without more claims to social or educational respectability, than a Parish constable.

It is easy hence to judge of the low estimate, to which, the sacredness of Matrimony must be reduced amongst all those by whom erroneous notions upon that subject have been adopted and acted upon. To what other source than that here referred to, can we ascribe the degrading facts, which have been, in our own time, more than once witnessed in England, namely, the exposure by a husband, for sale at public fairs or markets, of his wife with a halter round her neck. Does not the very rite adopted for the perpetration of this illegal disgusting outrage prove by its repulsiveness, that it is unhappily there at present, the popular persuasion, that, the marriage contract differs little or nothing from a Smithfield bargain, and that it confers on the husband a right with regard to the disposal of his wife, similar to that, which the buyer of a horse or a cow acquires, to sell his purchase for such a price as he himself may fix upon. We may here observe, that the force of the argument which is deducible hence, is derived, not so much from the particular instances which have occurred of gross conduct, such as we have just described, on the part of the individuals immediately concerned in it, as from the active or passive approval given to it, by the crowds of spectators, who happened to be present on the occasions. In a word, the very impunity, as far as concerns the mass of spectators on these occasions, with which such outrages on Christian Society were committed, identifies morally the multitudes, present at them, with the criminal perpetrators of them, and shows that these participated largely in the feelings and sentiments of the guilty perpetrators. Again, it is as clear as the noon-day sun, that no Husband, however reckless of his character, would dare expose himself by the perpetration in broad day-light before a multitude of his neighbours, of a deliberate outrage, like that we now refer to, unless he were well assured previously, that the wit-

nesses, before whom he was to enact his guilt, would be, not the avengers, but the approvers of his conduct.

For example sake, what Englishman in his senses, however otherwise depraved or ignorant, would, in circumstances such as we have just enumerated, venture to commit robbery or any other open injury, however trifling on the person or property of the humblest peasant, who might happen to be present at a public Fair or Market in any part of the country, however remote from the civilisation of cities, or from the habitations of the rich or Aristocratic Classe of the community? Unquestionably not one, and why so? Because, whilst with respect to person and property, the public mind is imbued with rigorous ideas of the rights of individuals, its notions with respect to Matrimony, are on the contrary loose and devoid of every other standard for appreciating its importance, save the very mean one, which heresy and the present Protestantised Municipal Law of England supplies for that purpose.

(To be continued.)

CATHOLIC MISSION AT CHITTA GONG.

THE Catholic Mission at Chittagong, embraces a Population of about fifteen hundred persons. Of these, a very few only are placed above want, whilst, for the most part, all the rest are unable by poverty, to contribute in any pecuniary way to the support of religion, or to the education of their children. For the last six years, a Female School under the care of Religious Ladies from the Boretto house has been established and upheld by the unceasing exertions of the Rev. Mr. Storck, with great difficulty. By this means, about fifty girls have had their education happily provided for, and of this number, one half were also supported, clothed and lodged in the Institution under the care of the Nuns.

In addition to the Female School just mentioned there are educated at the Catholic Male School under the care of Rev. Mr. Storck about eighty boys, of whom ten are clothed and boarded in the Priest's House. The Rev. Mr. Storck finding it impossible, to care from his own poor flock the means necessary to carry on these Institutions, of such great moment to the religious and temporal welfare of those under his Pastoral care, humbly and earnestly appeals for assistance to the Community of Calcutta.

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THE LATE RIGHT REV. BISHOP BORGHİ.

We have been requested by the Secretary and Treasurer to the "*Borghì Testimonial*" to give publicity to the following Report of a meeting convened at Agra, to erect a Tablet to the memory of the late lamented Right Rev. Dr. Borghì, Vicar Apostolic of Hindostan. We therefore hasten to give it a prominent place in our present issue, in the hope, that the proposal will meet with the kind co-operation of the friends of the deceased Venerable Prelate:—

A MEETING of the Catholic Librarians of Agra was held on the 29th January 1852 in the Catholic Library, to take into consideration the best means of testifying their heart-felt and abiding gratitude for the inestimable benefits and important social and religious privileges ensured to them by the indefatigable energy, ardent zeal, and unbounded liberality of their ever endeared and lamented Bishop, Doctor Joseph Anthony Borghì, late Vicar Apostolic of Agra.

The Catholic Library above mentioned, is a small but convenient building, designated a Bungalow, belonging to Mr. James Corcoran, the Translator to the Sudder Adawlut at Agra, which that gentleman has very kindly, and altogether gratuitously, set apart for the reception of useful Catholic works available for perusal to all Catholic residents of the station. It was proposed by Mr. James Corcoran, seconded by Mr. Lewis Teyen and carried by the entire meeting that Mr. James Rebello should be requested to preside on the occasion. —Chair taken accordingly.

Mr. Rebello observed that he was placed in a position in which he would rather not have found himself, and much regretted that a more competent person had not been asked to perform the duty so flatteringly assigned to him. He would not however delay the

business of the evening by offering fruitless apologies, nor detain the meeting by describing the contemplated measures, more clearly set forth in the resolutions to be presently read. He would simply remind them of what they were well apprised, that it was the object of the meeting to raise a fund by public subscription adequate to the erection of a suitable monumental column, to be placed in an appropriate spot within the precincts of the Church grounds, which should perpetuate the memory of the deceased Prelate, and the eminent services he rendered to Religion. He would add, that it was more especially the duty of the Catholics of Agra to aid in this pious and benevolent undertaking, because they had been the principal recipients of Dr. Borghì's kindness and liberality, and Agra had for many years been the especial scene of his labors and exertions. He would further add that the eyes of all their fellow Catholics in neighbouring stations would be upon them, and that they would fail to excite the ardent and lively sympathy of those neighbours in the object they had assembled for, if they themselves did not lend their best energies,—and according to their means, their best contributions to ensure the furtherance of that object; he would in conclusion beg their attention to a brief narrative of the services of Dr. Borghì which at his request, Mr. Wollaston had drawn up and would proceed to give them as an introduction to the proceedings of the evening.

Mr. Wollaston observed, that for obvious reasons, he much regretted that the duty had not been assigned to some other member of the meeting. One who from the advantage of being a longer resident of Agra and of enjoying the personal friendship of the late distinguished Prelate would necessarily have been better able to do justice to the subject. He said that it was only at the earnest request of the President of the evening, that he had been presumptuous enough to consent to describe orally some of the services of Dr. Borghì; a few particulars of which he had briefly noted down in the paper he held in his hand, and which he intended to have enlarged upon from memory; but he felt so utterly embarrassed by the presence of such a large assemblage, that he could not attempt to do more than deliver the imperfect sentences which appeared in that paper.

It will be in the remembrance of most of the gentlemen present, that Bishop Borghì first arrived at Agra in 1841, as the Conductor and afterwards the successor of Bishop Pezzoni, and that the only building then available for Catholic worship was the humble Chapel adjacent to our gorgeous Cathedral.

No educational Institutions, male or female then existed, wherein the principles of the Catholic religion combined with the elements of a secular education could be taught or disseminated: Agra, Cawnpore and Meerut were perhaps the only stations which enjoyed the ministrations of a Catholic clergyman. It is natural to imagine that the aspiring mind of Borghi refused to be inactive while these wants remained unsupplied. The residence of Colonel Cartwright was forthwith purchased for no less a sum than 8,000 Rupees, and after being suitably altered and remodelled was adopted to the purposes of a Convent. Through his all powerful influence and incessant representations to the See of Rome, six educated Ladies were obtained from Europe and accommodated in the building thus prepared for their reception; and thus the first advance was made towards the organization of regular educational establishment."

"It was in company with the lamented father Caffarel, whom Dr. Borghi had selected among others for this Mission, that those ladies came out. The name of Caffarel must be endeared to all present this evening, and you will forgive me if I take this occasion to express my humble but sincere sympathy in the sorrows so universally felt for the loss of that highly gifted clergyman.— Rich in the stores of Classical learning, versed in the Theology of the schools, skilled in the arts of Polemics, and informed on almost every branch of English and foreign Literature: and at the same time gifted with a most affable and amiable disposition, profound humility, unaffected piety and fervent zeal, he inspired love, respect and admiration in the breasts of all with whom he ever came into contact. To the Convent thus devoted to the instruction of young ladies, apartments were added for the reception of destitute Native Orphans, and a separate building provided for the instruction and protection of destitute infant male children. But the aspiring zeal of Borghi would not be circumscribed by the achievements I have recounted. He had in contemplation far more gigantic schemes and only required adequate funds to put them into immediate operation. It was with the object of raising these funds that he returned to Europe in 1843 and travelled through the most important towns of Italy for two whole years. Nor was it to be expected that a man of Bishop Borghi's vast energy and perseverance supplied with his high interest and powerful Episcopal influence, would revisit this mission, with his favorite object unattained. We accordingly find him in 1845 returning to Agra with

four additional Priests, viz. the Rev. Father Bonaventura the Rector incumbent of St. Peter's College, with Fathers Calderari, Bertrand, and Moran, as well as four Candidates for Holy Orders, and sixteen ladies of education destined for the Convent."

When we reflect that even during the first interval of Dr. Borghi's residence with us, i. e. before 1843, we had the benefit of the ministerial services of Fathers Caffarel, Lawrence, Lewis, Felix, and Francis (the co-laborer of Bishop Pezzoni) as also of Father Mermet the present Rector of St. Peter's College, and Dr. Carli our beloved Bishop, the addition of the Clergymen who accompanied Dr. Borghi, must have been a source of intense gratification to the Catholic Community of these provinces; but when I remind you that since the year 1845, additional Clergymen, among whom may be mentioned Fathers Angelo, Rafael, Angelo 2nd, and Dodot, as well as Fathers Barry and Rowney of whom we might justly be proud as proceeding from the celebrated All Hallow's College, and last though not least that distinguished scholar and Theologian the Rev. Dr. Keegan, whose eloquence from the pulpit we have lately listened to with rapture and admiration: when I remind you that these numerous valuable accessions have been made to the Ministry since 1845, every Catholic heart must bound with exquisite delight, to be replaced only by exquisite sorrow for the loss of that distinguished individual through whose instrumentality those benefits were afforded to us."

"But Bishop Borghi's efforts did not cease here. Immediately on his return in 1845 he established the present Convent at Mussoorie having purchased the building for a sum not less than Rs. 24,000, when he placed six Religious Ladies there for the reception and instruction of young persons."

"Not many months after, he laid the foundations simultaneously of the present magnificent Cathedral and of the Catholic Church in the Cantonments: and such was the ardor of his zeal that even while these edifices were in course of erection, he not only built St. Patrick's School, now attached to the Convent, but also laid the foundation of St. Peter's College where we had recently the pleasure of witnessing the distribution of Prizes to its deserving Students. But I should do violence to my feelings, if, when I spoke of this exquisite and gorgeous Cathedral, I omitted to name the architect who constructed it. That finished architect is an humble and unpretending Priest who neither possesses nor covets public distinction, but who has the more lasting happiness of dwelling in the

affection and love of his entire flock. And you must forgive me gentlemen if on this occasion I anticipate your acquiescence and offer him on your as well as my own behalf—though poor the offering be, our united heartfelt sympathy in the distressing affliction with which it has pleased Providence to visit him.”

“But I would add in respect to Dr. Borghi, that the labors above recounted, are only a part of the evidence of his unwearied exertions. Time would fail me to mention the various Churches and Chapels erected in other stations for which he directly or indirectly procured Funds. Wherever he found a Regiment or Company of Soldiers largely composed of Catholics he petitioned the Government, and petitioned again and again till he as it were wrung from them their sanction to his attaching a duly ordained Clergyman to such station for the spiritual benefit of those Soldiers, and to his drawing on behalf of that Clergyman the monthly salary ranging between the paltry sums of 80 and 100 Rupees, which the Government have fixed for the services of Catholic Priest!”

“I don't think I exceed the fact when I assert that Bishop Borghi, expended nearly a Lac of Rupees on this costly Cathedral and how was this enormous sum raised.”

“Not only in Gwalior where he was most successful, but in every city in India; in every town in Italy, or France, or elsewhere, wherever Bishop Borghi travelled, he failed not to exert his utmost energy and influence to obtain donations towards the favorite object of his wishes,—and so great was his success, that he found himself in a position not only to liquidate the immense sums expended on the edifices above mentioned, but to enter upon new schemes requiring additional outlay.”

“The circumstance of a Bishop consecrating Bishops is rare in India, but it was Bishop Borghi's happiness to consecrate our present beloved Bishop Dr. Carli and select him for his Coadjutor and fellow-laborer. It is purely to this judicious and happy selection that we must attribute the rapid progress of Catholicism in the Punjab generally, and in the important cities of Lahore, Jullundur, Wuzerabad, and Peshawur in particular. But Dr. Carli was not the only priest that was elevated to the dignity of a Bishop. The present Vicar Apostolic of Patna likewise received his consecration from the hands of Bishop Borghi, and indeed it was entirely to Bishop Borghi's influence with the See of Rome, that we are to attribute the assignment of separate ecclesiastical jurisdictions to the Vicariates of Agra and Patna. Thus did Dr. Borghi, labor for this mission till 1848, when his continually

decaying health and the urgent solicitation of his medical attendant compelled him to return to Europe. It was his ardent wish to pass the remainder of his life in perfect retirement immured in the Cell of a Capuchin, but he was compelled by His Highness the Grand Duke of Tuscany to accept the Bishoprick of Cartona in Tuscany, where he performed his episcopal functions with unremitting energy and activity till the day of his death the 31st July, 1851. I assure you gentlemen that I am exceedingly obliged to you for the patience with which you have listened to these imperfect remarks, and am quite sensible that they are utterly undeserving of the cheers with which you received them. I would now solicit your attention to the contents of a paper just put into my hands, being the first resolution of this evening.”

Resolution I. Seconded by Mr. J. Corcoran, senior, and carried unanimously.

That this meeting cordially sympathises in the heartfelt sorrow and regret universally evinced by the Catholic Community of Agra and the North Western Provinces on the lamented demise of the Right Rev. Dr. Joseph Anthony Borghi, the late Bishop and Vicar Apostolic of Agra; and that it will forthwith take into consideration the best mode of demonstrating the high respect and esteem in which they hold the memory of the deceased Prelate.

Resolution II. Proposed by Mr. Lewis Teyen, seconded by Mr. Jas. Corcoran, junior, and carried unanimously.

That in order to give effect to the resolution just passed, this meeting shall select a Committee to decide upon an appropriate and permanent testimonial to the memory of the late Dr. Borghi, and that a general subscription be raised for that purpose.

Resolution III. Proposed by Mr. James Corcoran, senior, seconded by Mr. W. C. Phillips, and carried unanimously.

That the Committee thus appointed by this meeting be charged with the duty of opening books of subscription at Agra, and all other stations of the North Western Provinces where Catholic Priests may be located, and that such Committee be empowered to receive the subscriptions and form a Fund, and after a reasonable time, not less than 12 months, to close the books should they be then satisfied, that contributions are no longer forthcoming: and that it be such Committee's duty to determine with reference to the funds in hand whether the aforesaid testimonial should be a Tablet with a suitable inscription to be placed within the Cathedral, or a monumental column planted in some appropriate spot within the precincts of the Church

grounds; and that such Committee be also empowered to carry out the whole of the details connected with this object, subject to the approval of the Right Rev. Dr. Carli the present Bishop and Vicar Apostolic of Agra, aided by the professional opinion of the Rev. Father Bonaventura the Architect of the Cathedral.

Resolution IV. Proposed by Mr. F. P. Mendes, seconded by Mr. J. Lyons and carried unanimously.

That the Committee thus appointed by this meeting consist of the following Members, viz

Messrs. J. J. Corcoran.	James Corcoran.
" John Robello.	C. Kelly.
" J. Hearne.	L. Teyen.
" C. Murphy.	A. W. Wollaston.
" James Rebello.	

of whom 5 shall form a quorum, and that it be left to the Committee to appoint one of their body to act as Secretary and Treasurer.

Resolution V. Proposed by Mr. James Corcoran, junior, seconded by Mr. C. Blunt.

That if there should be any surplus funds available after the carrying out of the above object, such surplus be appropriated to the creation of a Scholarship in the Catholic College established by Dr. Borghi and by him named St. Peter's College, to be designated the "Borghi Scholarship;" moreover that if the aforesaid surplus should be insufficient for the establishment of a permanent Scholarship, and also inadequate to the formation of as it were the nucleus of a Catholic Library for the use of the College,—it be lodged in some bank and the interest thereof appropriated to the purchase of Annual Prizes to be designated "the Borghi Prizes" for all the Institutions at Agra, which owe their existence to the munificence of that Prelate.

Amendment on the above. { Proposed by Mr. McDermott,
seconded by Mr. Hurly, jun.
and carried unanimously.

That if, after carrying out the above object, any surplus should be found available, the Committee be empowered to appropriate such surplus in any manner they may deem most advisable.

Resolution VI. Proposed by Mr. Trumbell, seconded by Mr. Hurly senior, and carried *nem con.*

That the recorded proceedings of this evening be forwarded to Dr. Carli and an earnest request conveyed to him to inform the Catholic Missionaries in his jurisdiction by a circular letter from himself that their warmest support should be afforded to the latest measure.

Resolution VII. Proposed by Mr. Hurly, junr. seconded by Mr. Anthony D'Monte and carried unanimously.

That the result of the proceedings of the Committee appointed by Resolution IV. be published for general information.

Resolution VIII. Proposed by Mr. McDermott, seconded by Mr. R. Berrill and carried unanimously.

That copies of the proceedings of this Meeting be forwarded for publication to the Editors, of the *Bengal Catholic Herald* at Calcutta, and of the *Bombay Examiner*, and *Madras Catholic Expositor*, as also to the Editor of the *Tablet* at Dublin.

Resolution IX. Proposed by Mr. James Hearne seconded by Mr. L. Estrange Phipps, and carried unanimously.

That the thanks of this meeting be accorded to Mr. James Rebello for the satisfactory manner in which he has conducted the proceedings of the evening.

Subsidiary Resolution. { With reference to the last clause of Resolution IV. the Committee unanimously appointed Mr. A. W. Wollaston to be their Secretary and Treasurer.

A rough plan of the projected Testimonial on the scale of 3 inches to 8 feet, after an exquisite Corinthian design, executed by Father Bonaventura, was then handed to the president, who for his own part perfectly approved of it, but left the question of its adoption or abandonment to the determination of the Committee.

A paper headed "*Subscription to the Borghi Testimonial*" was then handed to the President and passed round in succession to several Members of the Company in the order in which they happened to be seated, and the following sums were subscribed before the assembly dispersed.

SUBSCRIPTIONS TO THE BORGI TESTIMONIAL.

James Rebello,	..	...	Rs. 100	0
A. W. Wollaston,	...	...	50	0
James Hearne,	...	...	10	0
John Lyons,	...	...	5	0
T. A. Cripps,	...	...	10	0
L. E. Phipps,	...	...	10	0
F. P. Mendes,	...	...	10	0
Lewis Teyen,	...	...	25	0
J. J. Corcoran,	...	...	50	0
P. V. Fernandes,	...	...	10	0
Jas. Corcoran,	...	...	100	0
" Hurly, jr.	...	...	6	0
T. Hurly, sr.	...	...	10	0
P. O'Keefe,	...	...	10	0
P. White,	...	...	10	0

W. B. Trumble,	10	0
A. D. Monte,	25	0
J. McDermott,	10	0
R. A. J. Berrill,	10	0
W. C. Phillips,	25	0
C. Blunt,	35	0
L. Baptist,	10	0
C. Murphy,	20	0

Grand Total,... Rs. 562 0

The proceedings then terminated.

JAS. REBELLO,
Chairman.

True Copy.

A. W. WOLLASTON,
Secretary and Treasurer.

Agra, 31st Jan. 1852.

Selections.

ONE LETTER TO THE HON. HORACE GREELEY BY THE ARCHBISHOP OF NEW YORK.

SIR—You have continued to manifest, for some time past, a great desire to know my opinions on certain questions of which I have said nothing; whilst you manifest great dissatisfaction with certain other opinions which I have expressed, are which have been imputed to me. Hence I have but little hope that your opinions and mine or likely to be found coincident. I do not take you to task for the opinions which you publish, nor am I prepared to admit your right to abridge the liberty, or interfere with the expression of mine. And yet if I understand you, you have made the attempt to do so in the concluding sentence of your article of Thursday morning, in which you proclaim that "it is a sad day for our country when a Prelate so able and powerful as Archbishop Hughes is heard instilling into the minds of his flock distrust of, and aversion to, secular common schools." In other words, it is a sad day for our country when Archbishop Hughes does not agree in opinion with the Hon. Horace Greeley.

Permit me, Sir, to indicate the extent to which I respect opinion, whether public or private. If it is composed of conclusions legitimately deduced from facts which are certain, I bow with reverence to its authority. If it be deductions from facts which are assumed on probability, and which cannot be disproved, I take it for what it is worth; but it is no authority for me. If I know it to be founded, not on facts but on fallacies and falsehoods, then I do not honour it with the name of public or private opinion, but I rank it under the head of ignorance, prejudice, and presumption. All the votes of mankind—all the newspapers on earth, cannot change false into true, nor true into false. Hence, therefore, neither your opinions nor mine can have any worth except in so far as they are deduced from facts.

Now, the basis of opinion is not the same in your mind as it is in mine. I am a Catholic,

and the truths of my religion are to me facts from which I draw my deductions. You, on the other hand, have the disbelief of the Catholic religion as one great element in the groundwork of your opinions. There is no great probability, therefore, that our opinions, respectively, will be found to harmonise with each other; and yet I trust no great evil will befall the country even if I should have the misfortune to differ with you in my opinion.

Still, you have exhibited great curiosity to know what I think on certain questions, touching civil and religious liberty, and especially in Rome. Have patience with me, then, while I lay them before you as briefly as possible.

I. As regards myself, I claim to be a friend of civil and religious liberty in a sense more just and true—that is, in my opinion, of course—than any which you are in the habit of attaching to those words. God is the author of truth. The Devil is the father of lies. I am not sure that you believe in the existence of a devil, but certainly you cannot deny the existence of falsehood. Now, in my opinion, your system of religious liberty goes to put God and the Devil, truth and falsehood, on the same level. You hold it as a religious right no less sacred to deny God, if a man thinks proper, than to worship him; and hence you implicitly deny to God himself the right to impose on man the obligation of worship, for that would take away the freedom of his right to be an Atheist.

II. I deny, with the Catholic Church, any right of one man, by physical coercion, to compel the conscience of another man. Hence, therefore, I am opposed to all penal laws having the coercion of conscience for their object. In countries which are already divided and broken up into religious sects, mutual toleration, kindness, and good will, in all the civil and social relations of life, constitute at once, in my opinion, the duties and the rights of all. But I am not aware that a Protestant state, such as Sweden, is bound, by way of granting religious liberty, to place Atheism on the same footing as Lutheranism. Neither am I of opinion that the Sovereign Pontiff, whose subjects are entirely Catholic and United in belief, is bound to throw his states open for the preaching of every form of Protestantism and infidelity. As Spiritual Head of the Catholic Church on earth, he is bound to preserve the Revelation which has Christ for its author. To encourage opposition to that religion would be to take sides with the father of lies, and I am sure, Sir, that you would hardly expect the Pope to go so far. Besides, as a temporal prince, he knows the horrors of civil war which have desolated other countries, springing out of the ambitions of religious sects, each struggling for political ascendancy in the state. But, besides all this, he knows that it is a fundamental article of the Protestant religion to believe that he is Antichrist. Liberty of conscience, therefore, in your sense, would require that the Pope should become directly a party to the introduction of every species of error and impiety, and the overthrow of his own authority both as temporal prince and Sovereign Pontiff.

III. But you say that, inasmuch as religious freedom in your sense is allowed to Catholics in Protestant countries, the Pope ought to reciprocate by throwing the Pontifical states open to all sects of believers and unbelievers. I will first observe that there are Protestant states in which the Catholic religion is not tolerated at all—that in most of the others it is barely tolerated, whilst its profession, so far as depends on the government, is depressed and degraded—that in no country pretending to be Protestant, except the United States, are they placed on an equal footing with their Protestant fellow-countrymen; whilst in several Catholic countries, such as France, Belgium, and Bavaria, Protestants are placed, practically as well as theoretically, on a perfect political equality with Catholics. I may further add that the toleration of Catholics in Protestant states has not been a gratuitous concession of Protestant liberality. When Protestantism began in these countries, the Catholics were in possession. Strifes and civil wars followed, and as their close neither party had succeeded in devouring or destroying the other. What could be more natural or more necessary than to tolerate by compromise those whom it had been found impossible root out? I deny, therefore, that you can present a single Protestant state which could be a model for the Pope's imitation in the premises. In all Protestant states Catholics are tolerated by necessity; and even under the law of necessity, the toleration is judiciously and spitefully extended. Witness the recent enactment in England, which hypocritically professes to maintain religious as well as civil liberty. In this country, I deny that Catholics are tolerated. They enjoy their rights with their fellow citizens, under the constitution, the framers of which disavowed all authority to tolerate or prohibit any from of the Christian religion.

IV. For these reasons, your argument fails in the comparison between the broken-up condition of Protestant states with Catholic subjects, and the united condition of the people in the Pontifical states in which there are no Protestants, except strangers, who visit Rome for their pleasure, and who have there every facility of exercising their religious rights, save the privilege of preaching insurrection. I would deem it, therefore, a great impropriety, and a great impertinence, to meddle with the government of the Pontifical states, just as I would resent, with becoming indignation, the intermeddling of any subject of the Pontifical states with the freedom and sovereignty of our own government. In these statements you have my opinion in regard to civil and religious liberty both at home and elsewhere.

V. You have taken what I consider the unwarrantable liberty of throwing personal suspicion on my sincerity and loyalty as a Republican, and a citizen of these United States. I will not stoop to argue the question with you. It is a question not to be settled. A voluntary exile in early life from the land of my nativity, the first honour that was conferred upon me was the right of freedom and citizenship in the United States. No word or action of my life has ever dimmed, or shall ever tarnish, that ho-

nour. No dignity in the Church has ever diminished its value in my estimation; and no further honour, even if offered, could be accepted by me on conditions that would vitiate my obligations to my country, or diminish my right as one of her citizens. It is true I have not preached Red Republicanism in Europe, for, so far as it has hitherto made itself known, I despise it everywhere.

But in circles in which Americans have rarely an opportunity of making their sentiments known, I have uniformly vindicated the government and institutions of the United States; and I will say, briefly, that of the twenty four millions which compose their population, there is not a more sincere or a more loyal citizen than the humble individual whose integrity you have seen fit to call in question. It does not follow, however, that I hold our government and institutions to be the best for all nations at all times; and if on this subject I hold a different opinion from you, I hope you will tolerate my weakness, and not proclaim the event as marking a sad day for our country.

VI. You have taken me to task also in regard to the distinguished Hungarian leader who is soon to visit our shores. It seems that in estimating his character, I have again the misfortune not to agree with you in opinion. Whether the error is on your side or on mine, I am willing to leave to the decision of public opinion in both hemispheres, as that decision shall stand five years hence. I have watched with moderate interest the movements that have been going on in the name of liberty throughout Europe within the last four or five years. Their results have disappointed both the friends and the enemies of freedom throughout the world. The convulsions that have taken place, contrary to almost all similar convulsions in past times, have not thrown up to the surface a single great man. There was a time when I thought that distinction was possibly reserved for Kossuth. His speeches were eloquent and beautiful; his prayers to the God of Hungary seemed redolent of piety and patriotism. Indeed I am not sure that he did not compose revolutionary litanies, invoking the aid of the Blessed Virgin Mary and all the Saints. And this seemed to mark so great a difference between him and most of the other revolutionary leaders that, at one time, I imagined history would write his name as that of a great man. Like the others, he was unsuccessful and unfortunate; and so long as he was a captive in the Turkish dominions I was willing to forget his faults in consideration of his captivity. But when, on his release from prison I find him offering the incense of adulation to the god of British pride, and chaunting pæans of flattery to the very power that had crushed principles such as he professed to have contended for—in the person of Smith O'Brien and the other Irish patriots—when I find him unnecessarily flinging insult at the religion of most of the people of Hungary, simply because such insult would be grateful in the ears of his English auditors, I could not help forming the opinion that the stuff was not in him, and that history would write him down, not among the heroes, but rather among the humbugs, of which the nine-

teenth century has been so prolific. My mind is so constituted that I could not come to any other conclusion, and therefore I throw myself on your indulgence, seeing that in this also I have the misfortune to differ with you in opinion.

VII. You have also assumed the right to hold me responsible for certain newspaper articles published in Catholic journals, not only in New York, but also in France and England. In reply to this, I have the privilege of giving you the statement of a fact, instead of an opinion; and that fact is that I do not acknowledge myself responsible, directly or indirectly, for any article in any newspaper of which I am not myself the author. The *New York Freeman's Journal* was formerly under my direction. Between three and four years ago it was transferred by me to its present editor and proprietor, and I should consider him unqualified for his office if he assumed to discharge its office as the slave of any man's thoughts. He is a freeman, and independent master of a free press. His journal has sometimes been called "Archbishop Hughes' organ" and although you are better informed on that subject than some other editors pretend to be, and proclaim that I have no official connection with it, still somewhat inconsistently, you hold me accountable for its opinions. "Thus I am at liberty to approve or disapprove, no less than yourself. Your paper makes its way on its own merits, of which its readers are the best judges. I am one of them; and although I may see in the *Evening's Journal*, as I do in other papers, many things which I would not write or would not write exactly in the same way, still I hold it that, take it for all in all, the *New York Freeman's Journal* is a very good Catholic paper. But it is my organ only inasmuch as I am in the habit of publishing in its columns any official communication which I have to make to the Catholic Clergy as the people of this diocese. In all else the talented editor writes and publishes on his own responsibility, without detraction from any source, whatever he thinks proper.

VIII. It is again my misfortune to differ with you in opinion regarding common school education. It is not necessary for me, I hope, to say that I am an advocate for general, nay, universal education. My efforts to establish colleges, seats of learning, and even day-schools, for the education of youth in this diocese, will be a sufficient proof that I am no advocate of ignorance. Our disagreement, therefore, is not in regard to education itself, but in regard to the circumstances under which it is imparted. The divided condition of the community on the subject of religion has led to a system which affects to divorce the religious doctrine of each denomination from the rudiments of primary sciences in schools. If we were a people of unbelievers in Christianity, this system would be in perfect harmony with our condition. And yet, happily, it is understood that the welfare of society and the state must rest, ultimately, on a religious basis of some kind. We are still a Christian country, composed, indeed, of many sects in religion, and if you exclude from education the peculiar doctrines of each sect, one after another, you necessarily exclude Christianity it-

self; for all the Christianity of the land is made up of the several "sectarian" doctrines which are severally excluded. Hence if we had one other sect among us, having for its peculiar doctrine a belief in the expediency of excluding from the minds of youth all knowledge of, and faith in Christianity, our present common schools might be denominated "a legal establishment for the purpose of causing Christianity to die out, and of promoting the interests and purposes of one anti-Christian sect." Now, Sir, your opinion may be that such a result is desirable. Mine is directly the reverse. I believe it would be more beneficial to the country and to society that the religious influences of the least desirable sect of professing Christians in the land should be felt in the common school, than that all Christianity, under the pretence of excluding all sectarianism, should be eliminated. Whether any other system could be adopted in the actual state of the case, it is not for me to decide; but I am very strong in the opinion that the present system is not calculated to meet the requirements which Catholic parents, at least, are bound to fulfil towards their Catholic offspring. It may suit other denominations to have their children brought up without any admixture of religious teaching in their education, but it does not suit us. I was not ignorant that common schools existed in New England before they did in Prussia; but you will remember that the people of New England contended, strenuously, for the unity and exclusiveness of religion, whereas the Prussian system was framed, in contempt of distinctive dogmas, for the purpose of amalgamating in the new generation religious hitherto separate.

IX. I have thus, Sir, given you my opinions on nearly all the topics in regard to which you have called for them. I fear they will be as little agreeable to you as the silence of which you seem to complain. I can only say of them, however, that they are entirely sincere; and I am sure, if they were not, you would not think them worth having. But my position will be rather singular if, after having called them forth, you should be among the first to censure me for their utterance. In conclusion, whatever may be our differences of opinion on these or other topics I trust that we are both actuated by a desire of promoting the good of our country, the interests of society, and the happiness of mankind.—I remain very respectfully, your obedient servant.

* JOHN HUGHES, Archbishop of New York.
New York, Nov. 21st, 1851.

—*New York Morning Courier* of Nov. 22.

GERMANY.

"THE GERMAN CATHOLICS" IN PRUSSIA.—Our readers will remember with what a flourish of trumpet the schism in Germany, called by this title, was hailed by the gullibility of English Protestantism about seven years ago. Ronge and Czerski, two apostate Catholic Priests, were to be the Luther and Calvin of a new and more terrible "Reforma-

tion." The Catholic Church in Prussia, and wherever it prevailed throughout Germany, was to be swept away, never to be heard of again. Well, seven short years have elapsed, and behold the end of "the German Catholics." We read in Monday's *Times*:—"The days of all the Free Congregations and congregations of 'German Catholics' are numbered. By a ministerial order they are henceforth to be deprived of all support from the communal authorities, direct or indirect, and where such support has been granted for a fixed period, it is no longer to be paid. The preacher, or head of the 'Free' congregation of Berlin, was, some time since, expelled the city. The official order grounds the refusal of the support already granted on the principle that all these congregations are not regularly incorporated bodies, and, therefore, could not legally accept such promises or engagements. It also asserts that they have gradually ceased to be religious societies at all, and have of late years degenerated into mere political societies, inculcating doctrines inconsistent with the principles of civil and social order. As such they are to be everywhere suppressed and extinguished, and the officials are warned that it is their duty to carry out the ministerial instructions diligently. In several provincial towns the order had been anticipated by the police, as numerous reports of closed meeting-houses and dissolved congregations have reached Berlin. There is no hope, however, that the measure will increase the number of adherents to any of the Established Churches. Most of the 'congregations' were widely separated from them, and from any known form of dissent retaining any of the general articles of the Christian creed. Altogether the religious parties in Germany are in a singular state of confusion. The mysticism of Swedenborg has allied itself to the spiritual Hierarchy of the Irvingites, with its realisation on earth of the gradations of Archangels, Angels, and Apostles, the bearers of those sacred titles being also frequently at variance with the very earthly power of the police, that cannot find any such ranks recognised by the state. Beside the intensest fanaticism may be found the Pantheism of Spinoza and the cold negation of Proudhon, in itself but the system of Hegel pushed to its utmost logical consequence. The conflict between the old Lutherans and the Evangelic Church has never ceased, though the late King compelled both to an external uniformity. There is a still larger mass of complete indifference to all forms of creed, without even zeal enough to unite into a propaganda, which was the case with the 'free' congregations. Some years ago the interdict on these bodies would

have caused the utmost agitation; now it scarcely excites a remark. In Bavaria, too, the general law on 'associations' is applied to the German Catholics, and they have therefore ceased to be considered religious societies. They are dealt with as political clubs and unions, and they lack the zeal and faith which can alone raise them from that level."—*Tablet*, Nov. 15.

NEW DEVELOPMENTS OF ANGLICANISM.

Anglicanism from time to time discovers new methods of prolonging its miserable life. Sometimes it becomes enthusiastic on the subject of building churches; then, when that excitement has ceased, it takes up with building schools. Again, it becomes frantic about Scripture Readers and lay agents; then it invents a new theory of the diaconate—missions to the heathen, the Africans in particular, and missions to pervert the poor Catholics of this country. At another time it becomes great on the distribution of Bibles in Syria, where the natives use the books given them for cartridge paper. Colporteurs are sent through France, and Mr. Borrow distributes Bibles in Spain. All these means are useful in their day; they make people think they are doing great things, and it serves to keep up the pleasing illusion that England is the most religious, the most moral, and the most benevolent country on the face of the whole earth.

The last discovery in this way has been made at Leeds, and one of the chief inventors is the renowned Dr. Hook, the man who is famous for discovering a ninth Vespers in the Breviary, and that the Post Communion and Compline are one and the same thing with two names. Dr. Hook and his colleagues, or co-discoverers, propose to celebrate their Communion in the afternoon, not only after breakfast but after the luncheon of the upper classes and the dinner of the others. They are doubtless disposed to make it a supper in earnest. They hope by this means to allure more people to their table, and certainly no means could be more to the purpose. Even those who think they ought to receive the Sacrament fasting will now abandon their scruples, for it is out of the question to expect them to fast till four or five o'clock in the afternoon.

The new means of improvement are all of this eminently easy and practical character, but only on paper. It is always a light matter to draw up a constitution, though somehow or other the theory does not result in the logical issues of the premises. There is

one Anglican institution which has hitherto failed to recommend itself theoretically, though, in practice, few or none disapprove of it. The Leeds theologians have solved the difficulty, and are now prepared to justify, on the ground of reason, that which in its origin flowed only from passion and the necessary absence of grace. The marriage of the Clergy is favourably regarded at last by the chief doctor of Anglicanism. We do not mean to insinuate that they ever disliked it; but it is perfectly certain that they have been at all times rather slow to defend it.

In the new improvements "the Clergyman's wife" is to find a fitting place and honourable occupation. In virtue of her position she has, it seems, ordinary faculties for hearing the confessions of young women, "the Pastor's assistance only called in when more especially needed." This is the Leeds way of expressing reserved cases, for which the wife's faculties are not intended. We have heard of institutions for training young ladies who are to become the wives of Clergymen; these are, no doubt, theological seminaries, and we see here what this training is to aim at. People "open their griefs" to the Clergyman, and such as are women are to open them to the Clergyman's wife. Most admirable contrivance, and most perfect justification of the Clerical married life.

Our London contemporary, the *English Churchman*, has been thrown into a state of rapture by this announcement at Leeds. It feels "convinced that the suggestion that young women should systematically take counsel of the Clergyman's wife, or some other duly qualified lady, is a good one; and the consciousness that such an office had to be fulfilled in so important a matter, would," he believes, "form a strong inducement to such ladies to qualify themselves for, and solemnly devote themselves to that and other kindred duties. The more the wife of a Priest realises before God and man the fact that she is the wife of a Priest—the helpmate of one who is a minister and steward of the mysteries of God—the more manifest will be the spiritual improvement in his parish. She can do many things which he cannot do. She, like him, is a beacon set upon a hill which cannot be hid. The example which she sets in her own person and conversation, in her children, her house, and her servants, will be followed more or less, and be quoted by all who know anything of her. In her especially the Christian matron should be seen, in all that she says and does, in all that she influences, controls, or sanctions. *She should be a standing, visible justification*

and vindication of the marriage of the Clergy."

It is not an unfair inference from our contemporary's words that we are about to express—namely, that hitherto the marriage of the Clergy required some vindication. Such a condition cannot be justified upon grounds of reason, it seems, but we are to seek for its proper defence in the practical advantages that result from it. If the "Clergyman's wife" is to be all that our contemporary requires in her, and, according to him, nothing short of it can excuse her position, we feel rather nervous as to the marriage of the Clergy in future. Where is the young woman of twenty who will undertake so solemn a responsibility as to justify in her own person a state of life which is tolerated in no "portion of the Church," for the Greeks themselves never marry after they have been ordained.

This is the remedy for the moral disorders of England, just propounded by the learned physicians of Leeds; and by it they are going to fight against "new forms of infidelity" on the one hand, and, on the other, "a resuscitated superstition," by which terms these pundits designate the Catholic Church. The superstition in question is, however, not likely to be put down by communions after dinner, and a Clergyman's wife hearing the confessions of young ladies.—*Tablet*, Dec. 13.

REVIEW.

Conferences of the Reverend Père Lacordaire, delivered in the Cathedral of Notre Dame, in Paris. Translated from the French by Henry Langdon. Vol. I. Part I. London: Richardson.

This is the first part of a highly useful translation of Father Lacordaire's far-famed "Conferences." Although the knowledge of the French language is so widely diffused, still there is a degree of difficulty in procuring French books—or rather, perhaps, an ignorance of French literature—which renders it most desirable we should have translations of works of this description. It is interesting to observe the truths common to all Catholics treated by great intellects, reared under different circumstances. The great French orator goes over the same ground that has been adorned by the eloquence and the learning of Father Newman, and many others of our great writers; but we need hardly say that we are thus enabled to view it on different sides, to enter into the position of Catholics in France, and to appreciate the immense power Catholicity has displayed in that country. "The inexhaustive race" which produced a Bossuet and a Bourdaloue, still can show their successors, after having passed over the chasms of three revolutions. The following passages will give an idea of the style and spirit in which these Conferences are translated:—

LA CORDAIRE ON THE PRESENT POSITION OF THE HOLY SEE.

Now, gentlemen, the Papacy has reached a more complete era of its existence than any which preceded it. The reaction which took place in the public mind against it because of the events of the middle ages—has nearly reached its end. Men have understood that the nature of its development at that epoch arose from circumstances, and not from pretensions, and that this development was favourable to the nations, to Europe and to mankind; that the Popes, in the freedom of their election, in the sanctity of marriages, in the observance of Ecclesiastical celibacy, in the integrity of the Hierarchy, maintained in reality a just and civilising influence. Men have comprehended that the Sovereign Pontiff could not be in dependence to any Christian prince, and that his independence which is essential to religion, is also essential on the peace of the divers states. The Roman Empire, the Eastern Empire, the Western Empire, no longer exist; no power can pretend to govern the Holy See, and public opinion accords to it an honourable neutrality in wars between divers powers. If, on another hand, we examine the spiritual supremacy of the Popes, we find it secured by a possession of eighteen centuries, which schism and heresy have alone and in vain disputed. We see Jansenism destroyed, Protestantism inclining towards its fall, the Greek schism degraded in the East under the yoke of the Russians and the Turks, Mahometanism exhausted—in a word, everywhere we see error weak or withered away; whilst the Roman Church, ever the same, and always aided by God, remains firm on the wreck of the past. The scars which events have left upon her body, and render it more difficult for the sword to touch her. She has preserved from the era of martyrdom, passive courage against persecution; from the era of the Bas-empire, the knowledge of doubtful position; from the era of Charlemagne, sovereignty; from the era of Gregory VII., the knowledge of great political ends; from the era of reaction, a more profound knowledge of herself and others; and from the present era, an invincible trust in God. If you do not yet clearly discover her actual triumph, it is because the triumph of the Church is never, at any given moment, visible. Looking at only one point in the course of time, the barque of Peter appeared ready to sink, and the Faithful are always ready to cry, "Lord, save us, we perish!" But in looking back over the succession of ages, the Church appears in her strength; and we understand that saying of Jesus Christ in the tempest—"Man of little faith, why hast thou doubted?"—(Pp. 68, 69)

The following passage is brilliant and striking although we venture to object to Father Lacordaire, that to talk of the penitent confessing to "the whole of humanity" is very "French" in its tone. The penitent confesses to God to the Blessed Saints and Angels, and to his spiritual Father, *et tibi, Deus* :—

Stand by a moment; behold a poor Priest, a Capuchin, whose name is unknown; he ascends the superb stairs, he enters he penetrates even where confidential friends are not admitted; he

sits and the Prince kneeling says to him, "*Confiteor tibi Pater.*" And to whom does he say that? It is not to a man, but to the whole of humanity. It is the whole human kind which seizes and compresses him, which says to him, "Sire, you have sinned; you are not worthy to draw near to God."

If some one had said to Augustus, whilst he was walking in his gardens with Horace or Mecenas, "There is a man below with a staff and wallet, who says he is sent from God to hear the confession of your faults;" would he not have looked upon him as a madman? And yet, gentlemen, that folly has prevailed! And observe, I pray you, that on all occasions in Christianity we find nothing but follies; and we justify these follies before you, you, the *élite* of this age, and you listen to them and exclaim, "Nevertheless, it is grand!"—(P. 98)

In conclusion, we may remark that the translation is elegant, and appears to be accurately done. We would suggest, however, a revision as to one or two proper names, in which respect translations from the French are continually faulty. Thus Pope Sixtus is called "Sixtus," and St. Dionysius of Alexandria, "St. Dennis."

PROSELYTISM IN JOYCE'S COUNTRY.

TO THE EDITOR OF THE TABLET.

Miam, November 27th, 1851.

Dear Sir—From the many proofs of the insincerity of the so-called "converts" from Popery, both here and in other places equally infested with proselytism, one would naturally think that those who are impudently engaged in this unchristian warfare would either get tired or ashamed, and would cease to amuse the public with their exaggerated and ludicrous reports of their success in the destruction of souls. I have myself received back many of those deluded creatures during the last two years; they all renounce their error according as circumstances favour them, and especially when they entertain any fears of their last end drawing near, when they immediately send for a Priest. There is no instance of any of them sending for the Protestant Minister, though Parson Moore, of Cong, some time since mentioned in a public letter that one "convert" died a Protestant in this parish, but could not tell the name of the convert, the name of the Minister who attended, when or where it occurred, when pressed to do so by the Rev. Mr. O'Donnell. Whilst they can command money, they will, no doubt, succeed in making some hypocrites. Some few of the conversions above alluded to have already, from time to time, appeared in the *Tablet* and other papers.

That all those reported conversions are mere creatures of circumstances, the following declaration will prove. The writer came to the chapel here on Sunday, the 16th inst., and in my presence, and that of the congregation, immediately after Mass, read the following, which requires no explanation. I give the original in his own hand-writing :—

"I, the undersigned, who, upwards of eighteen months ago, became what is called a Jumper,

acknowledge this day, before God and this congregation, that I did so through no conviction of the truth of the doctrine which I then apparently embraced, or through any doubts whatever of the truth of the holy Roman Catholic Church. I did not join the proselytisers through absolute want, but after leaving the parish of Crossbayne last Easter twelve months, where I had been employed as a Catholic teacher, I applied to the Rev. Messrs. O'Donnell and Mylott to encourage me to get a school under their patronage, but, finding that neither had it in their power to assist me, having had schoolmasters at the time, in five or six days after I joined Parson Moore, of Cong, who sent me to Mr. O'Callaghan. I now beg pardon of God for the scandal I have thus given, hoping that He will forgive me for playing the hypocrite as I did. I beg pardon also of this flock for scandalising them in general, and of some in particular whom I endeavoured to pervert, striving sometimes to pass as truth a doctrine which I did not believe. I beg pardon also of your Priest, the Rev. Mr. Mylott, whom I often offended and abused, and often called by unbecoming names, such as the 'Priest of the Devil,' and the 'Priest of Antichrist,' &c., in order to please my employers the better.

"I again ask your pardon, and beg your prayers in my behalf,

"PAT MALLEY."

As I am treating of this subject I will beg your indulgence to say a few words on this "mission" of Joyce's Country (in Jumper phraseology, "the Castlekirk mission") Joyce's Country, which is often confounded with Connemara, it being immediately joined to it, comprises the entire of the parish of Ross; it comprises also, with slight exceptions, the estates of the Earls of Leitrim and Charlemont, and of the Provost of Trinity College. Though neither of these may be classed with the great exterminators, yet the ruins of depopulated villages are to be met with in all directions, especially in this western part of the parish.

Whilst this parish was comprised in the union of Ballinrobe, owing to the mortality in that poorhouse, the people had an aversion to enter it. In a short time after it had been joined to the union of Oughterard that poorhouse was burned, and the paupers ordered to the Galway poorhouse until the former would be repaired. Many of them came home, preferring it to entering a crowded poorhouse. This left them exposed to the machinations of the enemies of their Faith, and rendered them an easy prey.

Were I to give a full account of the state of proselytism in this parish, which I could not compress within the limits of a letter, it would be a repetition of the account supplied lately to the *Tablet* by Father O'Sullivan, of Dingle. We hope soon to be able to arrest, in a great measure, the progress of this spreading evil by withdrawing the children from their poisonous schools, through the kindness of some friends who are assisting us to establish industrial schools to counteract their effect. You must think that we have much to contend with them, the daughter of a nobleman is helping the Parson to make up a congregation on Sunday by cloth-

ing orphan young children, and bringing them to church. She naturally, of course, has some influence over the children of her father's tenantry.—Your's,

DAVID MYLOTT, U.C.

FRANCE.

The new church erected at St. Leu was inaugurated on Sunday by the President of the Republic. The new building has been erected on the site of the old one, in which were deposited the remains of Charles Bonaparte (father of the Emperor Napoleon, King Louis, and two of his sons.) It was to give these relics a resting-place more worthy of them that Louis Napoleon, from a sentiment of filial piety, ordered the construction of the new edifice. It has cost 150,000*fr.*, of which 100,000*fr.* had been paid by the President of the Republic, and the remainder by the Minister of Public Worship. The President of the Republic arrived at St. Leu at half-past nine, accompanied by General Roguet, his first aide-camp, and Dr. Conneau. He was received on his arrival by Mr. Arraghi de Padoue, Prefect of the Seine et-Oise; M. Lepic, Sub-Prefect of Pontoise; and the Mayor of St. Leu.—The Prince was hailed with cries of "Vive Napoleon!" "Vive le President!" A considerable number of young females dressed in white were drawn up near a triumphal arch, under which he passed between a double rank of National Guards. All the houses were gaily decorated with flags and garlands. At ten o'clock the Bishop of Versailles, attended by a large body of the clergy, received the President at the principal door of the church. The President, after visiting the tombs, entered the building, when Divine service was celebrated. Among the distinguished persons present were the Princess Mathilde, Prince Napoleon Bonaparte, Generals Piat, Armandi, and Merlin, Count de Nieuwerkerke a great number of officers of the National Guards, and the mayors of the surrounding communes.—During the service, a collection was made for the poor by the Princess Mathilde, accompanied by General Roguet, and the appeal was liberally responded to. After the mass, the President repaired to the Place de la Mairie, where he reviewed the National Guards, by whom and the assembled multitude he was again hailed with loud and enthusiastic cheers of "Vive Napoleon!" He started on his return to Paris at half-past twelve o'clock.

President Napoleon had made a speech to regiments newly arrived at Paris, from which the following is an extract—"I hope that these trials will not return; but if the gravity of circumstances should renew them and compel me to make an appeal to your devotedness, I am sure that I should not be disappointed, because you know that I demand nothing that is not in accordance with my rights as recognized by the Constitution, with military honor, and with the interests of the country; besides, I placed at your head men who have my entire confidence, and who merit yours, because, if the day of danger should arrive, I will not do as the go-

vernments which have preceded me have done; I will not say to you 'March, I will follow you,' but I will say to you, 'I march follow me!'—*Boston Pilot, Dec. 6.*

LETTER FROM THE ARCHBISHOP OF TUAM.

St. Jarlath's Tuam
Feast of St. Virgilius, 1851.

My dear Lord—Allow me to acknowledge with gratitude your Lordship's recent generous contribution of ten pounds for the relief and protection of the poor whom our enemies are striving to seduce or force into an abandonment of their religion. I hope it is not too great a liberty to take this opportunity of acknowledging, likewise, six pounds sterling from an anonymous "Saxon"—three for the same laudable object as your Lordship's contribution, and three for the Catholic University. Both the good "Saxon" considers kindred objects; and I know not whether he is not more indignant at the disguised hostility of the government, which is labouring under the cover of a bad education to sap the Faith of the young, than he is against the more unblushing impostors who are trading on the misery of the people.

That the end of the founders of the infidel colleges and the proselytising schools is the same, may be inferred from this circumstance, that our enemies who patronise the one are also the most active promoters of the others. And besides it is on the very spot where this godless education received most favour that proselytism has been most thriving—I mean deep and systematic proselytism, founded on specious reasoning, and not easy to be eradicated, instead of that temporary desertion from the Church, for which no apology is offered but hunger on the one hand, and violence and inhumanity on the other.

With regard to the first class, by far the most numerous and perverse, who justify their apostasy on the ground of the godless colleges, and who are not in this diocese, they say, why may not they refuse obedience to a subordinate Pastor, if he refuses obedience to the Supreme Pastor of the Catholic Church? The obstinacy of those miserable men becomes alarming, whilst those who have yielded to the impulses of afflicted nature are, thank God, returning by degrees to the bosom of the Faith which they abandoned. A new spirit is recently infused into the people, and those who formerly might have been the victims of violence and oppression are now resisting them with a praiseworthy constancy. I will state one instance as an illustration of this heroic disposition. It happened that a gallant gunpowder mill in the far west of this diocese threatened all his tenantry with utter extermination if they did not, at his bidding, renounce Popery? No doubt the threat, like similar ones, would have been put into rigorous execution if the zeal of the people for their persecuted Faith had not been awakened. In despite of terrors of this martial man, the Catholic Clergy brought to the afflicted people the

strengthening consolations of their religion. They were endued with the courage for the defence of their Faith which they would be called on to exhibit in defence of their lives and property, or the honour of their families, if violently assailed. The impostors, who came as a corps of reserve to sustain the tactics of the man of arms, felt by a sort of instinct the courage of which they had no other experience, and fled, leaving their patron to be content in future with the mere rights of property, without fancying, as he did before, that he was called to propagate the Gospel with the sword. The surrender of the captain, and the discomfiture of his agents on that occasion, will not fail to have their effect in the district. Your Lordship will be gratified to learn that your seasonable contribution has enabled me to send one more Clergyman to Clifden, to aid the other Clergymen who, by preaching and establishing spiritual exercises among the people, will, I trust, succeed in bringing back those who have been seduced or forced from the Faith, and strengthening the resolution of the people to resist all future aggression on their holy religion. —I remain, my dear Lord, your Lordship's faithful servant,

H. JOHN, Archbishop of Tuam.
The Lord Bishop of Beverley.

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THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 8.] CALCUTTA: SATURDAY, FEBRUARY 21, 1852. [VOL. XXII.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Feb. 21, 1852.

DOCTRINE AND DISCIPLINE OF THE CATHOLIC CHURCH ON CHRIS- TIAN MATRIMONY.

(Continued from page 86.)

It would be easy to show with respect to the entire code of Christian morality, that to uphold in purity and integrity its belief and practice, the sacred deposit of Catholic Faith connected with it, must be also maintained inviolate. In effect, reason and experience both conspire to prove, that if Catholic Faith in any one of its Dogmas be disturbed or unsettled, some chord of the Moral System will be injured, and unfitted to produce uniformly the same harmonious sounds, which it had previously uttered. It is true, that at first, the dissonance may not be so striking, as to arrest attention, or excite sensations of a repulsive or ungrateful nature. For, doubtless, the authors and approvers of the Innovation will, for a time, exert their influence to prevent the change from shocking the prevailing conceptions of their contemporaries, and strive to render it palatable by the adoption of various

devices. But, the lapse of a few years will ordinarily suffice, to expose to open view the true character of the change, and the evil consequences to which it will, in due season, most certainly give birth.

Thus, at the outset of the so-called Reformation, whilst the public mind was absorbed by the Diatribes of Luther against the abuse of indulgences, men had but little leisure or inclination, to advert to what then appeared to be his minor doctrinal deviations from Catholic Faith, on the Sacraments, and in particular on Christian Matrimony. But the leader of the religious revolution, which then convulsed Europe, was not slow in resorting in his own person to a proceeding, which proved practically to demonstration, that, in virtue of his new teaching, the most sacred and solemn vows might be set at nought and even rejected as superstitious, in order to enable those of both sexes, who had deliberately engaged in them, to live together in a state, which, whilst it assumed the semblance of Matrimony, was in reality, nothing better than a shameful public engagement, to devote themselves to the habitual and scandalous perpetration of sacrilegious concubinage. To obtain this indulgence for the sensual passions, and, at the same time, to throw the so often abused cloak of religion over the unblushing outrage, thus committed against the first principles even of natural religion, nothing was easier or more flattering to corrupt nature, than to decry, as foolish and of no effect, promises made to God, which, whilst recognised,

and revered, would either preclude every enjoyment forbidden by them, or cause the person who indulged in such forbidden pleasure, to be held in abhorrence as profane and sacrilegious.

It was not to be expected, that, Luther, after having trampled on the sacredness of religious vows, would show more reverence to the sanctity and inviolability of the marriage contract. In effect, we every day see, that once that the steep descent into the abyss of error or vice is entered upon, men usually rush headlong and apace into the depths of confusion and guilt. Forgetful of the great height from which they at first fell, their whole mind is directed, to the contemplation, not of the summit from which they started, but of the bottom of the abyss into which they have precipitated themselves. By a law in the moral, such as prevails also in the physical order, the force of gravitation, once that the process of descent is begun, becomes constantly accelerated, and whilst the tendency downwards is unceasingly augmented, the power of return diminishes and decays. All Europe felt the shock given to morality by the scandalous and incestuous marriage, which the leader of the Reformation dared contract. Even Luther's own partisans lamented over the combined impiety and folly of such a proceeding, on the part of a man, who announced himself, as raised up by Heaven in an extraordinary manner, for the revival and restoration of primitive piety. Henry the Eighth of England, a Monarch by no means of a sensitive character in the concerns of morality, thus addressed the fallen Monk on the subject of the latter's profane marriage:

"You have reason to be ashamed to raise your eyes to me," said the king to Luther; "but I wonder how you dare raise them to God, or to fix them on any honest man—you, who at the instigation of the devil, the suggestions of the flesh, and the emptiness of your understanding, did not blush, although a monk, to wed a virgin consecrated to the Lord. Such a crime in pagan Rome, would have caused a vestal to be buried alive, and you to be stoned to death! You have contracted an incestuous marriage with this nun, to the confusion of morality, to the contempt of the holy laws of marriage, to the scandal of the vows of continence, at which you laugh with such effrontery. O abomination! When shame and sorrow should cover your brow, and you ought to think of making reparation—wretch as you are, you make a parade of your unworthiness. You carry a high head, and, instead of asking pardon,

you excite other monks to imitate your infamy."*

A contemporary theologian of great learning extemporised in Latin verse the following Epithalamium for Luther, and wedded it to immortal numbers "Farewell cowl, prior, guardian, abbot: adieu to all vows; adieu to Mauns and Prayers, *Fear and shame*: adieu to conscience †

(To be continued.)

THE PROTESTANT BISHOP OF BOMBAY ON THE DISPOSITIONS REQUIRED FOR COMMUNION.

We have copied the following extract from the *Bombay Telegraph and Courier* of the 23d ult., because it contains doctrinal principles, which will appear new and surprising not only to all our Catholic, but we believe, to not a few of our Protestant readers also:

"His Lordship dwelt for some time upon the last topic. Some persons, he said, thought that unless they were quite free from sin, the Lord's Table was so holy that they should not draw nigh to it. But was this the proper view to take of it? Neither the words of Christ or of St. Paul supported such a view. The Lord's Supper was not meant for those who thought themselves perfect: It was meant for those who felt that they were *laboring under sin* which God alone could pardon, and for which Christ had died. If his young friends so felt, the Lord's Supper was for them. The reason why the Lord's Supper was so really important was this,—that those only grew in grace by partaking of it who felt that the blood of Jesus was shed for sinners like them, and that God freely pardons repentant sinners for the sake of his dear Son."

Lest it be supposed that we enter on the subject we now touch upon, under the influence of prejudice, or of zeal not according to knowledge, we shall here lay before our readers, *verbum verbo*, the last paragraph of the warning, which the Common Prayer Book orders to be read by the officiating Minister, on the Sunday, or some Holiday immediately preceding the celebration of the holy Communion:

* Cochlaeus, fol. 157, etc. Opera Fischeri ep. Ruff. Wirzburgi, anno. 1597.

† Cuculia, vale capa
Vale prior, custos, abba,
Cum obedientia
Cum júbilo,
Ite vota, preces, horae
Vale timor cum pudore
Vale conscientia
Cum júbilo
La lo gaudeamus
Cum júbilo.—Cochl. in Act Luth. 2, 118.

"And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness."

It is manifest, that the portion of the Rubric just now quoted, has reference, not to persons openly or notoriously guilty of sin, but only to individuals of good repute in human estimation, and of tender delicate consciences.

For, we beg our readers to remark, that the Rubric concludes by assigning the reasons, for which, it directs recourse to be had by a person who desires communion to the ministry of his Clergyman "*let him come to me, or to some other discreet and learned minister of God's word and open his grief, that by the ministry of Gods holy word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding all scruple and doubtfulness.*" Now every one knows but too well by experience, that scruple and doubtfulness form no part of the moral character of those, who knowingly and deliberately commit sin, especially in any public way. They are, on the contrary, for the most part, the characteristics of timorous consciences, which are frightened not only by sin, but even by the very appearance and apprehension of sin. And yet even for such, the Rubric prescribes, that they should, before communion, have recourse to ghostly counsel and advice and qualify themselves moreover, for the worthily receiving the sacred rite, by obtaining from the Minister, the benefit of absolution. Who that contrasts these instructions of the Common Prayer Book, with the maxims laid down by the Protestant Bishop of Bombay in the extract above quoted, that must not instantly see, how very different, both as to the spirit and letter, the former are from the latter.

We shall now present the same question in another point of view, and by a second, but not less perspicuous course of reasoning, conduct our readers anew to the conclusion, which we have just established. The Protestant Bishop in question assures us, that the Eucharist is designed not for the *perfect* but for the Sinner, even for him whose sins are

not forgiven previously to his communicating. Now, every theologian knows, that it is a very distinctive doctrine of the Anglican and Calvinistic sects of Protestantism, that *no sin* is venial, but that every sin however apparently trifling it may seem to be, is worthy of eternal death. This is the doctrine of the Anglican Protestant Bishop Hall, who teaches, that there is no sin, which is not worthy of eternal death. The present Protestant Bishop of Exeter in one of his Pastoral charges speaks thus "let it never be absent from our minds, that every wilful sin is deadly; and the celebrated Anglican Bishop Beveridge observes "every deadly sin means every sin, for every sin is deadly."

To these clear testimonies of the above quoted Anglican Protestant Prelates, we shall subjoin others taken from approved doctrinal Formularies of Scotch or Calvinistic Protestantism, in order to satisfy our readers, that the teaching of Anglican Protestantism upon sin, fully coincides with that of Geneva and its offshoot in Scotland. The Presbyterian Catechism states, that every sin, even the least, being against the sovereignty, goodness, and holiness of God, and against his righteous law deserveth his wrath and curse, both in this life and that which is to come.* And yet notwithstanding all these testimonies on the deadly effects even of the most venial sin, the Protestant Bishop of Bombay invites the sinner to partake of the Eucharist, assuring him for his consolation, that this sacrament was not ordained for those who thought themselves perfect. This appears the more surprising to us, because, we learn from another discourse of the same Prelate on baptism, that His Lordship concurs with Mr. Gorham, in thinking, that even with regard to infants, their baptism, unless they have been visited with prevenient Grace, is of no effect towards their regeneration.

Thus in this Prelate's theology, the helpless infant, innocent of all actual sin, may notwithstanding its reception of the sacrament of Baptism, remain still a child of wrath, under the malediction of Adam, whilst the adult guilty of actual grievous Sin, can even in that state, receive profitably the Sacrament of the Eucharist, and recover the friendship of God. In these circumstances, it would seem to require some ingenuity on the part of a communicant, to transgress against the injunction of the Apostle, when he warns the faithful, that the unworthy receiver of the Eucharist eateth and drinketh damnation to himself, not concerning the Body of the Lord.

We shall close these remarks, by laying before our readers an extract from a discourse on Communion delivered by a Catholic Bishop, the eloquent, pious and illustrious Massillon, and we shall then leave it to their judgment to say, which Prelate's teaching is most in accordance with that of St. Paul. The text with which the discourse opens is taken from the 6th Chapter of the Gospel of St. John, in which is contained the narrative of the multiplication of the loaves and fishes, for the feeding of the Multitude, who had followed Christ into the wilderness.

"Jesus took the loaves; and when he had given thanks, he distributed to them that were seated."

On the Dispositions for Communion.

FIRST DISPOSITION.—The first disposition pointed out, in the story of this multitude, is, that before feeding them with the miraculous bread, Christ cured all those who had need of being healed: *Et eos qui cura indigebant sanabat.* We must then be cured, before we dare to participate of the celestial bread; and the necessity of this disposition is founded on the sanctity of the sacrament, its nature, its properties, the end of its institution, and such has been in every age the practice of the church. Lazarus was raised from the dead, unbound, and purified from the corruption which he had contracted in the abode of death, before he was received at the table with Christ, among the guests at the supper in Bethania.* If he who was defiled, had, contrary to the ordinance of the law, eaten of the flesh of the pacific victim, before he was cleansed, he was to be cut off from among his people † And, in effect, dost thou exact too much, O my God, when thou requirest of us to purge the temple of our bodies from its profanations, before thou descendest to fill it with the majesty of thy glory, or when thou commandest us to purify our flesh from its stains and pollutions before thou comest, as it were to incarnate thyself in it; thou in whose presence the angels are not pure, and before whom our very justice is full of defilement? It is then necessary, according to the expression of the gospel, that the house be cleansed and set in order, to receive the King of Glory; that the sepulchre in which we are to deposit the body of Christ, be new and without rottenness or infection; that the altar on which we are to offer the Lamb without spot, be not defiled by the oblation of unclean animals; that Dagon be cast from it to the ground, in order that the ark of the covenant may repose on its dignity. Who does not know that

life and death, grace and sin, Christ and Belial, the mystery of salvation and the mystery of iniquity, the blood of the alliance and the fornications of Babylon, cannot dwell together? But if all know and agree that we should be healed before approaching to him, who is the resurrection and the life, all are not equally instructed in the conditions that should accompany the cure, and without which it is but false or doubtful. Our cure should be solid, and not threaten a speedy relapse; it should be internal, the work of grace, and not merely external, the result of restraint or of removal from the occasion; it should be entire, and not partial, leaving half the evil uncorrected."

The doctrine here inculcated by the venerable Bishop of Clermont is that in which every Catholic child is trained up from infancy. In effect it is nothing more than a beautiful expansion of what the General Council of Trent lays down in the Seventh Chapter of its Thirteenth Session.

CHAPTER VII.—On the preparation to be made that one may worthily receive the sacred Eucharist.

"If it is unbecoming for any one to approach to any of the sacred functions, unless he approach holily; assuredly, the more the holiness and divinity of this heavenly sacrament are understood by a Christian, the more diligently ought he to give heed that he approach not to receive it but with great reverence and holiness, especially as we read in the Apostle those words full of terror; *He that eateth and drinketh unworthily, eateth and drinketh judgment to himself* ‡. Wherefore, he who would communicate, ought to recal to mind the precept of the Apostle; *Let a man prove himself* §. Now ecclesiastical usage declares that necessary proof to be, that no one, conscious to himself of mortal sin, how contrite soever he may seem to himself, ought to approach to the sacred Eucharist without previous sacramental confession."

BENGAL CATHOLIC ORPHANAGE.

We have been favoured with the following extract of a letter from a gentleman resident at——to His Grace the Most Rev. Dr. Carew, V. A. W. B.

MY DEAR LORD BISHOP,—I have the pleasure to remit a Treasury order, Co.'s Rs. 50, for the benefit of the Orphan Schools or for any other Charitable purpose your Grace may think it proper to apply it.

* John. c. xii. v. 2. † Levit. c. vii. v. 20.

‡ 1 Cor. xi. 29.

§ v. 28.

It was indeed in the highest degree gratifying to read the accounts of the progress made by the poor little orphan girls at the late examinations, held by your Grace and if those statements which appeared in the papers were written by a Protestant as he signs himself, I trust he will have his reward, for such liberal sentiments as he gives expression to, are very rare among the Bigots of Calcutta; but establishments conducted on the principles of the Catholic Orphanages under Divine Providence, must succeed in spite of all the revilers of the faith, as long as they are under the supervision of eminently pious and holy men, and under the parental care of holy devout women, such as the Nuns of the Loretto Community are universally allowed to be even by their enemies. I cannot easily forget the impression made upon my mind, on seeing one of those sainted women, who I believed to be the Mother Abbess some two years ago or more, when I called to enquire about an orphan child; there was something so placid and subdued, and at the same time so animated and cheerful to the expression of her countenance, that it could hardly fail to convince even a casual Observer, that the rigours practised by her order so far from filling the mind with gloom and apprehension must have the very opposite tendency.

I have now a request to ask of your Grace which is that should any Priests be proceeding from Calcutta to the Upper Provinces, you will do me the favour to request some of them to call on me, if they come through Bankoora which is 50 miles from here, it will be very little out of their way, particularly if going to Hazareebang which belongs to this Agency, as there is here no opportunity of complying with the duties of our holy Religion.

I have already trespassed too much on your Grace's time, therefore will conclude with every good wish for your Grace's health and happiness, and trust that God may spare you long over your flock.

Your Grace's obdt. servt.

Civil Surgeon in Medical Charge
13th Feb. 1852.

INTALLY ORPHANAGE.

In the course of the present week the Intally Orphanage, was visited by Lieut. and Mrs. Salt of the Hon. Co.'s Artillery. On leaving the Institution, both were pleased to enter in the Visitors' Book, the following gratifying testimonial, as to the state of that Establishment:—

We have been very much pleased by the happiness and cleanliness, which are the characteristics of the Orphan School, attached to this Establishment, which appears in all ways a credit to Christianity.

THOS. H. SALT, Lieut.

ELLEN M. SALT.

Feb. 17, 1852.

* * It adds much to the weight of the Testimony here recorded, that Mr. and Mrs. Salt are Protestants, and wholly unacquainted with any of the Heads of the Catholic Orphanage.

Selections.

CONVERTS TO CATHOLICISM IN THE YEAR 1851.

CLERICAL CONVERTS.

(From the *Catholic Directory* for 1851.)

Rev. F. S. Barff, A.B., Curate of Holy Trinity Church, Hull.

Rev. Henry Bedford, Curate of Christ Church, Hoxton.

Rev. Danvers Clarke, M.A., of Exeter College, Oxford, Rural Dean and Rector of Iping, Sussex.

Rev. Edmund Coffin, Curate of East Farleigh, Kent.

Rev. G. L. Coghlan, Curate of Torquay.

Rev. John Collins, M.A., Liverpool.

Rev. Henry Coombs, Curate of St. Saviour's, Leeds.

Rev. J. G. L., Crawley, do. do.

Rev.—Dodsworth, Incumbent of Saint Pancras, London.

Rev. T. Dykes, Curate of Holy Trinity Church, Hull.

Rev. J. E. Earle, Incumbent of Christ Church, Brauford, Wilts.

Rev. William Evert, of New York.

Rev.—Harper, of St. Peter's Pimlico.

Rev. S. B. Harper, of St. Ninian's, Perth.

Rev. F. Hathaway, Fellow of Worcester College, Oxford, late Incumbent of Shadwell, near Leeds.

Rev. Joseph Henry Jerrard, D.C.L., member of the senate, and examiner in classics and history in the University of London; formerly fellow and tutor of Caius College, Cambridge.

Rev. W. C. J. Hutchinson, Curate of St. Endellions.

Rev. R. A. Johnstone.

Rev.—James.

Rev.—Laprimandaye, Curate to Archdeacon Manning.

Hon. and Rev. J. Towry Law, brother of Lord Ellenborough, and Chancellor of the diocese of Bath and Wells, Vicar of Harbourne.

Rev. W. M. Lethwaite, Incumbent of Clifford, Yorkshire.

Rev.—Manning, M. A., Archdeacon of Chichester, &c.

Rev. J. Munster, Vicar of St. Saviour's, Leeds.

Rev. James Orr, Curate of St. James's Bristol.

Rev. John R. Shortland M. A., of Oriel College, Oxford, Curate of Kibworth, Beauchamp, Leicester.

Rev. John Rodwell Cambridge.

Rev. S. P. Rooke, Curate of St. Saviour's Leeds.

Rev. James Scrutton, M. A., of St. John's College, Cambridge successively Curate of the parishes of Stillingburn and Jureda, and of Emanuel Church, Bolton-le-Moors.

Rev.—Vale, of Buckingham Palace Chapel.

Rev. Edward Walford, M. A., of Baliol College, Oxford.

Rev. R. Ward, Vicar of St. Saviour's Leeds.

Rev. Ferdinand Elliot White, of New York.

Rev. J. H. Woodward, Incumbent of St. James's, Bristol.

LAY CONVERTS.

Lord Nigel Kennedy, brother of the Marquis of Ailsa.

Hon. Gilbert Talbot.

The Marchioness of Lothian.

The Duchess of Montebello, in France.

Lady Newry.

Lady Catherine Howard, daughter of the Earl of Wicklow.

Lady Emma Charlotte Peat and Family.

The Countess of Hahn-kahn, the celebrated novelist and writer.

Count de Lippe and family, in Germany.

Hon. Miss Brand, daughter of Lord Dacre.

Baron Turkheim, formerly a member of the Baden ministry.

Baron Weld.

The late Hon. Admiral Sir John Talbot, G. C. B.

John Simeon, Esq., M. P. for the Isle of Wight.

Sir Vere de Vere, Bart., of Curragh Castle, Limerick, and Lady de Vere.

Serjeant Bellasis.

Samuel Grimshaw, Esq., of Errwood Hall, a magistrate of Lancashire, and family.

Captain Paterson, brother of the Reverend Mr. Paterson.

Charles Dashwood, Esq.

James R. Hope, Esq., Q. C.

Captain Haliburton, of the 78th Regiment, his wife and daughter.

Robert Biddulph Philips, Esq., of Longworth, Herefordshire.

Professor Gfræner, the historian of the Thirty Years' War.

— Nevil, Esq., of St. Saviour's, Leeds.

Aubrey de Vere Esq., author of "Travels in Greece," and of "English Misrule" and "Irish Misdeeds."

Lieutenant Ernest Nightingale, nephew of Lord Ellenborough.

Francis R. Ward, John Hutchinson, Henry James Thompson, John Watts, Rowland Hallock, Henry Holden, James Grey, T. L. Coghill, F. C. Jagg, William Henderson, Louis Mackenzie, and William Webb, Esqrs.

Mr. Frederick Myers, of Birkenhead.

Mrs. Turner, wife of the Rev. Charles Turner, late of Hanwell-park, Middlesex.

Mrs. Thwaites, wife of Daniel Thwaites, Esq., of Blackburn.

Miss Hubbard, sister of — Hubbard, Esq.

Miss Hanmer, sister of Lady Charlotte Kerr.

Miss Scott, Abbess of the Perth Protestant convent.

Mrs. Scallan.

Mrs. Cullen.

Miss Law and other religious ladies at Knightsbridge and Margaret-street.

Mrs. Jerrard, wife of the Rev. Dr. Jerrard.

Observations in Europe: Principally in France and Great Britain: by Rev. John P. Durbin.* D. D. President of Dickinson College, U. S.

The perfect organization of the Roman Church, by which every member moves in obedience to a common authority at Rome; the definiteness of her doctrine as ascertained by the Council of Trent; the impressiveness of the symbols by which those doctrines are exhibited to the senses and imagination of the people; the air of divinity with which her antiquity, reaching back into the twilight of Christian history invests her orders and service; her connexion with the chivalrous and saintly history of the world, and with the fine arts, have therefore sustained her. She has never lost in conflict, except when taken by surprise, having laid aside her armour. And when menaced, the facility with which she has resumed it, and the energy with which she has used it, indicate the virility within her.

She has been twice surprized and deeply wounded. First, by Luther and his coadjutors; and again, by the spirit of infidelity and Republicanism, which is represented in

* Mr. Durbin is a Protestant Minister.

Europe by the French Revolution. We have seen how far and how rapidly she recovered from the first: if we will open our eyes, we may see how rapidly she is recovering from the second. Grown wise by past experience, she is aiming to perpetuate her renewed youth, and forever hereafter prevent surprise, and render herself secure against every assault.

I am aware that Protestants have been accustomed to consider the Roman Catholic Church as superannuated; as beneath the contempt of the liberally educated; as vanishing before the advancing knowledge of the age. Never have they committed a more fatal mistake; a mistake which has led them to misunderstand her true power, and to choose improperly their own measures of attack and defence.

The returning sense of religion in the Catholic countries of Europe, notwithstanding the general diffusion of knowledge, does not take the direction of Protestantism, but of Roman Catholicism; and the settled policy of the European States, since 1815, is to prevent the spread of liberal principles; and hence Roman Catholicism revives under the influence of political sympathy: for the history

of the world and the nature of the case attest the truth of the maxim, "No bishop, no king;" that a religious hierarchy is incompatible with popular liberty and never prevails without being used as an instrument of government by the State. Protestantism is the symbol of individual liberty, intellectual, political, and religious. Roman Catholicism is the symbol of subjection, more or less, in all these respects.

But the essential power of the Roman Catholic Church is within herself. Its chief elements have always been indicated. They influence her entire population of one hundred and sixty millions, under the direction of one common head, the Pope, by means of about eight hundred bishops and apostolic vicars, who have the government of the countless number of priests, missionaries, and monastic orders, both male and female, dispersed through all the earth, and occupying the most favourable positions for action. Attachment to their church, enthusiasm in their cause, the magnitude of the conquest proposed to themselves; the persuasion that success is at hand; freedom from the domestic cares, by reason of celibacy; their vows of obedience to their superiors—all contribute to promptitude and energy of action. Such is the extent and variety of their operations, that they afford room for the employment of every order of talent, and every eccentricity of disposition. The excess of population in the Old World; the difficulty of marrying with advantage in many

instances, and the thousand private disappointments and griefs, contribute largely to fill the ranks of the clergy, and to people the monasteries and nunneries. The doctrine of merit in works disposes to the most dangerous and difficult enterprises; and the more dangerous and difficult, the more meritorious. No climate is too unpropitious, no work so revolting, no undertaking so hazardous, as to deter either men or women, if the voice of the church call them to action or endurance. Their state of celibacy reduces their expenses to a point where Protestant action could not be sustained. They ask but food and raiment, and these often of the plainest kind, and are therewith content. Formerly, many ecclesiastical persons in the Romish communion, from the Pope down to the humble curate, were anxious to amass wealth for personal indulgence, or for the benefit of their relations; but, under the new impulse, abstemious habits prevail to a great extent, and revenues arising are not now wasted on nepotism, but appropriated to the great missionary cause of the church.

Her policy and resources enable her to prepare persons to serve in every place where her interests or the interests of humanity may demand. She has men who may sit down in the cabinet and counsel kings; who may stand at the head of universities and direct the education of a nation; and others whose enthusiasm and devotion make them ready to tent under the burning sun of the tropics, or rest in the wigwam of the Indian: while her Sisters of Charity are ready to stand by the beds of the wretched in the fever or the cholera hospitals, and patiently administer to their wants. The brothers of Jesus (the Jesuits) are a flying artillery, ever ready for any service to be accomplished by any means. These, together with the other monastic orders and the various sisterhoods, are charged with obtaining the education of the world; and their success, even amid Protestant populations, is astonishing.

While the ecclesiastical ranks are thus enthusiastic and active, the lay population are constant and liberal in their contributions to support the cause. The Roman Catholics are truer to their principles than the Protestants, because they believe there is no salvation out of their communion; while Protestants admit that there are many true Christians in the Catholic Church. Hence the Catholic is bound in conscience to direct all his conduct and to cast his vote for the honour of his church. A Catholic would prefer his child should not know the alphabet rather than be educated under the influence of Protestantism; but a Protestant will send his sons and daughters to Catholic Schools, when the chances are many

that they will forsake the religion of their parents, because he is willing to run the risk of his children becoming Catholics, provided they get a good education. Let man or woman marry a Catholic, and the Catholic consort cannot rest in conscience until his or her companion is safe in the church. From the very nature of the case, the Catholic is more attached to his faith than the Protestant, for he believes it essential to his salvation and the salvation of his friends. When did a Catholic prince become Protestant through political interests? Yet the great Henry of France renounced his Protestantism for a throne, and even the Elector of Saxony faltered in the Protestant cause when political considerations came in his way; and the Protestant Prince Maurice turned traitor to the Protestant league of Smalcalde, and played into the hands of Charles V., in hopes of obtaining the territory of his Protestant kinsman.* On the other hand, there are numerous instances of Catholic princes deliberately putting their thrones to jeopardy for the sake of their religion. Nay, instances are not wanting of Catholic princes renouncing their crowns because they could not wear them as Catholics.

A Lady's Voyage Round the World A selected translation from the German of Ida Pfeiffer, by Mrs Percy Sinnett. (Traveller's Library.) London: Longmans.

DESCRIPTION OF RIO DE JANEIRO.

The animation of the streets I found by no means so great as I had often heard represented, certainly nothing to compare with that of Naples or Messina. The greatest noise is made by the negroes carrying burthens, and especially

Dr. Dixon, speaking of the increase of Roman Catholicism in the British dominions, says, "The North American Colonies, the West India Islands, the Cape of Good Hope, the Continent of India, and Australia are being regularly organized as popish sees, and are filling with bishops and priests. These establishments are, in part, supplied at the nation's expense. The public money is now employed to equip and send out bishops and priests, and partially to maintain them, in the distant colonies of the Empire. How this can be consistently done, it is difficult to define. By what right any government can apply the public money, without act of Parliament, to set up a hierarchy which is avowedly alien to the religion and constitution of the country, must be determined by a more learned authority. The fact, however, is so; and these Protestant missionary societies which have, for a long series of years, been sowing in these distant regions, to sow the seed of evangelical truth, to plant in these infant nations the principles of British Christianity, and attach them to the parent state by the ties of a common religion, have suddenly find themselves confronted and opposed by regular establishments of popish priests, paid, and supported, and perfectly recommended by the Government." Without debate, or even any kind of notice being taken of the matter in the British Parliament, or the least knowledge of what was going on by the people of this country, we are suddenly startled by the fact that, while Protestantism was asleep or wrangling, the popish church, with silent and stealthy industry, has established her influence and authority in all the colonies of the Empire."

those who carry the bags of coffee on board the ships, singing at the same time a monotonous tune that helps them to keep time in their steps. All the heavy and dirty work of Brazil is of course performed by blacks, but many of them learn mechanical trades; and I have seen in the shops black hands engaged in the preparation of fine gold and silver work, and delicate embroidery; but notwithstanding the many proofs they are constantly giving of skill and intelligence, there are among what we must call the educated classes here numbers who maintain that a negro is only a link between the races of man and monkey. The negroes are, I grant, far enough from the intellectual level of the whites, but I find the cause not in their want of capacity, but in their total want of education. There are in Brazil no schools for negroes, nor is the smallest attempt made to cultivate their intellectual faculties. Their lot otherwise is not so hard as many Europeans believe—certainly not so hard as that of the Russian, Polish, or Egyptian peasants who are not called slaves. They are not over-burthened with work, they have good nourishing food, and their punishments, except for running away, are not severe. One which I noticed was that of wearing a tin mask fastened behind with a lock, which is applied among other offences, for that of drunkenness. The city of Rio de Janeiro is tolerably well lit, and even the environs to some distance, a measure which is to be ascribed to the fear entertained of the black population, which is four-fold that of the white. No slave is allowed to be seen in the streets after nine at night without a pass from his master. Should one be caught without this protection, he is sent to prison, his head shaved, and he is kept till his master has ransomed him with a fine of four or five milreis (is about 2s. 4d.)

One of the disagreeable characteristics of Rio de Janeiro is the entire want of drains. After a few heavy showers of rain every street is turned into a regular river, which one cannot cross on foot, but must be carried over by negroes. Almost all traffic is stopped; no invitation is accepted; nay, even bills of exchange are in such cases not taken up.

Among other sights of Rio de Janeiro, I witnessed three public festivals, of which the best was the christening of the imperial princess. All the morning carriages had been driving up to the palace, with splendidly dressed ladies and gentlemen, and towards four in the afternoon the procession began to move. First came the band of court musicians, in crimson velvet, with three heralds in the old Spanish costume of black velvet and caps with waving plumes. They were followed by judges and official persons—chamberlains, courtiers, senators, deputies, generals, and Clergy, and lastly came the tutor of the little princess, bearing her imperial highness on a cushion of white velvet, trimmed with broad gold lace, followed by the Emperor and the nurse, surrounded by the most distinguished cavaliers and court ladies. The Empress and her ladies, meanwhile, had reached the church by a private passage. She presented the most striking contrast to her husband, being little and

sickly, while he, though not yet quite twenty-one, is six feet high, and very corpulent.

The moment of the baptism was announced by the firing of guns and the letting off of rockets and other fireworks; and when it was over the church was opened to the public. I went in with the rest of the curious crowd, and was really surprised at the magnificence and taste that appeared in the decorations. Costly silks and velvets, with gold fringes, clothed the walls; rich carpets covered the floor; on a table in the middle of the nave was set out the superb gold and silver plate belonging to the church; and amongst the massive vessels of the most elaborate workmanship stood splendid cut glass vases filled with flowers, and golden candelabras glittered with innumerable lights. In a little side chapel stood the cradle of the little princess, covered with white satin and gold lace and fringe. In the evening the public buildings were illuminated.

Of the state of morals in Brazil, the short duration of my stay there—not much over two months—gives me, perhaps, little right to speak. It appeared to me that love of money, generally so striking a characteristic of the Americanised European, is very prominent here, and is much promoted by some peculiar customs. It is, for instance, usual for a husband not to make his wife any allowance in money, but to give her, for her own use, one or several male or female slaves, of whom she may dispose at her pleasure. She generally has then taught, sewing, embroidery, and so forth, or various mechanical trades, and then lets them out by the day, week, or month to those who have no slaves of their own, or she allows them to do washing, or needlework, or make pastry at home and then go out to sell it. The profit accruing therefrom is of course her own, and is mostly spent in dress and amusement. Among tradespeople, the wife expects to receive payment for helping her husband in his business. The very defective state of morals in some other points is probably in some measure to be attributed to the children being left so much to the care of the negroes. Negroesses are their nurses and their constant attendants; young negroes frequently attend the girls to school, and the dissolute manners prevalent among these people can hardly be otherwise than injurious to the people with whom they are thus associated. Pp. 7-12.

THE UNIVERSITY—THE STATUTES OF THURLES.

The work of the University Committee goes on most encouragingly, most prudently, and with the greatest possible harmony. A brief minute of Wednesday's proceedings will be found in another column, and we have only one word of explanation to add. It is said—though not upon authority—by the *Freeman's Journal* that Dr. Newman "has been named as the future President of the University." We believe, though we too can quote no authority for our assertion, that this

decision—conditional, of course, on Dr. Newman's acceptance—was arrived at with the most absolute unanimity; in fact, that it passed by acclamation without being formally put to the vote. We heartily congratulate the country on this step in advance, which, we believe, will do more to unite with the promoters of the University those who have hitherto held back from it than any other step that could have been taken. Report says that the nomination gives the fullest satisfaction to the Archbishop of this city.—*Tablet*.

IRELAND.

DUBLIN, FRIDAY MORNING.

ENCYCLICAL LETTER FROM THE POPE.

An encyclical letter from his Holiness Pope LEO IX. appears in the *Freeman's Journal* of this morning. It is addressed to "all patriarchs, archbishops, and bishops of the Catholic world;" but, from the general tone and tenour of the document, it is evident that the state of the Roman Catholic church in these kingdoms was uppermost in the mind of the Sovereign Pontiff while penning this new "bull" for the instruction of the "faithful" throughout Christendom. A new jubilee is promised for the benefit of all true believers, and for those reasons

You have made known to us, in a word, that on this occasion the faithful of your dioceses hastened eagerly in crowds to the churches, with an humble spirit and contrite heart, to hear the word of God, to purify their souls from all stain in the sacrament of reconciliation, to approach the holy table, and to add, according to our intentions, fervent prayers to the great and good God. The result is that a great number, through the assistance of Divine grace, coming out of the fangs of vice and the darkness of error in which they were miserably languishing, have entered into the paths of virtue and truth, and have begun to work out their salvation. We have been greatly consoled and rejoiced at it. We, who are always so profoundly anxious about, and so intent upon, the salvation of all confided by Divine Providence to our care—and we desire nothing with so much ardour—we demand nothing else in the petitions and prayers which, night and day, ascend from our humble heart to God, than that all people, all nations, and every family may walk in the paths of faith may know the Lord, and love Him every day more and more, may observe faithfully His holy law, and follow with perseverance the road which leads to life. But if, on the one side, venerable brethren, we ought to feel great joy in learning that the faithful of your dioceses have gathered abundantly the spiritual fruits of grace from the jubilee, on the other side it is not for us a trifling subject of grief to observe what a sad and lamentable aspect our holy religion and civil society present in these disastrous times. No one among you is ignorant, venerable brethren, of the perfidious artifices, the monstrous doctrines, the conspiracies of every kind, which the enemies of God

and of mankind put into operation to pervert every mind, to corrupt morals, and to cause religion to disappear, if that were possible, from the face of the earth, to break down all the bonds of civil society, and to destroy it even to its foundations. Hence the deplorable darkness which blinds so many minds, the deadly war which is waged against the Catholic religion and this Apostolic chair, the implacable hatred which persecutes virtue and honesty, the most shameful vices which usurp the name of virtue, the unbridled license of thinking, doing, and daring everything, the absolute impatience of all restraint, power, and authority, the derision and contempt for the most sacred things, for the holiest laws, for the most excellent institutions; hence, above all, the deplorable corruption of thoughtless youth, the poisonous inundation of bad books, pamphlets, and journals profusely circulated, and propagating everywhere the principles of evil; hence the death of indifference and incredulity, the seditious movements, the sacrilegious conspiracies, the mockery and outrage of all laws, human and divine. You are not ignorant either, venerable brethren, what anxiety, what uncertainty, what painful hesitation, what terror fills and agitates all minds, particularly the minds of the righteous, who believe with reason that the public and private good has to bear every misfortune when men wander miserably from the laws of truth, justice, and religion, in order to give themselves up to the detestable allurements of unbridled passions, meditate every species of crime. In the midst of so many dangers who does not see that all our hopes ought to rest solely on God, our salvation; that to Him we ought continually to raise our fervent prayers, in order that His propitious bounty may shed over all nations the riches of His mercy, that He may illuminate every mind with the heavenly light of His grace; that He may bring back into the path of justice those who are wandering, that He may vouchsafe to turn towards Him the rebellious will of His enemies, to infuse into every heart the love and fear of His holy name, and inspire them to think always, and to do always, what is right, what is true, what is pure, what is holy; and since God is full of sweetness, mildness, and mercy—since He is bounteous towards those who call upon Him—since He regards the prayer of the humble, and loves especially to manifest His power clemency and forgiveness, let us approach, venerable brethren, the throne of grace with confidence, in order to obtain mercy and find assistance in the time of need."

SAINT HELEN'S CATHOLIC CHURCH BAYSWATER.

The first stone of a Catholic church, to be dedicated to St. Helen, was laid yesterday by Cardinal Wiseman, assisted by Dr. Whitty, and Dr. Magee, to whose charge this mission has been committed, and other Roman Catholic clergy. The ceremony commenced shortly after ten o'clock, when a procession was formed to the ground. The position of the church is nearly due east, its south side fronting Westbourne-

grove North, and the west-end with schools will occupy nearly the half of Westmoreland terrace. The style will be highly decorated in the second period of pointed architecture, having a lofty tower and spire at the south-west angle. Attached to the sacristies will be a priest's house, capable of accommodating three clergymen. On the opposite side it is contemplated to erect a convent for the Sisters of Mercy, with schools for girls, those for boys being just finished. The architect is Mr. T. Meyer, of Warwick-street, and the contract for the whole of these buildings is about £16,000. The ground, which is very extensive, and freehold, formerly belonged to the parish of Paddington. Its cost was £3,500.—*Herald.*

THE CATHOLIC FLORIST.

The Monks were the first to revive botany in Europe, and to adapt the discoveries of Aristotle, of Theophrastus, and of Pliny, to the prevailing sentiments of the middle ages, and to the climate of their respective countries. The "Catholic Friend," a work now very scarce, instructs us that among the vestiges of Roman science, preserved through the early ages of the Church in the monasteries, may be enumerated that of botany. The Monks cultivated and improved this science, discovered what plants were intended by the Greek names, found the same plants with many others in our climate, and applied and taught in England all the medical doctrines and recipes of the Greek physicians, which were founded on a knowledge of physiological botany. Thus the gardens of monasteries in France, England, and, indeed, all over Europe, became "physic gardens" for the use of the public at large, but particularly of the poor.

Besides this general use of the science, certain intelligent Monks became amateur botanists, and many abbey gardens were celebrated for the cultivation of beautiful plants. And hence we have derived many of the double specimens in the varieties of our British flowers, which were the only ornaments of our parterres before the wars of the Crusaders afforded Europeans an opportunity of bringing foreign plants from the Holy Land, and of introducing from the east the taste for a more ornamental style of gardens.

That botany originated with, or was modified by the Religious, is proved by the very names of the more conspicuous plants. Principal flowers were often called after the name of the Saint celebrated in the calendar at the time of their blooming—e.g., the Sweet Coltsfoot (*Tussilago fragrans*) flowers with us in the very beginning of Advent; it is often in blow on St. Catherine's Day, November 25th, and is accordingly dedicated to her. In its native country it is always in flower by this

time, and is called "Pastore di Madonna," in commemoration of the shepherds who awaited the delivery of Our Blessed Lady. Again, the Passion flower (*Passiflora cærulea*), is in full flower on Holy Rood Day, September 14th.

The following particulars in the same line of inquiry may not be without their interest to the student of Ecclesiastical botany. They have been supplied to the editor, with other facts, by one whose acquaintance with the details of the subject is far more extensive than his own.

The *Galanthus Nivatis*, commonly called the Snowdrop, whose pure white pendant flowers are the first harbingers of spring, is noted down in some calendars as an emblem of the Purification of the spotless Virgin Mother. It blows about Candlemas, and, instead of its present name of Snowdrop, was formerly known by the more religious designation of "Fair Maids of February," in honour of the immaculate. Sir J. E. Smith, and other modern botanists, make this plant a native of England; but I can trace most of the wild specimens to some neighbouring garden or dilapidated monastery, and am persuaded it was introduced into England by the Monks subsequent to the conquest, and probably since the time of Chaucer, who does not notice it, though he mentions the Daisy and various other striking flowers. The Ladye Smock (*Cardamine pratensis*) is a word corrupted of "Our Lady's Smock," a name by which this plant, as well as that of *Chemise de Notre Dame*, is still known in parts of Europe. It first flowers about Ladye-tide, or the Festival of the Annunciation, and hence its name.

Here we may mention also the Cross flower (*Gallium cruciatum*) which begins to blow about the Feast of the Invention of the Cross (May 3rd), also known by the name of Rogation Flower, and was, in early times, carried by maidens in the processions during the Rogation Days.

It is remarkable, that above three hundred specimens of medical plants, now to be found in our books of pharmacy and medical botany, under less appropriate names, were known to the Monks and Friars, and used by the Religious Orders in general. It would seem that Protestants had changed the name almost as if to obliterate the very traces of a connection between religion and natural history. Linnæus, however, occasionally restored the older names. It may not be uninteresting to specify some of the flowers, the names of which have been changed to suit more modern ideas.

OLD NAME.	MODERN NAME.
Virgin's Bower,	Flammula Jovis.
S. John's Wort,	Hypericum.
Fleur de S. Louis,	Iris.
Palma Christi,	Ricinus.
Our Master Wort,	Imperatoria.
Our Ladye's Smock,	Cardamine.
Our Ladye's Hair,	Trichomanes.
Herb Trinity,	Viola tricolor.
Knee holy,	Ruscus.
Herb S. William,	Sweet William.
Nun's Discipline,	Love lies bleeding.
Lent Lily,	Daffodil.
Canterbury Bell,	Campanula.
Herb S. Margaret,	La belle Marguerite.
Holy Oak,	Hoelyhock.
Star of Bethlehem,	Ornithogalum.

By way of illustrating, from ancient sources themselves, the extent to which our Catholic ancestors sanctified the year of flowers, and made every blossom as it came speak to them of holy things, we quote the antique and simple verses, entitled "An Early Calendar of English Flowers," which stands first in this collection:—

AN EARLY CALENDAR OF ENGLISH FLOWERS.

"The Snowdrop, in purest white array,
First rears her head on Candlemas day;
While the Crocus hastens to the shrine
Of Primrose love on S. Valentine.
Then comes the Daffodil beside
Our Ladye's Smock at Our Ladye Tide,
About S. George, when blue is worn,
The blue Harebells the fields adorn;
Against the due of the Holy Cross,
The Crowfoot gets the flower's grace,
When S. Barnabe bright smiles night and day,
Poore Ragged-Robin blooms in the hay.
The scarletie Lychnis, the garden's pride,
Flames at S. John the Baptist's Tide;
From Visitation to S. Swithun's showers,
The Lile white regnes Queen of the Fleures,
And Poppies as sanguine mantle spread
For the Blood of the Dragon S. Margaret shed.
Then under the wanton Rose, again,
That bushes for penitent Magdalen.
Till Lammes Day, called August's Wheel,
When the long Corn smels of Canonicle.
When Maye left us here below,
The Virgin's Bower is full in blow;
And yet anon the full Sunflower blew,

The following decree is promulgated in the *Moniteur*:—

"The President of the Republic, on the proposition of the Minister of the Interior,—considering that France has need of order, labour, and security; that for too many years, society has been profoundly disquieted and troubled by the machinations of anarchy, and by the insurrectional attempts of the members of secret societies, and liberated convicts, always ready to become instruments of disorder; considering that by their constant habits of revolt against all laws this class of men not only compromise tranquillity, labour, and public order, but authorise unjust attacks, and deplorable calumnies on the sound part of the working population of Paris and Lyons; considering that existing laws

are insufficient, and that it is necessary to make modifications in them, whilst conciliating the duties of humanity with the interest of general security—Decrees:

Art. 1. Any individual placed under the surveillance of the police who shall be proved guilty of the offence of *rupture de ban* may be transported, as a measure of general safety—to a penitentiary colony at Cayenne or in Algeria. The duration of transportation shall be five years at least, and not exceed ten.—Art. 2. The same measure shall be applicable to individuals proved to have formed part of a secret society.—Art. 3. The fact of being placed under the surveillance of the police shall be, for the future to give the Government the right of determining the place in which the condemned must reside after undergoing his punishment. The administration shall determine the formalities for proving the continued presence of the condemned in the place of his residence.

Art. 4. Residence at Paris and in the *banlieus* is interdicted to all individuals placed under the surveillance of the police.—Art. 5. The individuals designated by the preceding article shall be obliged to quit Paris and its *banlieus* within ten days from the promulgation of the present decree, unless they shall have obtained permission to remain from the administration. There shall be delivered to those who may demand it, a *feuille de route et de secours*, which shall fix their route, their place of birth, or, that which they may have designated.—Art. 6. In case of violation of the measures prescribed by articles 4 and 5 of the present decree, offenders may be transported, as a measure of general safety, to a penitentiary colony at Cayenne or in Algeria.—Art. 7. Persons transported in virtue of the present decree, shall be subjected to labour in the penitentiary establishment; they shall be deprived of their civil and political rights; they shall be subjected to military jurisdiction; the military laws shall be applicable to them. However, in the case of evasion from the establishment, the transported shall be condemned to imprisonment, which cannot exceed the time during which they may then have to remain in transportation. They shall be subjected to military discipline, and subordination towards their chief and keepers, whether civil or military, during the period of imprisonment.—Art. 8. Regulations of the Executive Government shall settle the organization of these penitentiary colonies.—Art. 9. The ministers of Interior and of War are charged, each in what concerns him, with the execution of the present decree.

Done at Paris, at the Elysée National, the Council of Ministers being heard, the 8th December.

LOUIS NAPOLEON BONAPARTE.

A. DE MOENY, Minister of the Interior.
Malta Times Dec. 23.]

LUTHERAN RITUAL.

A correspondent of the *Morning Chronicle* says:—"A Lutheran church has two altars—one where the high altar stood in Catholic times, and very often the original high altar—a second at the entrance to the chancel. The former will

have candlesticks (generally two, sometimes five or six), often a crucifix, but, if not, a cross; and will frequently be vested with great correctness, with frontal, superfrontal, and even sometimes stoles. The second altar is usually less rich than the first, but partakes of the same character. There will be images of Saints, perhaps crowned with flowers, and even with lights burning before them. There may be a large crucifix fixed against the wall in more than one place; occasionally one is to be seen in the pulpit. Saints of mediæval times will be curiously mixed up with Lutheran worthies. Thus I remember having seen in the stalls of one church, among early Saints, 'Martinus,' 'Philippus,' and 'Sanctus Bonaventura.' The latter, too, had a nimbus, which the two former had not. I wish that Archbishop Sumner could pay a visit to some of the churches of his Lutheran friends. Crucifixes, candles lighted in the celebration of their liturgy, images of Saints, garlands of flowers, and tapers lit before statues, would, I imagine, rather amaze him. For the rest these buildings are generally much encumbered with pews; there will often be galleries in the aisles, but propped on wooden supports, and not resting on the piers; and the gallery fronts are often painted in a series of stories from the Old and New Testament History. But in a favourable specimen of a Lutheran church it is not so easy to distinguish it from a Catholic building; and till you observe that there are no confessionals, no relics, and no worshippers, occupied in their private devotions, you will frequently be puzzled. I remember that I had been some minutes in the Cathedral of Minden, which is kept locked, and looks like a place for 'Sunday services,' before I discovered that it was not Lutheran. Mr. Webb, in that most valuable work, 'Constitutional Ecclesiology,' more than once has occasion to notice the same thing. Thus, with reference to St. Sebaldus, at Nuremberg, he writes:—"The most remarkable thing with respect to the whole church is the Catholic aspect still preserved by its Lutheran holders. The choir retains its double stalls, its altar, vested purple, with four candlesticks, with a poor reredos, but exquisite rood, with Saint Mary and St. John, and the bronze shrine of Saint Sebaldus. The whole church is studded with altars, still vested and fitted with lights; and on a north altar, near the empty tabernacle, a light still burns continually. I chanced to reach Nuremberg on the Feast of St. Sebaldus. The church was crowded, every altar lighted, and the shrines and altars garlanded with flowers. It was a very curious exhibition of Protestantism." And yet, in a church so decked and so preserved, one shall find a corbel, or a panel, or a piece of stained glass with a head, and some such inscription as "Sanctus Martinus Lutherus, Apostolus et Propheta Germaniæ." In vestments only which northern Lutherans have retained, have those of Germany evinced a 'Protestant simplicity.' And their early books are not less remarkable than their ritualism. Dr. Daniel, of Halle, well known in England for his 'Homnologia,' and the first Lutheran archæologist of the day, was

kind enough to show me his very valuable collection of these. Here we find the greater part of the (so-called) Communion services in Latin; everything, almost, but the Canon, the Epistle and Gospel and the hortatory portions. Some of the Graduals (I can call them nothing else), with the old intonings, alleluias, and offertories, and the old music in the old way, needed a careful examination before you could discover them not to be Catholic. Dr. Daniel informed me that, according to his belief, no Lutheran church in Germany retained now any Latin portions of service, but that certainly, till within thirty years, separate districts did retain it, and might even do so to the present day.

"I must, however, frankly confess—though such, I am aware, is not the general opinion—that this love of ritualism, so far from being any favourable sign in the Lutheran establishment, is, in truth, one of its worst symptoms. It is a ghastly imitation of life—a kind of galvanic resuscitation of a corpse. In them, if the word 'nummery' has any meaning, it may certainly find a place. The more gorgeous the shame, surely the greater the unreality which it must be caused by, and must in turn cause. I do not deny the æsthetical advantages which Lutheranism affords to ecologists. What Calvinism destroys, and the Roman Church overlays with tinsel (!) Lutheran hands have preserved inviolate: their communion retains medieval arrangements, and still in some measure represents medieval usages. But this advantage cannot bribe a more favourable judgment of the moral tendency of such a religion. Give rather Dutch Calvinism, with all its honest plain-dealing—which acts out what it says, and is content to appear no better than it is. The Church can and does deal with that far more easily than with the sham and unreality of Lutheran æstheticism."

A ZOOLOGICAL PROBLEM—On the third day of October, 1851, and towards the hour of evening, one of the boa constrictors in the Zoological Gardens of the Regent's Park received a present of two alive rabbits for his supper. . . . As he has not had any food for some weeks, it is supposed that the rabbits will be a very acceptable present for his serene lengthiness. The cool air of autumn is tempered by a warming apparatus in his saloon, but in case he should wish for a still greater degree of heat, a blanket is given him to creep under, or in the folds of which he may enroll himself at his pleasure. It is not a fine household blanket, but a thick, rough, railway blanket-wrapper of the largest size. All his comforts being thus attended to, the keeper of the serpent house bows and takes his departure for the night. . . . In the course of the night of the 3rd of October last past the watchmen, as usual, entered the serpent house.

Walking round and holding up his lantern to the different cases, he perceived that the boa constrictor's "supper" was hopping about the cage in a very unconcerned manner, but, on turning from the rabbits to their proprietor, what was his dismay at perceiving that the serpent had seized upon one corner of the thick rough blanket in

preference, and was drawing it down his distended throat. Away ran the watchman to call up the head keeper. . . . The head keeper, knowing it would be in vain to endeavour to get the blanket back after "matters had gone so far," hoped that the serpent would disgorge it of his own accord, if left to himself quietly, as soon as he found that he had made a mistake in the food he had chosen. Both head keeper and watchman, therefore, went away. It is the opinion of Mr. Mitchell, the secretary of the Zoological Society, who is constantly studying the habits of animals, that the serpent has no palate; and that in the night he had made a dart and snap at one of the rabbits, but, missing it in the darkness, had caught a mouthful of the blanket; and, conceiving it to be a very good rabbit (but with rather a loose skin, we should suppose), had never troubled himself with any further considerations. In the morning when the head keeper went to the serpent house in a very anxious state of mind as to the result, there he saw the two rabbits sitting up by the side of the serpent's waterpan washing their faces, to be nice and tidy for the day, and the last two inches of the thick railway blanket just going down the serpent's throat. Since this event the serpent has never shown any signs of having discovered his blunder, or any disposition to disgorge his bedding. . . . He lies torpid, as usual after a good meal, drinks more water than he drinks in general, and perseveres, with full reliance on his wonderful powers and peculiar organisation. The blanket can be seen to have moved several feet down his body. It is now about the middle (October 28th). Will he manage it somehow, or will he die? 'This is the problem'—Dickens's *Household Words*.

CONVENT OF OUR LADY OF THE ORPHANS, NORWOOD—We have peculiar pleasure in being able to relate, in connection with the above institution, an incident illustrative of the great sympathy of France for the sufferings of Irish Catholics. About the latter end of last month a man, dressed in a blouse, called at the parent establishment of this convent, in France, and requested to see the Mother Superior, as he desired to speak with her about the orphans at Norwood. He told her that he sympathised very much with the poor orphans, especially Irish ones, who were so very destitute, and that he had brought a small donation which he desired might be applied towards taking a little Irish orphan. The Rev. Mother was very much surprised when he presented to her so large a sum as 1,500 francs (about 62l.) as, from his appearance, she could not have expected more than about ten francs. What a noble example to the Catholics of England and Ireland.—*Correspondent*.

LORD MAYOR'S DINNER.—A large number of Catholics were invited by the Catholic Sheriff, R. Swift, Esq., to the banquet at Gildhall on Monday. Among those present were P. H. Howard, Esq., M. P., and lady; Hon. O. Langdale, Right Rev. Dr. Morris, S. Knill, E. White, A. Bymer, Esq., and many others.

POETRY.

THE EPIPHANY.

(Communicated by a Friend to the B. C. Herald.)

From the Isles of the East—from Arabia the blest,
From the star-loving land of Chaldee,
There came to his cradle in long flowing vest,
Of the orient Gentiles the wisest and best,
And crowns decked the brows of the three.

They brought odoriferous spices and myrrh,
The growth of their own sunny soil;
Though a smile from her infant, a blessing from her,
Was all that young mother and maid could confer,
To requite them for travel and toil.

Yet, well might they deem a long journey repaid
By the sight of that wondrous child;
Of that scion of awful Omnipotence, laid
In the innocent arms of an Israelite maid,
In the folds of a breast undefiled.

And thus by the East, as the prophet foretold.
At this cradle due homage was done
By its envoys, who worshipp'd with gifts and with gold
Unloaded their camels—their treasures unroll'd,
And pledged Him the land of the Sun.
From the Isles of the West—from the clime of the Celt
From the home of the Briton, where long
To the Gop of our faith the Druids had knelt,
Encircled with Stouchehenge's mystical belt,
Or the oaks of the forest among.

From the land above all that illum'd had been
With the Deity's oft best smiles;
Of sacred tradition asylum scene,
Blest Erin! from thee, ever fair, ever green,
Ever rank'd amidst holiest isles:

Were sages not summon'd! Had no one the lot
To hail the MESSIAH's bright morn!
Went forward no pilgrim to Bethlehem's grot?
Oh think not the Wise of the West were forgot!
When the Infant KINGDOM was born!

Though nought is recorded of King or of sage,
Yet a vision have I of my own;
'Tis but fancy, perhaps—but the dream of old age—
Yet I'll trace it—'twill live upon poetry's page,
When the priest of the upland is gone.

CATHOLIC MISSION AT CHITTAGONG.

THE Catholic Mission at Chittagong, embraces a Population of about fifteen hundred persons. Of these, a very few only are placed above want, whilst, for the most part, all the rest are unable by poverty, to contribute in any pecuniary way to the support of religion, or to the education of their children. For the last six years, a Female School under the care of Religious Ladies from the Loretto house has been established and upheld by the unceasing exertions of the Rev. Mr. Storek, with great difficulty. By this means, about fifty girls have had their education happily provided for, and of this number, one half were also supported, clothed

and lodged in the Institution under the care of the Nuns.

In addition to the Female School just mentioned, there are educated at the Catholic Male School under the care of Rev. Mr. Storek about eighty boys, of whom ten are clothed and boarded in the Priest's House. The Rev. Mr. Storek finding it impossible, to procure from his own poor Flock the means necessary to carry on these Institutions, of such great moment to the religious and temporal welfare of those under his Pastoral care, humbly and earnestly appeals for assistance to the Community of Calcutta.

SUBSCRIBERS' NAMES.

Archbishop Carew,	...	Rs. 10 0
Rev. J. Kennedy,	...	2 0
Rev. J. A. Tracy,	...	3 0
Rev. M. Lien,	...	5 0
Rev. W. Stephenson,	...	3 0
Rev. P. P. Formosa,	...	5 0
Rev. J. Prendergast,	...	5 0
Rev. J. McCabe,	...	5 0
A Friend to the Poor,	...	20 0
Rev. I. X. Mascarenhas,	...	6 0
Rev. Ramanus Lucas,	...	3 0
Charles A. Serrao,	...	20 0
J. G. W.,	...	8 0
W. M.,	...	10 0
Mrs. H. Randolph,	...	12 0
„ Gonsalves,	...	20 0
„ Brazier,	...	10 0
Mr. M. D'Souza,	...	25 0
Mr. M. Simeon,	...	4 0
Mr. P. S. D'Rozaio,	...	50 0
Mrs. N.,	...	1 0
„ Dowling,	...	2 0
„ Philipps,	...	25 0
„ Gregory,	...	2 0
„ Romeo Lackenstein,	...	5 0
Mr. John Fatullah Aspher,	...	18 0
Mrs. N.,	...	10 0
Mr. and Mrs. N. N.,	...	10 0
Mr. Charles D'Cruz,	...	5 0
A Friend to the Orphans, a Protestant,	...	15 0
Mrs. Almada's Children,	...	5 0
Mr. H. M. Smith,	...	10 0
T. D.,	...	3 0
A poor Widow,	...	2 0
Mr. Finch,	...	50 0
Mrs. O'Brien,	...	10 0
„ E. O'Brien,	...	10 0

COLLECTIONS ON BEHALF OF THE CATHOLIC MISSION AT GRAHAM'S TOWN.

CAPE OF GOOD HOPE.

TOTAL amount of Collections already inserted,	Rs. 1,931 8
M. S. of Purneah, thro' His Grace	
the Archbishop,	10 0
A Protestant, thro' M. S.	10 0
A Widow, thro' Ditto,	5 0

THE BENGAL CATHOLIC HERALD EXTRA.

GRATIS.] CALCUTTA: SATURDAY, FEBRUARY 21, 1852.

ARRIVAL OF THE OVERLAND MAIL.

FRANCE.

THE TE DEUM AT NOTRE DAME.—
Louis Napoleon has ordered that a grand religious and solemn festival in thanksgiving for his re-election shall take place in Notre Dame on the 2nd of January next, and that all the velvet drapery preserved in the *Garde-meuble* shall, as in 1804, be employed to decorate the *chef d'œuvre* of the architects of the 12th and 13th centuries. Lofty poles ornamented with tri-coloured flags have been raised outside the entrance, bearing escutcheons on which are inscribed initials of the President of the Republic, and which will ornament the facade, which has lately been restored in the style of the middle ages. The scaffolding which for the last two years masked the principal entrance of the church was removed on Christmas Eve, and the public can now admire the new sculptures on the *tympanum*, which, according to the symbolical tradition of the artists of the Gothic period, represent, with curious fidelity, the Last Judgment. This piece of sculpture is divided into three distinct

portions placed one above the other, and separated by a raised surface composed of stone, delicately wrought into foliage and fruit. In the first portion are seen two Angels sounding the trumpet that calls the dead from their graves, as described in the Apocalypse. In the second division the Creator, His brow crowned with lightning, separates the elect from the condemned. In the third portion, which reaches to the summit of the *tympanum*, the Saviour is represented seated on a throne between two Angels, one bearing the cross, the other the lance and the nails employed at the crucifixion. The Virgin Mary and the beloved Apostle, St. John, are represented as kneeling in an humble attitude at the foot of the throne. The archivolts of the covering, which are numerous and of great variety, are covered with small figures, representing the Angels and Prophets mentioned in the Old Testament, and the Saints of the Catholic Church. Underneath the feet of the Saviour the condemned are seen passing, whom Satan is leading with gnashing of teeth to the bottomless pit, bound two and two with a long chain. It is intended to erect statues of several of the kings and queens of France, to be placed between the lateral pillars of the central portal, in order to complete the decorations. The large round sculptured window of

the façade is finished, but not yet glazed. All the richly sculptured balustrades and columns of the façade are entirely repaired; as also those of the southern entrance, which have recovered all their ancient splendour. A new building has been added to serve as a vestry. It is built and sculptured in the style of the 14th century. It is as rich in ornament as it is elegant. There still remain to be repaired, beside the interior works which have not yet been commenced, all the northern exterior, which has been seriously damaged by damp. It is expected that those improvements will be concluded in the course of next summer. —*Times*.

LOUIS NAPOLEON AND THE ARCHBISHOP OF PARIS.—Among the numberless stories still current about the 4th of December may be mentioned one of which the Archbishop of Paris was the hero. When it was almost certain death to appear on the Boulevards, or in their immediate vicinity, the Archbishop of Paris, it is related, called upon the President at the Elysée, and requested permission (in emulation of his predecessor, Monseigneur Adre, on a former occasion) to go and offer the consolations of religion in their last moments to the insurgents mortally wounded behind the barricades. His petition was met by a positive refusal on the part of Louis Napoleon. Nevertheless, after a long expostulation, which ended in nothing however, the Archbishop resolved, without permission, to exercise the functions of his holy office, and expressed his determination to the President to that effect. The President, however, unmoved by the courage and religious zeal of the Rev. Father, said, "you shall not go, Monseigneur, and to prevent you I will order a detachment of soldiers to invest your house." Whereupon the Archbishop was conducted back to his residence in his carriage under the surveillance of a military escort, and two sentinels were stationed at the doorway during the remainder of the day. It was this incident, no doubt, which gave rise to the report of the Archbishop having been arrested. —*Ibid*.

ITALY.

NAPLES.—We read in a letter from Naples, of the 18th:—"Monday last

I witnessed the ceremony of blessing the troops on the 'Campo di Marte,' and a most imposing ceremony it is, when near 40,000 men, under arms, knelt down at once and bare their heads to receive the benediction from the Archbishop on that splendid site, and under the canopy of a heavenly sky. The King and Queen, with most of the royal family, attended; and the troops passed in review on leaving the spot, under the command of his Majesty, who returned home with the Queen and two daughters in a barouche and four.

Letters from Leghorn of the 20th ultimo mention that Henry Startford, calling himself Lord Aldborough, and his brother, Edward Startford, had been condemned to death by the court-martial upon the charge of conspiracy to overturn the Government, and the unlawful possession of arms. The third brother, Charles Startford, has been sentenced to a year's imprisonment in chains. But the punishment has in each case been commuted. Henry Startford is to suffer ten years' imprisonment, Edward Startford six years and Charles Startford has been set at liberty, the imprisonment previous to his trial being reckoned a sufficient punishment.

HOLLAND.

DEATH OF THE BISHOP OF CURIUM.—Died on Nov. 13th, at his chateau of Duin-Zist, near Leyden, the venerable Baron de Wibersbooth, Bishop of Curium. He was born at Haarlem on May 28th, 1785; ordained Priest at Paderborn in 1811; nominated Bishop of Curium in 1832; consecrated at Munster in 1833. He has rendered up his soul to God after a life full of good works. He has left a great part of his immense fortune to the poor of his country and to the foreign missions. The recollection of his virtues adds a new splendour to the ancient and well-merited honours of his family. —*Ami de la Religion*.

SPAIN.

—The baptism of the Princess Royal was performed on the 22d ult. The Infante Don Francisco di Paula, the father of the King, acted as godfather, and the Queen Dowager Marria Christiana was godmother. The royal infant was baptis-

ed Maria Isabella Francisca d' Assizes Christina Francisca di Paula. The ceremony was performed by the Archbishop of Toledo.

—Lord Howden gave a grand entertainment on the 23rd ultimo, in honour of the birth of the Princess of Asturias. Among the persons present were Senor Bravo Murillo, Marquis of Miraflores, Castro (political chief of Madrid), Isturiz, Marquis of Benalua, the Spanish consuls at Malta and Gibraltar, the Duke of Osuna, the Prussian, Sardinian, Dutch, and Portuguese envoys, &c., &c. Lord Howden, who spoke in Spanish, proposed the health of the Queen of Spain and the young Princess, and prosperity of the Spanish nation, which was acknowledged by Senor Isturiz and the Marquis of Miraflores, who proposed the health of Queen Victoria and the friendly alliance of the two countries.

AMERICA—UNITED STATES.

M. KOSSUTH AND THE IRISH IN NEW YORK.—The following is an extract from a letter to the editor of the *Boston Cell*:—"The reception crowd might be said to comprise about seventy or eighty thousand, but in a pleasure loving city like this it is only necessary to order out two or three military companies, and a couple of German bands, to collect any given amount of admirers, from one to fifty thousand. What I missed in this procession was the total absence of professional men, men of position, ability, and influence, private citizens, and voluntary associations. There was no long line of private carriages, no Bishops, Priests, or Ministers of any denomination, no lawyers, doctors, or merchants, no benevolent societies, charitable societies, or literary and scientific institutions. In fact, all that could give tone and respectability was absent, and this much-lauded reception turned out after all but a mere military pageant, such as can be seen on any state holiday. In mentioning charitable societies, I had nearly forgotten to mention that the 'American Protestant Association' was there in strong numbers. This society is composed of Irishmen, mostly from the north of Ireland, who are cowardly enough to hide their real character under this fictitious name; and it must have been highly interesting

to M. Kossuth to witness the 'devotion' of these admirers of the glorious, pious, and immortal memory, and sworn subjects of a foreign despot. In fact, Kossuth appears to be in high favour with the rabid sects of Protestantism; already he has been elected Vice-President of the American Bible Society. * * *

"Among the military, the Irish Volunteers were present in strong numbers, but instead of cheering and saluting the exile as he passed not a man in the ranks moved, no cap was raised, no cheer was given to the eulogist of English despotism, notwithstanding the praise which he lavishly bestowed on them in preference to all the other regiments."

WEST INDIES.

PUSEYISM IN THE WEST INDIES.—The following is extracted from the minutes of the House of Assembly of St. Kitt's, in the sitting of October 31st:—"On the motion of Mr. Wattley, the annexed resolution was proposed and carried—'That instructions be given to the committee of public accounts, that after this day's date, they shall not pass any accounts, for oil or candles furnished for the parish of Saint George, Basseterre; and that the clerk of his house be directed to send a copy of this resolution to the Rector of the parish.'—Concurred in by the board of council. On the motion of Mr. Challenger, 'The act to withhold the stipend payable from the public treasury to the Rector of St. George, Basseterre, so long as the venerable Francis Robert Brathwaite shall continue Rector thereof, and persevere in the observance of the abnoxious forms and ceremonies practised by him, in the celebration of Divine service,' was read a first time—orders suspended, read a second time, and committed—read a third time, and sent up to the board of council."

It is unnecessary to say that the chief interest of the Mail just arrived was centered in the news relative to the mighty affairs of France, involving, as they have naturally been looked upon as doing, the peace of not only our own country, but of Europe, and the civilized world generally. The public then, will receive with feelings of satisfaction or surprise, of joy

or regret, as each individual may be actuated by his sympathies or wishes, the announcement that the bold stroke of the President of the French Republic has been beyond his most sanguine hopes and wishes successful, and that he reigns, by the national choice and wish, sole lord and master of France and her destinies, elected, as matters now stand, by an infinitely larger majority than called his uncle to the Imperial throne, the chosen of seven millions of Frenchmen, the largest national suffrage that has perhaps ever been collected, certainly the largest collection of votes that has ever called any man to sway the destinies of a nation, and nearly double in number that which invested his uncle with the Imperial purple.

On the continent of Europe all is tranquil, and the sympathy of the great powers seems to adhere to the cause of Louis Napoleon, or of order, which he is now looked upon as representing in his august person.—*Morning Chronicle, Extra.*

France quiet; Louis Napoleon elected Chief for ten years!

A fine West India Steamer, the *Amazon*, a few days out from England, was burned in the Atlantic; one hundred and fifty persons perished.

HOME AFFAIRS.

The past fortnight has been one of speculation rather than of incident. The retirement, or extrusion, of Lord Palmerston from the Cabinet, which we announced in our last, has produced its natural secondary crop of rumours touching further Ministerial changes. The only actual appointment which has yet taken place has been that of Lord Granville to the Foreign Secretaryship. The nomination took by surprise many people, who knew very little more about Lord Granville than that he had been at the head of the Exhibition Commissioners. Little, however, has been said against the appointment that his lordship is married to a Roman Catholic lady, and is supposed to be under Roman Catholic influence.

RUMOURED MINISTERIAL CHANGES.—Yesterday evening the rumour was very general that Lord John Russell had decided upon, the changes to be made in

his Ministry. In cases of this kind, it is, of course, impossible for any thing short of a Ministerial manifesto to convey the exact and authentic particulars of the contemplated alterations. In such times as these however, the public look naturally to the newspapers for such indications as may be in existence, tending to show what may be expected. To meet this natural anxiety we give the latest *on dit*; with the full and complete preliminary explanation that only as the most prevalent rumour can the following be received. With this preface, it may be stated that Sir James Graham had yesterday an interview with Lord John Russell, and it is very generally understood that the negotiations in progress have for their object the formation of a Conservative. Whig cabinet—a negotiation which, if successful would in all probability involve an early dissolution of Parliament. It is proposed that Lord Lansdowne, Lord Broughton, Mr. Labouchere, and Sir F. Baring should resign; to be replaced by Sir James Graham, as First Lord of the Admiralty; the Duke of Newcastle, as president of the Board of Control; Sidney Herbert, as Paymaster of the forces, with a seat in the Cabinet; and Mr. Gladstone, as President of the Board of Trade.—*Daily News, Jan. 8.*

—The wife of the new Foreign Secretary is an Italian lady of considerable rank and wealth, and a Roman Catholic.—*Daily News.*

—The following is from the *Assemblée Nationale*:—"The representatives of these powers at London, after several verbal representations, handed in simultaneously to the head of the Foreign Office a note in which their governments expressed the intention of taking measures with respect to British subjects travelling or residing in their territories in reprisal for the encouragement or tolerance given to the revolutionary refugees in England. The note of Austria was, in particular, conclusive in this sense, and Lord Cowley, Minister of England at Frankfort, at the same time received an analogous note in the name of the Germanic Confederation."

C. A. SERRAO, BENGAL CATHOLIC ORPHAN PRESS, 5, Moorhyhutta St.

THE BENGAL CATHOLIC HERALD

'One body and one spirit—one Lord, one Faith, one Baptism'

No. 9.] CALCUTTA: SATURDAY, FEBRUARY 28, 1852. [VOL. XXII.

PASTORAL INSTRUCTION FOR LENT, A. D. 1852.

TO THE FAITHFUL OF WESTERN BENGAL:

PATRICK JOSEPH, *by the Grace of God and the favor of the Holy Apostolic See, Archbishop of Edessa, Vicar Apostolic of Western Bengal, to the Faithful under his care wishes Health and Benediction.*

BELoved BRETHREN IN JESUS CHRIST:

WE are admonished by the spirit of God in the Holy Scriptures, that all things have their season, that in their times all things pass under Heaven, and that there is a time to weep and a time to laugh—a time to keep silence and a time to speak. If this be so, my Brethren, there must be then above all and beyond every thing else, a time set apart by the Almighty, in which it is his holy will, that man should, in a special manner, apply himself to those things, that appertain to his sanctification in this life and his salvation in Eternity. For it would be incongruous to suppose, that the wisdom of God, which hath so admirably disposed, for all the inferior parts of creation, times and seasons suited to their wants, and to the end of their existence, would have neglected to exercise a like providence in favor of man, that mighty Being, to whose use and benefit the Almighty ordained, that the whole visible material world should be subordinate and ancillary.

It is then a certain truth, which cannot be called in question, that, in accordance with the arrangement, established by God in the moral as well as the physical order, it is the duty of a Christian, to profit with gratitude and joy of those solemnities, which, guided by the Holy Ghost, the Church has ordained, for the purpose of enabling her children, to apply in a more particular manner to the concerns of their salvation.

At the very outset of the Holy Season on which we are about to enter, in the Epistle assigned for our instruction on

the first Sunday of LENT, the Church, in the words of St. Paul, with all the solicitude of a fond Parent, thus earnestly implores all whom she has begotten in Jesus Christ, not to neglect the mercy now proffered to them: "*Brethren, we exhort you, that you receive not the grace of God in vain,*" for he saith: "*In an acceptable time have I heard thee, and in the day of salvation have I helped thee*" "*Behold, now is the acceptable time; behold now is the day of salvation.*"

Alas! my Brethren, to how many, not only of our Fellow Catholics throughout the world, but even of our own Community, has not the neglect to profit of this sweet invitation to repentance, already proved fatal in Eternity? Was it, that these unhappy men, had made up their minds, to set always at defiance the warnings of religion and to die impenitent? By no means! For they retained the faith, and they would have shuddered at the thought of renouncing it. But unhappily, they, like many of our own day, listened to, and confessed the justness of the admonitions addressed to them, whilst they deluded themselves with a vain purpose, of one time or another complying with them. They even noticed clearly the arrows of death ringing their fatal course, and bringing premature destruction upon several of their own associates or acquaintances, and yet, though they felt conscious of their equal liability to a similar visitation, they remained as before, listless and apathetic in the concerns of Eternity, until on a sudden, in the hour when

they least expected it, the irrevocable sentence went forth from on high : "*Cut down the barren tree and cast it into the fire, why cumbereth it the ground unprofitably ?*"

Let us, my Brethren be more wise : Oh ! let it not be realised in our regard, that the children of this world are wiser in their generation than the children of light. It is still in our power to profit of the lesson, which the severity of divine justice gives us, in the case of those, whose fate in Eternity we have just deplored, if even now, we, at once, and without delay, resolve generously, like the Prodigal Son, to return to our heavenly Father, confess with humble sorrow that we have sinned against him, and devote the rest of our lives to serve him, even as menial domestics, in order to make some reparation by our voluntary self humiliation, for our past dishonouring negligence and infidelity. Yes, it was to console and encourage to repentance, sinners who had unhappily passed their early years in the forgetfulness of God and his holy law, that our divine Master so emphatically declared in the Gospel those servants blessed, whom the Lord at his coming shall find watching. And, continues the evangelist : "*If the Lord shall come at the second watch or come in the third watch, and find them so, blessed are those servants. Amen I say to you, that he will gird himself, and make them sit down to meat, and passing will minister to them.*"

Such is the cheering assurance, which our Lord himself holds out of his mercy and reconciliation, if, in the acceptable time, in the day of salvation, we harden not our hearts, and provoke him by our indifference to the calls of Grace, to swear in his wrath, that we shall not enter into his rest. But in order to prevent all danger of misconception on our part, of a truth so important to our eternal welfare, our Lord in the very same chapter of the Gospel, from which the passage just quoted has been taken, subjoins another, in which he expressly unfolds to us, in dreadful contrast, the final lot of the servant, who abuses the longanimity of God in waiting for his repentance. "*The Lord of that servant,*" says the Evangelist, "*will come in the day, that he hopeth not, and at the hour that he knoweth not, and shall separate him, and shall appoint his portion with unbelievers.*"

In the words then of the Prophet Joel, we therefore, my Brethren beseech you to be converted to the Lord with all your heart, in FASTING, and in WEeping, and in MOURNING, and ever to bear in mind the sacred instruction given to the Holy Tobias and his family,

by the Archangel Raphael : "*Prayer is good with fasting and alms, more than to lay up treasures of gold. For alms delivereth from death and the same is that which purgeth away sins, and maketh to find mercy and life everlasting.*"

When of old, some of the people of God, terrified by the dangers of war, and allured by the fertility of the country, through which they were marching to the promised land, sought to settle there, in order to escape from further fatigues and risks, Moses addressed them : "What, shall your Brethren thus go to fight, and will you sit here? Why do ye overturn the minds of the children of Israel, that they may not dare to pass into the place which the Lord hath given them?" In the same spirit, we now my Brethren ask you, will you sit idle, apathetic, and unconcerned in all that regards the holy warfare, for the prosecution of which LENT is set apart, whilst your Brethren in the Faith, everywhere throughout the Catholic world, engage with emulation in the holy strife of the spirit against the flesh, in humble hope, that by the aid of Divine Grace, they may triumph over sin, and win for themselves, in the true land of promise, of which Judea was but the type, a heavenly and an eternal inheritance.

Beloved Brethren, before we conclude our present Pastoral Instruction, we deem it our duty, to remind you, that, at all times, but especially during the solemnity, sacred to the commemoration of the Passion and Death of Christ for our redemption, next to the charity you owe to your own souls, nothing can be more acceptable to God, than the exercise of fraternal charity, particularly in what concerns the salvation of those, who besides living amongst you, belong together with you to the same Household of Faith. Let not, we conjure you, any conventional social difference of condition, which may exist between you and the poor and the ignorant of our community, cause you to think little of the temporal and spiritual obligations which you owe to them. The greater their destitution and debasement in the moral and social order, the more imperative is your obligation to come forward to their assistance, and relief. Hold in mind the trying temptations, by which, in their poverty, they are unceasingly allured to barter their faith and that of their Children for a miserable mess of pottage, under a thousand specious pretexts of education, &c. &c. Remember also, that in one way or another it has unfortunately happened, that, for the most part, the funds, which should be devoted to the relief and education of our poor, have been alienated

from their original destination, handed over to the adversaries of our faith, and are now too often, if not ordinarily, made directly or indirectly ancillary to the dissemination of an unsound and dangerous system of education, and the perversion of our poor Brethren.

In these extremities, to whom shall they look for refuge, from the snares by which they are encompassed, unless to those of their Catholic Brethren, on whom God has bestowed the means to rescue them from temptation. And how doth the charity of God abide in them, who having the substance of this world, shall see their Brethren in need, and shut up their bowels from them? "What shall it profit," says St. James, "If a brother or sister be naked, and want daily food and one of you say to them: Go in peace, be you warmed and filled; yet give them not those things that are necessary for the body?" If this be so, my Brethren with regard to the exercise of that Charity, which has relation to the relief of the temporal wants of our neighbour, how much more does the same truth hold, in those things that concern his spiritual welfare. Oh yes, as the soul surpasses in dignity and excellence its frail tenement of clay—as Eternity surpasses, beyond conception, time and all that passes away with time, so does the charity which benefits the souls of our Brethren exceed in worth and importance, that which is of profit merely to their bodies. Harken to St. James speaking on this subject "my Brethren" says this Apostle, "if any of you err from the truth and one convert him: He must know that he who causeth a sinner to be converted from the error of his way, shall save his soul from death and shall cover a multitude of sins."

To attain this great blessing, you have, my Brethren, to be, in the first place, careful, to present in yourselves individually an example of the virtues, which befit you as Christians in your respective states of life, and next, to cooperate, as far as your education and circumstances may allow, either by your own agency, or should this not be practicable, by that of others whom your Clarity may procure to supply your place, in the diffusion, especially among the poor of our community, of the blessing of religious instruction. There is no vicinity in this City, in or near which, some one instructed and virtuous Catholic family may not be found, who might, by taking an active, zealous and friendly interest in the religious welfare of their neighbouring poor ignorant Brethren, do much, by example, advice and exhortation, to raise and improve their moral condition, and also to induce them to profit of the advantages they now pos-

sess, in having Catholic Schools and Chapels, brought as it were to their very doors, in order to enable them without inconvenience, to partake of the blessings of religion and education.

Were even a portion of the more favored classes of our community, to evince in this respect, any thing like the zeal which is unceasingly exerted by all classes of our religious adversaries, for the perversion of our poor, we should soon have the happiness to behold many of those, who are now immersed in bad habits and in gross ignorance, degrading alike to religion and civilisation, reformed and converted into edifying and useful members of Society. The gratifying, though yet comparatively limited amelioration, which has already taken place in the humble class we speak of, shows, that by persevering kind care they may be elevated in character,* and it proves moreover, that their previous deterioration is to be ascribed to the apathy evinced in their regard, by those who should have been interested in their welfare, rather than to any inherent indisposition or incapacity of improvement, on their part.

In conclusion, then, we beseech those of you Brethren, who can assist us in removing from our community the reproach, which the ignorance and corrupt life of too many of the Catholic Poor of Calcutta bring upon it, generously to cooperate with us in this holy undertaking. Assure yourselves, that of all other good works, there is none which will be more pleasing, than that which we now speak of, at all times and especially in LENT, to our divine Saviour, who descended from his throne of glory upon earth, in order to teach to his people the knowledge of salvation, and to enlighten those who sat in darkness and in the shadow of death. Remember, my Brethren, amidst the labor, which your charity may entail upon you, that the spirit of God has recorded for your consolation in the holy scriptures, that they who instruct many to JUSTICE shall shine as stars for all Eternity. The Peace of our Lord Jesus Christ be with you Brethren. Amen.

Given at the Cathedral House, Calcutta:
Feb. 22nd, Quinquagesima, Sunday, 1852.

✠ PATRICK JOSEPH.

Archbishop of Edessa,

Vicar Apostolic of Western Bengal.

J. MCABE,

Secretary to his Grace the Archbishop.

V. A. W. B.

THE
BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Feb. 2, 1852.

THE PROTESTANT BISHOP OF
EXETER.

ON ORNAMENTS THE INTERIOR OF ENGLISH CHURCHES.

THE English Journals lately received here, make mention of the decision given by the Bishop of Exeter in a case, in which certain Parishioners of Shevieve in Cornwall, complained against their Pastor, the Rev. J. Somers Cocks, for having caused the walls of his Church to be ornamented with paintings, representing, as was alleged, divers exceptionable religious subjects. As we publish the Bishop's judgment at length, in this day's *Bengal Catholic Herald*, we shall here advert merely to that part of his Lordship's decision, which censures the picture of the Annunciation, one of the representations complained of, because in it, the Angel is depicted as kneeling to the Virgin Mary. "This, remarks his Lordship, is open to censure, as implying that the Blessed Virgin is an object of adoration; and this objection is not removed by the fact (in itself satisfactory) of the Virgin being also kneeling with uplifted hands, in prayer to God. I direct that the scandal of representing the Angel as kneeling to the Virgin be removed." * * *

Before we enter on the analysis of the opinion here advanced, and of the arguments on which it is grounded, we shall premise a few remarks, and lay down certain principles, for the purpose of enabling our readers to come to a correct conclusion, both upon the sentiments and reasoning of his Lordship, in the case now under our consideration.

In the first place then, is it true, that, the external representation of a subject is censurable, simply because it is, if only materially considered, absolutely possible, that it may suggest, in certain circumstances, or in regard to certain persons, some erroneous ideas or notions, respecting its archetype, or the object, which it purports to represent? We answer unhesitatingly that it is not. For, not only in such a case, as that now considered, but also in almost all the occurrences of life, recourse is necessarily

and habitually had by mankind, in every age and country, to reason, or to the dictates of experience, or of Faith, in order to enable them to correct whatever may be erroneous, in the first impressions made upon them, by any thing which affects their senses, their seeing, hearing, &c. Now, if so to speak, this be a species of universal key, necessary for the right conception of those things with which our senses are conversant, and for the correct interpretation of human language, even in the daily concerns of society, it is obvious, that the possibility or capability of an object or representation, *when merely materially considered*, suggesting some erroneous impressions respecting its original, is by no means a sufficient reason, for censuring or rejecting it. Our Readers will perceive, that we speak emphatically of an object, when merely materially considered, that is, when considered wholly apart from all, that faith, reason, experience, the testimony of our fellow men, and other circumstances connected with it, teach us respecting it.

We shall here lay before our readers a few examples or illustrations of the principles, which we have just laid down. And in order to attain the more effectually the end we have in view, we shall begin with one drawn from the grand mystery of the Gospel, the Incarnation of God the Son. Now we assert, that let the Saviour be considered merely in that light, in which the senses would exhibit him, and wholly apart from what Faith teaches in his regard, the person who would thus contemplate him, would be necessarily led to conclude, that Christ, was purely man.* And the same Spectator would, in the principles of the Bishop of Exeter, be obliged, to censure any one who would bend the knee in homage to him, as doing that, which would imply that the Saviour was an object of adoration. Pursuing this course of reasoning, we would at length come to the inquiry, whether man's redemption ought to have been accomplished by the Incarnation, since by this mystery, it becomes necessary to give supreme adoration to a Being, whom our senses report as a mere man, and since we, by rendering that adoration, do that which implies, that a mere man is worthy of adoration. Such is the argumentation, which would be naturally suggested to him, who viewed the Saviour solely in the light represented by the senses, and without being aided by the assistance of what

* When St. Peter answered and said: thou art Christ the Son of the living God, Jesus answering said: Blessed art thou Simon Barjona because FLESH AND BLOOD hath not revealed it to you, but my Father who is in Heaven. Matt. c. 16.

Faith teaches upon the mystery of the Incarnation.

In like manner, the mystery of the Holy Ghost, descending under the bodily appearance of a dove, if witnessed by one devoid of Faith, and who took cognisance only of the material object, which his senses beheld, would have appeared, as a mere physical occurrence, having no import or significance, beyond that, to which the senses bore testimony.

The same may be said of the various apparitions of Angels, recorded in the Old and New Testaments, under the human form, with respect to those who would judge of them, by the senses only. The Spectator would have certainly fallen into error in their regard, and nothing but faith could have informed him of their true character.

But to pass from Scriptural to other and more familiar illustrations of the proposition now advocated by us, let us, take an example from a picture or representation, not unfrequently found in Protestant Churches, viz. the figure of a Triangle representing the mystery of the Blessed Trinity. It is obvious, that considered merely materially and without reference to what Christianity teaches upon the Trinity, the figure here referred to, would be calculated to lead the Spectator into the most gross errors on that Dogma.

Nay it happens even in the familiar language of daily life, that the most ordinary words and phrases employed by all classes of men, would, if their literal signification were not corrected by the well known maxims of usage and experience, exhibit those who make use of them as guilty of the most extravagant absurdities. The epithets or titles of "My Lord," "Father," "Master," are illustrations especially worthy of notice, because alluded to, expressly, by the Saviour himself in the Gospel.

It is not only in the moral order, and in things that appertain to Religion, that the report of our senses is to be modified and corrected by the aid of extrinsic considerations, but even in our daily converse with the Material or Natural world, the same precaution is necessary. The Sun, Moon, Stars, as well as other material objects placed at a distance from us, or oftentimes so circumstanced, as that they are capable of being viewed by us only through a disordered or deceitful medium, all appear to us of a size and form, not in accordance with reality, so that we should be led into error in their regard, unless the report of our senses were corrected by the teaching of observation and experience.

Every where then, in our intercourse with

our fellow men, in all the concerns of the order of Nature and of Religion, are we unceasingly admonished, and the conviction forced upon us, that the report of our mere senses as to external or material objects, if not sustained by evidence derived from reason experience, faith, &c. is of itself but too apt to lead us astray, and conduct us to conclusions, quite at variance with the truth.

In order to apply the reasoning here aduced, to the decision of the Bishop of Exeter ordering the scandal of the picture, representing the angel as kneeling to the Blessed Virgin, to be removed from the Church of Shevioke, we assert first, that the Picture in question should not be judged of solely by a regard to the mere material representation it exhibits, and without reference to the familiarly known truths, and recognised principles taught by Christianity, with respect both to the Blessed Virgin and the Angel Gabriel. These truths, which a single glance at the picture of the Annunciation must bring in an instant before the Christian's mind, at once inform him, that however exalted in grace or glory the Blessed Virgin and the Archangel may be, yet, that, nevertheless, they are Creatures alike, the work of the right hand of the Most High, and that being moreover, faithful servants of their Divine Maker, Mary would neither receive, nor would the Archangel offer to her any homage, which would derogate in the least from the Supreme adoration due to the Most High God.

Were his Lordship of Exeter to be translated to Canterbury, or to the still richer, though subordinate See of London, it would be his duty, according to prescribed usage, to do homage by kneeling before Her Majesty, in grateful acknowledgment for his preferment. We now ask, would any person in his senses, if a picture of this Ceremony were laid before him, condemn it, as implying that the Queen is an object of adoration, And order the scandal of representing the Bishop kneeling to the Queen to be removed? Undoubtedly not. And yet, the picture itself, considered materially, and without reference to the received understanding of Society upon it, would, *per se*, be as likely to lead a Spectator into error, as that of the Annunciation condemned by the Bishop of Exeter.

Having now proved, that it is alike contrary to reason and the received usage of mankind, to pronounce on symbols used in Civil or Religious Society, whether these consist of written or spoken language, or of pictorial representations, without making reference to the familiar, established ideas and maxims, by which the interpretation of them is invariably controlled and regulated, we furthermore assert in con-

tradition to his Lordship, that the picture of the Annunciation, if judged as it ought to have been by the Standard here laid down, was not open to censure and that it by no means implied, that the Blessed Virgin is an object of that adoration which is due to God alone.

The Bishop says in continuation, that the grounds of his objection to the picture of the Annunciation are not removed "by the fact (in itself satisfactory) of the Virgin being also kneeling, with uplifted hands in prayer to God."

The fact here referred to, the Bishop himself pronounces to be in itself satisfactory. Now how it can be so in itself, or when absolutely considered, satisfactory, and not be so relatively, namely in regard to the question on which his Lordship had to pronounce, it is not easy to conceive. For, *eo ipso* that the picture exhibits the Blessed Virgin as kneeling, and as engaged, with uplifted hands in prayer to God, it indicates unmistakably, that the Virgin acknowledges herself as a created and dependent Being, who, like all other Creatures, looks up to the Almighty Creator, as to the only primary source of Grace and Mercy. Now, assuredly, the Spectator must be led naturally, as well by this evident intimation on the part of the Virgin in the picture of the Annunciation, as by the avowed exalted and holy Character of the Heavenly Messenger, sent by God, to announce in his name the Mystery of the Incarnation, that the marks of reverence and honor exhibited to the Virgin by the Archangel were such, as fully accorded both with her unspeakable dignity, and his own acknowledged fealty to the deity whose Ambassador he was.

As to the kneeling posture, in which the Archangel is represented, every one knows, that the meaning to be ascribed to such a ceremonial rite is always to be determined, by a reference to the quality of the personage or object to which respect is thus exhibited. If the creature kneel before the Creator, the act is to be considered as one of Supreme adoration. If, on the other hand, a subject kneel before his Sovereign, or a child before his parent, the external rite, though the same, is expressive only of that respect, which each of those who performs it, respectively owes either to his Monarch, or to his Father, or Mother. Hence again, in opposition to the Bishop's reasoning, we conclude, that, the very fact, of the angel exhibiting homage to the Virgin, whilst the latter is represented in an attitude of profound prayer to God, is not only in itself satisfactory, as the Bishop concedes, but is moreover such, as must manifestly prove to every impartial person, that

the respect paid by St. Gabriel to the ever Blessed Mother of God was both due to her exalted dignity and fully in keeping, as well with her own inspired prediction, that all Nations should call her blessed, as with the salutation addressed to her by Saint Elizabeth under the direction of the Holy Ghost "Blessed art thou among Women, and Blessed is the fruit of thy womb. And whence is this to me that the Mother of my Lord should come to me?"

But we have not yet done. Let the Archangel's position be changed how it may, still, in order that he should be visible to mortal eyes, he must be clothed with some sensible covering, and appear to the human eye in some bodily shape. Now, according to the Bishop's reasoning this would be censurable, as implying, that a purely spiritual Being such as an angel is, consisted, or was composed of matter, and of course, his Lordship should in his principles, order the scandal of representing a spirit, as if it were a mere material or corporeal substance to be removed. If it be replied, that the error here mentioned would be excluded by the universal belief of Christians as to the spiritual nature of angels, we rejoin, that by recurring to a like familiar principle, as we have already abundantly shown, the error or scandal implied, as the Bishop would have us believe, by the Archangel kneeling before the Virgin, would be as effectually obviated.

We have already trespassed too much on our reader's patience. Yet before we close our remarks, we cannot help noticing the singular tactics, to which the recent outbreaks of Puseyism have, not unfrequently, forced the Anglican Protestant Prelates to resort. In the case now under consideration, the Picture of the Annunciation may, by the Bishop of Exeter's decision be retained, provided *the scandal of the Angel kneeling to the Virgin be removed*. Now we should like to know, in what posture is the Angel to be represented, in order to avoid the inconvenience complained of by the Bishop. One thing is certain, that considering the nature of the Archangel's embassy, and the profoundly respectful language addressed by him to the Virgin, the posture to be chosen for him must be obviously one expressive of deep reverence for her, who was chosen to be the Mother of the Redeemer. If this be so, since the worship of adoration may, according to circumstances, be exhibited by any one becoming rite as well as by any other, or a Bishop's cause of complaint will in principle still remain, although the kneeling posture of the Angel be removed. Matthew tells us (Cap. 14)

that they who were in the boat with the Saviour came and adored him, but he is wholly silent as to the rite adopted by them for that purpose. In different countries, different rites in exhibiting respect, are adopted, and the usage which prevails in one country is often apparently contradictory to that which is elsewhere re-

We all remember the famous decision of the present Anglican Bishop of London, with respect to the use of candles and candlesticks in the public service. His Lordship gravely pronounced, that the candlesticks and candles might, indeed, be kept on the Communion Table, but that during service the candles were on no account to be lighted. The Bishop of Exeter's judgment on the picture of the Annunciation, has every claim to be registered in the same category with that, which is to hand down his Episcopal Brother's name to the admiration or ridicule of posterity.

ORNAMENTING THE INTERIOR OF ENGLISH CHURCHES.

THE BISHOP OF EXETER AND HIS CLERGY.

The following important judgment has been lately given by the Bishop of Exeter:—

Judgment in complaint against the rev. J. omers Cocks, rector of Shevioke, Cornwall.

"I have read with much attention the clear, the able, and, impartial report made by the rural dean on the painting now in progress in the chancel of Shevioke church. On the one hand, a very great majority of the communicants (chiefly, I believe, of the poorer classes) 49 out of 59 warmly approved and have addressed a memorial to me in favour of the paintings; on the other hand, a vote condemning the paintings, and praying me to use my authority, to require that what is already done be effaced and what is further intended to be done be abandoned, was passed at a meeting of the vestry, called for the purpose, with only one dissentient voice—the rector's; the meeting, itself, however, consisting, as has been stated to me, of seven persons only. Again, of four parishioners, who attended the rural dean, after due warning, as complainants, three are not now communicants. These are particulars which the rural dean has done most properly in reporting, but which I deem it right to dismiss altogether from consideration in deciding on the matter now before me. That matter I must not forget involves a question of right—the right of the rector to adorn the walls of the chancel at his own discretion, subject to be controlled by the bishop, if he place there any ornament of a character in itself open to just censure, whether as superstitious, or indecorous, or otherwise improper. I have no hesitation in saying that I recognise that right of the rector, and disclaim, as bishop, all authority which is not consistent with it. Looking at the question thus, I find very little which demands my interference in the par-

tially executed designs for ornamenting the chancel of the church at Shevioke or in what is further intended. The north wall only is, as yet, at all dealt with. It is covered with a diapered ground of red and white, the white being intended to be gilt. On this ground are five circular spaces or 'medallions,' each of about two feet six inches in diameter. Within these circles are delineated, in watercolours—1. The Annunciation; 2. Our Lord 'in Majesty,' seated on a rainbow; 3. Our Lord 'being lead to execution'; 4. Our Lord with Martha, Mary, and Lazarus; 5. The first miracle in Cana of Galilee. These representations are stated to be all taken from Overbeck. They are all scriptural subjects, and in design seem to be unobjectionable, with a single exception. In the Annunciation the angel is kneeling to the Virgin Mary. This is open to censure, as implying that the blessed Virgin is an object of adoration; and this objection is not removed by the fact (in itself satisfactory) of the Virgin being also kneeling, with uplifted hands, as in prayer to God. I direct that the scandal of representing the angel as kneeling to the Virgin be removed; and if this be done, there appears to be no part of the work hitherto executed which I have any just authority to forbid. Any other painting begun, except on a part of the east wall, and those which are proposed, I deem it to be within the lawful discretion of the rector to adopt as ornaments of his chancel walls, as well as an intended window of stained glass, containing figures of Saint Stephen and Saint Alban. In an age when no decoration is deemed too costly for the dwellings of the opulent among us, of all orders, it is surely a matter of just praise, rather than of reasonable censure, that a not opulent clergyman, modest and unpretending in his own house, devotes whatever means he can command to the somewhat sumptuous, it may be yet sober and reverential adorning the house of God.

H. EXETER.

"Bishopstowe, Dec.

ST. JOHN'S COLLEGE.

THE Rector and Professors of St. John's COLLEGE beg to return grateful thanks to E. O'Brien Esq. for his liberal donation of some valuable standard works to the College Library. This is not the first time that Mr. O'Brien and his family have been benefactors to the College in this way. The College had already been presented with several works from his late lamented brother's rare and choice Library. Besides those now alluded to, several other very important works have been added to the College Library within the last week.

CORRESPONDENCE.

CONVERSION TO THE CATHOLIC FAITH OF LIEUT. AND MRS. INNES AND FAMILY.—LIEUT. INNES BELONGS TO THE HON. COMPANY'S BENGAL ARTILLERY HORSE.

Lieut. Innes' letter to His Grace the Most Rev. Dr. Carew.

MY DEAR AND VERY REV. LORD ARCHBISHOP,—Again permit me to thank your Grace for your condescending and most kind care of me, I have received the book and letters with heartfelt thanks and believe me my Lord, I shall not cease to remember with the utmost pleasure, the few days I have been so honored by you. The Rev. Father at the Convent this morning asked me, as from your Grace, if we should have any objection to the circumstance of our conversion being published with our names in the "*Catholic Herald*." It would be an ill requital to Almighty God for His singular and peculiar mercies to us, were we to refuse to acknowledge Him publicly, on the contrary to do so, will I trust, be always our greatest pride. Your Grace has permitted me to write to you from England, for which kindness I again thank you. Mrs. Innes joins me in the sincerest and most heartfelt gratitude and prayer for you.

Believe me,

My Lord Archbishop,

Your Grace's dutiful servant,

P. R. J. Innes.

Rev. Mr. Bonaventura's letter to His Grace the Most Rev. Dr. Carew.

MY LORD,—I have great pleasure in forwarding to you, the accompanying letter, just received from my friend Lieut. Innes, containing an interesting account of his reception into the Church: although I had no opportunity of ascertaining his wishes as to its being published, yet from my acquaintance with him, I know that he would have no objection and therefore submit it to your Grace to publish it entire or any portion of it, you may deem most conducive to the edification of the public.

I am my Lord,

Your most obdt. Servt,

J. Bonaventura

*Peter's }
Agra. }*

Lieut. Innes' letter to Rev. Father Bonaventura.

MY DEAR AND REV. FATHER,—Pressure of business prevented my writing to you at Calcutta before I left. I daily intended doing so, but could not find time and even now I find that I am not able to write half what I wish,—when at Agra both Mrs. Innes and myself had determined to study the subject of the two Religions, viz. Roman Catholic and Protestant, and it was for this purpose, I requested you to send me some instructive books, one of which contained such a mass of evidence and sound argument on the different points, in which Protestants disagree with Catholics (I refer to Dr. Wiseman's work) that we both became satisfied, that there was but *one religion and one faith* that bring the Catholic.

From other works, we also gathered strong arguments, so that now we felt, that we could not conscientiously call ourselves Protestants. At Calcutta we both visited the Rev. Father Mascarenhas of Dhurrumtollah, attended confession, partook of the Blessed Sacrament, and publicly proclaimed ourselves Catholics. I know that this intelligence will please you, for I firmly believe you were the first person who ever offered a prayer to Almighty God, for our conversion and welfare, and truly that prayer has been heard, for, when I reflect on his wonderful and unaccountable mercy to us, I am astonished, for, I cannot help feeling that many many are much more worthy of the privileges we have received, and yet are left to live a life of ignorance which must ultimately prove fatal to them. How thankful ought we to feel to you who have been so thoughtful of us; but our thanks will not increase the satisfaction you must feel in knowing your prayers for us have been so bountifully answered. We should both have much liked to have consulted and have been admitted to the Church by you, but even here we have been by perfect providence: thrown under the care of a most worthy and kind father, who has really treated and assisted us in our difficult task as an affectionate parent. I refer to Father Mascarenhas of the Dhurrumtollah Church of Calcutta.

From Archbishop Carew we have received the greatest kindness and assistance, nothing could exceed His Grace's care and kindness to us at all times, I only fear that we engaged too much of his most valuable time. The two books you lent us I have directed my agents to send in a parcel to Mr. O. S. Stowell, who will deliver them to you, and for the little books you gave us,

accept our sincere thanks, they will ever serve to remind us of their kind donor. If you can spare time to send us a line, direct to me,
Care of William Palmer, Esq.

Turner's Hall.

Chigwell Essex.

We shall both be very much pleased to hear from you, and with united kindest regards.

Believe me, my dear Father,

Yours very sincerely,

P. R. J. INNES.

To the Rev. Father Bonaventura, *Agra*.

(True copy.)

J. Bonaventura.

GRAHAM'S TOWN—CAPE OF GOOD HOPE.

To the Editor of the B. C. Herald.

DEAR SIR,—For the information of the Subscribers towards the relief of the Catholic Mission at Graham's Town, I take pleasure to say, that another Bill for £29-6-8 has been procured from the Oriental Bank, for immediate despatch to Graham's Town.

This finally closes the account as will be seen by the following *memo*.

Total amount of Subscriptions received and inserted from time to time in the *Catholic Herald*, Rs. 1,956 8

Paid Nov. 29th, for remittance by Bill on the City of Glasgow Bank, for £50,

at ex. of 2s. 1½d. ... 470 9 6

Jan. 5th 1852, for do. by Bill on the

Union Bank London, for £ 125

at ex. of 2s. 1½d. ... 1,176 7 6

Feb. 23, for do. by Bill on

Ditto ditto for £29-6-8 at ex of

1s. 10¾d., ... 309 7 0

1,956 8

Since procuring the last Bill I beg to say, that a further Subscription of 50 Rs. has been received and which is the balance now on hand.

I remain, dear Sir,

Yours very faithfully,

C. R. LACKERSTEE.

25th January, 1852.

COLLECTIONS ON BEHALF OF THE CATHOLIC MISSION AT GRAHAM'S TOWN.

CAPE OF GOOD HOPE.

TOTAL amount of Collections already inserted, Rs 1,956 8

Capt. Gordon, of Poona, thro' His

Grace the Archbishop, 30 0

CONVERSIONS.

A Father and Son, East Indians, hitherto attached to the Anglican Protestant Church, have in the course of this week been received by Rev. J. McCabe into the Catholic Church.

The same zealous Rev. Gentleman also received a Protestant lad, the Son of a commissioned Officer of the Bengal Army, into the bosom of our Holy Religion.

POETRY.

A PENITENTIAL HYMN.

BY A CONVERT.

[For the B. C. Herald.]

* Yes, bitter thoughts will crowd
This heart of mine,
And plannings deep and foul
Shall reach His shrine,
My spirit cannot rest
Till He release
And soothe me in abled breast
With heavenly peace.

My cry shall reach His throne
Sure He will hear
My sorrow interceded groan, --
Vindicate my name,
And should the Spirit fall
Assist my prayer,
My conscience surely gain
A resting place!

I'd not withhold one sin
From His pure sight --
I'd spread them forth, that He
Heaven's blaze of light,
Then pointing to where stood
The Lamb once slain,
Would ask, and shall His blood
Be shed in vain!

Say, would the Father God
My presence spare,
The Son with angry nod,
He from me turn?
Or, Holy Spirit, Thine
My prayer reprove!
Not Thine mine -- I know
That thou art love,

O thou whose blood was spill'd
Upon the tree
To save a world of guilt, --
Did'st thou for me?
Thou hast I covet best,
All else is dross, --
A saving interest
In thy sad cross. ● ●

While thou wast hanging there,
A garden free
Thou wast if ought to spare,
O grant it me!
Thou know'st my song -- the whole
For which I plead, --
Thou know'st that never was
Hast greater need!

Selections.

THE MORMONS.

"By long and continual counterfeiting, and by oft telling a lie, he has turned by habit almost into the thing he seemed to be; and, from a liar to a believer."

The above sentence of Lord Verulam's may stand as the motto and moral of the following history.

Joseph Smith, the Mormon Prophet, and founder of that sect, was born in the Transatlantic State of Vermont, in the year 1805, and was by occupation a farmer. His education is said to have been extremely limited, to have consisted merely in the knowledge of reading, in being able to write very imperfectly, and in some acquaintance with the elementary rules of arithmetic. When about fifteen years of age, he meditated the establishment of a new religion, and in 1830 began to carry his design into effect. In the following year, he became the head of a sect, comprising thirty individuals, among whom were his father and three brothers. At the present time, the Mormonite sect, according to its own account, numbers 300,000 persons, having its emissaries and adherents in most parts of Europe and even in China and India; but fixing its central seat in upper California, where the believers in the new Prophet, after several migrations, each leading them further west towards the shores of the Pacific, now possess an extensive and fertile territory beyond the Rocky Mountains, in the Great Salt Lake Valley, which they have colonized in such numbers that they have already aspired to be admitted as a free State into the confederation of North American Republics.

The Mormon Prophet is said to have been favoured with remarkable visions; and to have been informed by an angel of the Lord that he was chosen to be an instrument to accomplish some of God's marvellous purposes in the latter times. It was further said to have been revealed to him that the American Indians are a remnant of Israel, who, when they emigrated, to America, possessed the knowledge of the true God and enjoyed his favour; and that their own ancient prophets and inspired writers wrote a history of important events which occurred among them. The greater part of this people were said to have been destroyed in the fourth or fifth century of our era, a thousand years before Columbus disclosed the new world to the cognisance of Christendom; but the records of the Hebrew-Indian race were preserved, and deposited in the earth about the year 420. Smith was, moreover, informed by the angel, that those records contained various revelations pertaining to the Gospel of the kingdom, and also many prophecies relating to the great events of the last days; that, in order, to the fulfilment of God's promises to the ancients, who wrote those records and to the accomplishment of his purposes in the restitution of their children, they were to be brought forth to the knowledge of the people; and that, if faithful, Smith himself should be the highly

favoured instrument in bringing those writings before the world. He was at length informed as to the actual spot where they were deposited, and instructed to go and view them. Accordingly in September, 1827, the angel is declared to have delivered them into his hands.

These records, we are assured, had been engraved on plates which had the appearance of gold, and they were filled on both sides with Egyptian characters. They were bound together into a volume, which of course exhibited many marks of antiquity, and likewise great skill in the art of engraving. With the records were found also the Urim and Thummim, by means of which Joseph Smith, the Mormon Prophet, was enabled to translate them into English;—his translation is entitled the *Book of Mormon*. The plates, however, he kept within his own curtain; he never produced them in evidence of the authenticity of his pretended translation. Only a few of his intimate associates professed to have been favoured with a sight of them.

The true origin and history of those alleged ancient records, which the impostor, Smith, ushered into the world as a Divine revelation, are briefly as follows:—In the year 1812, a gentleman of the name of Solomon Spaulding, a Graduate of Dartmouth College, residing in the New Salem, Ohio, wrote a religious novel, founded on the idea that the North American Indians were the descendants of the ten lost tribes of Israel, which he entitled, *The Manuscript Found*. In this work "Mormon" and his son "Moroni" were the two principal characters. The very name of Mormon (*Mormon* with an alteration of the gender), seems to intimate that the whole was a phantom or bugbear, conjured up by an erratic imagination. The MS was put into the hands of a bookseller, named Patterson, at Pittsburgh, Pennsylvania, with a view to its publication. Before an arrangement could be made for that purpose, the author died and the manuscript remained in the possession of Patterson. Sidney Rigdon, who subsequently figured, next to Joseph Smith, as the principal leader of the Mormons, was at that time connected with Patterson's printing office, became there acquainted with Spaulding's manuscript, and copied it. Whether the idea of fabricating their pretended new revelation out of Spaulding's romance originated with Smith or with Rigdon is uncertain; the wife, several friends, and the brother of Spaulding, however, proved the identity of the principal portions of the *Book of Mormon* with the novel of *The Manuscript Found*. There seems, therefore, no ground for doubt that Smith and his associate, Rigdon, acted in concert in its concoction from the materials which Spaulding's work afforded them.

Besides the *Book of Mormon*, Smith originated and partly composed a book of *Doctrines and Covenants*, purporting to be, like the chapters of Mahomet's Koran, direct revelations from heaven, and relating to the temporal government of the true believers, the support of the poor, the tithing of the members, the establishment of cities and temples, the allotment of lands, the emigration of the saints, the education of the

people, the gathering of moneys, and various other matters.

The Mormons, as regards their views of Church order, supernatural gifts, and the prophecies of Scripture relating to the second coming of Christ and the Millennium, appear to have drawn largely from the late Edward Irving and other recent prophetic expositors, many of whose interpretations of particular portions of Scripture they have amalgamated with their own ridiculous and absurd notions. While the followers of Mr. Irving, in Newman street, were uttering pretended revelations in what they dignified with the appellation of "unknown tongues," the Mormons in American were practising themselves in the same gibberish. They recognise two orders of priesthood, the Aaronic and the Melchizedek; and are governed by a president and prophet, twelve apostles, the "seventies," high-priests, bishops, and elders. They maintain that the gifts of prophecy, tongues, and the interpretation of tongues, discerning of spirits, healing, miracles, casting out of devils, have not ceased; and assert that Joseph Smith and many other Mormons have wrought miracles and cast out devils. They affirm that the end of the world is at hand, and that themselves are the "saints" spoken of in the Apocalypse, who shall reign with Christ in his kingdom on the earth; and that the seat of his kingdom will be either Missouri, or their present territory in the Great Salt Valley of Deseret.

They allege that the *Book of Mormon* and the *Book of Doctrine and Covenants* take nothing from the Old or New Testaments, but constitute the completion of both. They, nevertheless, believe matter to be eternal; and maintain that God is a material being. In their authorized documents the anti-scriptural and absurd notion of the sect on the latter subject, is thus stated:—"We believe that God is a being who hath both body, and parts, and also passions." In another of their publications, the following passage occurs, sanctioned by the signature of their prophets:—"What is God? He is a material organized intelligence, possessing both body and parts. He is in the form of a man, and is, in fact, of the same species, and is a model or standard of perfection, to which man is destined to attain, he being the Great Father and Head of the whole family. This being cannot occupy two distinct places at once, therefore he cannot be everywhere present." Their notions on other subjects are of a like gross and revolting character, which we forbear to mention:—*ex uno disce omnes*. They have been charged with holding a secret mystical doctrine permitting gross licentiousness; but this is contrary to their acknowledged standards.

The Mormons have sent their missionaries to almost all countries in the world. On the Continent of Europe, they have made but few converts. In Great Britain, however, the members, of their community, at the present time, amount to upwards of 30,000. During the last fourteen years, more than 50,000 have been baptized in England, of whom nearly 17,000 have emigrated to America. Only last week we saw an account of the departure of a party of Sussex proselytes. The Mormons have appropriated 94,080 ounces

of gold to the work of gathering the saints from all countries, and bringing them into the Great Salt Lake Valley. They dwell there, in the country of the Utah Indians, with whom they are the better able to maintain friendly relations, as their peculiar theory of the identity of the native races of America with the lost tribes of Israel, happily leads them to regard their dark brethren with a respect and tenderness which appear to have been reciprocated. The Mormons here possess one of the most beautiful and fertile territories of the Union. The neighbouring golden sands of California have allured away but few, who were besought never to return. The followers of the Prophet of the West devote themselves to reaping the bountiful harvests of what they call their Promised Land, some of whose geographical features at once reminded them of Palestine: its Sea of the Plain being paralleled in the Great Salt Lake, which also receives, from an upper duplicate of lake Tiberias, the streams of a "Western Jordan." The central settlement has already sent out colonies over a line of some hundreds of miles from north to south. The American people who lynched Joseph Smith still regard his followers with aversion; and the Congress last year manifested something of jealousy by abridging the Mormon territory, and even imposing upon it the name of Utah instead of that of Deseret which its colonists had chosen. By the same Bill the President was empowered to nominate Brigham Young as Governor of the territory. This successor of the Prophet both rules and preaches, and is therefore the Abu Baker of the Mormon Caliphate.

Such is a compendious history of the most widely-spread religious delusion of modern times.—*Watchman*.

THE STATUTES OF THURLES—THE ARCHBISHOP OF TUAM.

(From the *Freeman*.)

The following promulgation of the Decrees of the Synod of Thurles has been issued to his Clergy by his Grace the Archbishop of Tuam:—

[Translation.]

"Tuam, December 20th, 1851.

"To our Rev. Brethren, our Parish Priests, Curates, and Regular Clergy of this diocese, as also to all those whom these Letters concern, Health and Benediction.

"The Decrees which were passed in the National Council, lately held at Thurles, and afterwards confirmed by the Apostolic See, we, by the present Letters, make known to you, and promulgate. Our Provincial Statutes, which were also confirmed by the Apostolic See, are not abrogated by these present Statutes. On the contrary, they retain their entire binding efficacy, unless where the contrary may be prescribed, in which case, should it occur, the more recent Statutes are to be obeyed.

"Lest observances to which they are not accustomed should appear onerous to the Faithful, you will take care to explain to them, that we do

not introduce any new discipline; that we only labour to restore and renew the ancient and general discipline of the Church, which prevails wherever she enjoys full liberty, and which has fallen into disuse only on account of the severe persecution of past times.

"Although all that is here prescribed regarding the administration of the Sacraments cannot, at once, be complied with, because there are wanting in certain churches confessionals and baptismal fonts; yet we exhort you all, that in accordance with the zeal for religion with which you are inflamed, you will sedulously endeavour to arrange that these conveniences be immediately supplied in all the churches.

"As to marriages, we ordain that, after the approaching Epiphany, they be performed in the church as the Statutes require.

"We direct your special attention to that part of the Statutes which regard the Queen's Colleges and the National Schools, that by obeying the Apostolic Rescripts you endeavour with all your might to procure the withdrawal of youth, if any there be, from frequenting the said colleges; and also to obtain the fulfilment of all the conditions which are required both by the Synod and our Holy Father the Pope, that these schools (national) be tolerated, as they, the latter, are, in very many cases, very dangerous to the youth who frequent them. Whereas in these sad times the enemy rages so fiercely, even to the extent of using force, to infect the flocks committed to your care with poisonous errors, you will not cease, with renewed zeal, to bring them with you to wholesome pastures, and to instruct in piety and learning, in Catholic schools, the youth of both sexes.

"We take this suitable opportunity of communicating to you the fact that we have received an Encyclical Letter from our Holy Father the Pope, Pius IX., in which he implores the people intrusted to our care to pour forth public prayers to invoke the Divine clemency.

"That the Faithful may the more ardently join in these prayers, our Most Holy Father promises to produce again the Heavenly treasures of the Church in the form of Jubilee. We therefore command that in the Collects of the Mass be added the prayer, 'Contra persecutores et male agentes,' and as there is no more urgent or more powerful protection than our most loving Mother, the Blessed Virgin Mary, the Immaculate Mother of God, we ordain that in addition to other prayers the Litanies of the Blessed Virgin be recited each Sunday in all the churches in this diocese until the Feast of Easter, in order to invoke her patronage with her Son, our Lord Jesus Christ, that His kingdom be enlarged, strengthened, and exalted all over the world.

"✠ JOHN, Archbishop of Tuam."

THE QUEEN'S COLLEGES.

EXTRACTS FROM THE STATUTES OF THURLES.

[Translation.]

1. As in the Roman Pontiff we recognise and venerate the Vicar of Christ on earth and the successor of St. Peter, to whom is committed by

Heaven the office of instructing the Faithful in the best doctrine, and of removing them from pestilent and poisonous pastures; we, with a willing mind and with fitting obedience, do assent to the admonitions and Rescripts which relate to the question concerning the Queen's Colleges, lately erected amongst us, and which Rescripts, furnished with the authority of the Vicar of Christ himself, have been communicated to us by the Sacred Congregation of the Propaganda.

2. Adhering, not only to the letter, but to the spirit of these Rescripts, we declare that no Bishop of Ireland can assume to himself any part in carrying on or administering the aforesaid colleges.

3. We prohibit all Priests and other Clerks from taking up or retaining any office which relates to the administration of these colleges; and forbid that any Professors or Deans of Residence be made or remain in them.

4. But if any Priest or Clerk shall have arrived at such a pitch of temerity, as despising the authority of the Apostolic See, or the Statute of this National Council, to dare to act otherwise, let him incur suspension *ipso facto*.

5. Moreover, concerning the aforesaid colleges, because of the grave and intrinsic dangers to which, by the judgment of the Holy See, the Faith and morals of studious Catholic youth are exposed in them, we declare that they are such that by all means they are to be rejected and avoided by faithful Catholics, who ought to prefer their Faith to all temporal advantages and emoluments.

6. But that the faithful people committed to our care, of whose Faith and eternal salvation a strict account is to be rendered by us to Almighty God, may suffer no detriment by our silence, we shall in a Pastoral Letter, to be published in the name of this Synod, indicate the grave and intrinsic dangers mentioned by the Holy See, to which Catholic youth are exposed in these colleges, and we shall admonish and exhort all the Faithful with weighty and charitable words, that they wholly abstain from frequenting these colleges, lest their Faith contract some stain, or they be infected with some pestiferous doctrines.

7. Let the Bishops of the places where the colleges are situated diligently take heed that these Statutes be kept by all the Priests, and that fitting veneration be shown by them to the mandates of the Apostolic See, and obedience and veneration to the Statutes of this Council.

8. Lastly, for a perpetual remembrance of the thing, let the Rescripts and admonitions of the Sacred Congregation of Propaganda, which relate to the Queen's Colleges, be inserted in the acts of this Council.

9. In order at length to provide for the sound education of Catholic youth, and to follow up the reiterated recommendations given to us by the Apostolic See, we consider it our duty to strive, with all our might, to cause by our common counsels to be erected as soon as possible a Catholic University in Ireland.

[The above Statutes having already appeared in a Belgian periodical, we consider ourselves at liberty to lay them before our readers.—Ed. *Tub*]

ANGLICAN PROSELYTISM IN IRELAND.

LETTER OF THE LORD ARCHBISHOP OF ARMAGH,
PRIMATE OF IRELAND, TO THE EDITOR OF THE
"UNIVERS."

Drogheda, Feast of St. Thomas, 1851.

My dear Sir—Many thanks to you and the readers of the *Univers* for the contribution which you have forwarded for the purpose of aiding to check proselytism in Ireland. Never was there a time in which our unhappy country was more in need of the aid and sympathy, and, above all, of the prayers of every true Catholic. The calamities with which famine, pestilence, oppression in every shape, and the emigration of our people have lately overwhelmed us, are known to the whole world. Whilst suffering under those evils, we were consoled with the hope that the patience and resignation of the poor, who were mowed down by death, rendered them worthy to people Heaven with saints; and we were cheered by the reflection that the countless emigrants that left our shores were destined to raise the standard of the Cross in distant climes, and to carry the light of the Gospel to nations that were sitting in darkness and the shades of death.

The evils which now threaten us are of a more afflicting nature. Our Faith is assailed in every possible way. Perverse or misguided men, filled with the bitterest spirit of hostility to truth, are endeavouring to eradicate the Catholic Faith of our forefathers from the soil, and to substitute in its place the unhappy weeds of hypocrisy and infidelity.

Those emissaries of the enemy of mankind in general have no fixed principles of their own: they are split into contending and jarring sects, without any common doctrines to incite. The only one thing they agree in is, hatred to the Holy Catholic Church; their only common desire is to inflict injury upon the chaste Spouse of Jesus Christ.

It would be impossible to describe all the means these teachers of error have recourse to in order to carry out their wicked designs, or to calculate the vast amount of money which they expend in their endeavours to pervert the souls that were redeemed by the Precious Blood of our Divine Saviour. Their principal effort is to spread schools over the land, in which the tender minds of youth are poisoned with anti-Catholic doctrines; and continual attempts are made to inspire them with bitter hatred against Catholicity, the Clergy, and the respect due to the Blessed Mother of God. To induce the children of the poor to drink the fatal cup, they are bribed by promises of food, clothes, or money; threats and intimidation are also employed.

It is easy to imagine how difficult it is for poor, starving, and naked children to struggle against such temptations. It is to be regretted that some of the schools supported out of the public funds are conducted on similar principles, and that the children of the Catholic sailor and soldier, who shed their blood in defence of their country, are oftentimes obliged to learn Protes-

tant Catechisms and Protestant Bibles, and thus to renounce the Faith of their fathers.

I need scarcely mention to you, who have so accurate a knowledge of our circumstances, that the daily press is a most powerful engine for proselytism; and that it is wielded with the greatest skill and activity against our holy religion. We have, indeed, some few able Catholic journalists to defend us, and some Protestant editors who treat us with a liberal impartiality; but when compared with the host arrayed against us, they dwindle a most into nothing, and appear powerless.

To aid the daily press in its operations against us, countless, Pamphlets, tracts, and flying sheets are issued in regular succession by different proselytising societies, all teeming with calumnies and insults on our religion. These vile publications are sent to the houses of the poor, cast on the road side, and even forwarded at great expense by post to every corner of the kingdom.

Whilst many members of the Clergy of the Established Church are disposed to enjoy their ample income in ease and tranquillity, without violating charity against their Catholic neighbours, it is too true that many others are incessantly employed in pouring out from their pulpits torrents of invective vituperation upon Catholicity, and that they lend a ready hand to every latitudinarian, and every sectarian, however absurd may be his opinions, provided only that he be arrayed against the ancient Faith of Christendom. For the support of men who are thus engaged, an enormous tax is levied on the Catholic population of this kingdom.

Latterly a new class of auxiliaries to the Established Church has been introduced under the name of Bible-readers and street preachers. These are, in general, low, ignorant men, without education and without any knowledge of the truth; the antecedents of many of them are anything but edifying. However, they are well suited for carrying on the unprincipled work of calumny and misrepresentation. These extraordinary teachers are paid at the rate of two or three pounds a month; they lie in wait for the poor on the road-side, or thrust themselves into their houses, endeavouring to infect their minds with the most noxious opinions. The great argument they use is money. Mammon is their great divinity: Mammon-worship is the soul of all their understandings. When a poor starving man or child falls in their path, they cry out, "Come with us; renounce your Faith; abandon your practices of devotion in honour of the Blessed Virgin, and we will remove your wants." If the poor be steadfast in their Faith, every charitable assistance is denied them. When we consider the conduct of these men, we cannot but recall to mind the words addressed by the tempter to our Divine Redeemer, when He, too, was suffering from hunger, "If falling down thou wilt adore me, I will give to thee all the kingdoms of the earth."

To give greater strength and consistency to the hostile proceedings adopted against us, we have here in Ireland a most complete system of Protestant education, commencing with parochial poor-schools, and terminating in a great

university, the bulwark of Anglicanism in this country. These institutions are principally under the control of the Established Clergy, and deeply imbued with this spirit. It is not necessary to add that they are richly endowed with property, much of which once belonged to the Catholic Church. Latterly we were assured that government was about to provide us with collegiate establishments, in which our religious doctrines would be protected and treated with respect. You are aware that these institutions have been declared dangerous to Faith and morals by the Holy See, and reprobated by a Synod of all the Bishops of Ireland held at Thurles last year. To give you an idea of the spirit of fairness in which these colleges are conducted, you will allow me to mention that in the one established at Belfast, in this province, out of twenty-two professors or superiors there are not more than one or two Catholics and that French Huguenots, German Evangelicals, and Scotch Presbyterians, have been imported to form the ideas and direct the minds of the rising Catholic generation of Ireland.

When you read this statement you will readily admit that our difficulties are great, and that it will require a great struggle to support the cause of Faith and truth. The Catholics of this country have made prodigious efforts within the last quarter of a century to provide for the religious education of our people. We have also received some liberal assistance, especially from the ministry of the late lamented Sir Robert Peel; though nothing when compared with what was taken from us by plunder and confiscation. In the midst of our miseries we are now making a great effort to found a Catholic University. Dr. Newman, whose fame resounds throughout all Christendom, has accepted the office of President. I trust that under the protection of God, and the Most Holy Virgin, and with the assistance of our Catholic brethren in other countries, we shall succeed in this undertaking, which will be a tower of strength against all the enemies of our holy religion in every country where the English language is spoken.

Before I conclude, permit me to congratulate with you on the happy prospects of tranquillity and peace now beginning to open on your great and generous people. Every Catholic nation must rejoice to see France strong, united, and most Christian once more. Her exertions in propagating the Faith, her noble works of charity, and above all, her late devotedness in the cause of the successor of St. Peter, have merited for her all the blessings of Heaven. May that God who has commenced the good work bring it to perfection; and may the founder of this Primal See, and the Apostle of Ireland, who himself was a native of France, obtain by his powerful intercession an ample reward for all your countrymen who are so ready to contribute to the preservation of the Faith in this afflicted country which was cultivated by his labours.—Believe me to be, with profoundest respect, and with many thanks, your faithful servant,

✠ PAUL CULLEN, Archbishop, &c.
Primate of all Ireland.

AUSTRIA.

VIENNA, DEC. 4.—Public attention is engrossed upon one object, and that is the crisis at Paris. The official journals unite with *Lloyd* in rejoicing at the firm, prudent, and decided course taken by Louis Napoleon, and profess the greatest confidence in the future, in the event of his succeeding in his bold enterprise; for, of all the potentates of Europe, no one has shown greater attachment to the Conservative principle and the cause of order, as opposed to anarchy, during the last three years, than the President of the French Republic. The Austrian government therefore sees no cause for apprehension on the part of European powers from the *coup d'état*. This is the drift of the official articles on the subject.

MARRIED BISHOPS.—Dr. Jackson, the Bishop-Designate of Lyttleton, New Zealand, is now on his way home—not however, to be consecrated here, as was expected, for he has declined the appointment to the new see, but probably to obtain some other Colonial Bishopric, to which, under all the circumstances, he is well entitled. The cause assigned for relinquishing Lyttleton is, *that the climate is found prejudicial to Mrs. Jackson's health.*—*Oxford Herald* of November 29th.

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THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 10.] CALCUTTA: SATURDAY, MARCH 6, 1852.

[VOL. XXII.]

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, March 6.

THE PROTESTANT BISHOP OF EXETER IN THE YEAR 1836.

We noticed in our preceding issue a recent decision pronounced by the Protestant Bishop of Exeter, on certain religious Pictures or representations, lately introduced into the Church of Shevioke, in Cornwall, by its present incumbent, and we assigned our reasons for disapproving of that judgment. We have since read over, with no small surprise, another effusion of his Lordship, on the Gospel Parable of Dives and Lazarus, contained in a Sermon preached by him in London, so far back, as the year 1836. The first impression made on us by the *Morning Chronicle's* critique on the Discourse in question was, that some profane, arch wag had imposed upon the Editor of that journal, by supplying in place of the Sermon, really delivered by the Bishop, one dictated by his own satirical genius. But, when we afterwards found, that the report of the *Chronicle* was confirmed by the letter of "A Clergyman" of the Anglican Protestant Church, we felt obliged to admit the authen-

ticity of the Sermon here referred to, and we tasked our ingenuity, to discover some key of interpretation, by which the discourse might be reconciled, if not with the primary and familiar maxims of the Gospel, at least, with those which are dictated by common sense. In this effort, we were wholly unsuccessful, so much so indeed, that we have lost all hope, that any more favorable result will attend upon a similar essay, if attempted by any apologist of the Bishop, however dextrously or zealously he may labour for its accomplishment.

In every department of life, it is dangerous, to deviate abruptly and without the support of very cogent arguments, from the path which has been followed by the wise and the good who have gone before us. If this be true even in the temporal concerns of life, it is much more so, when there is question of the truths of religion and of the sense, in which these are to be understood. The words "Ask thy Fathers and they will tell thee, thy Elders and they will declare unto you," express a grand primary maxim, sanctioned not only by Divine revelation, but also by human reason itself. Of this we have daily illustrations in the highest civil tribunals, when questions of the greatest moment to Society and Individuals are adjudicated upon. In these Grand Courts, the wisdom of antiquity is never lost sight of, but on the contrary, the sense and signification of every recent positive enactment are invariably controlled by a due reverence to those dicta of past ages,

which constitute with us what is called the common law.

Such, precisely, is the course, which the usage and discipline of the Catholic Church recommend to its Ministers to follow, when there is question, either of laying down for the faithful, sound doctrine upon Christian Faith, or Christian Morality. She bids them to beware of confiding to their own temerity or inexperience. She admonishes them, that Christianity, like its Divine Founder, is the same, yesterday, to-day and for ever, and that to-day, as in the third century, when occasion may require it, her Chief Pontiff repeats with the same energy and fidelity, as Pope Stephen then spoke, "*Nihil innovetur, nisi quod traditum.*" "Let there be no innovation—No doctrine introduced, except, what has come down to us by tradition." For the same grand purpose it is, that she so often inculcates on her Clergy and People in the portions of the Holy Scripture, contained in her Liturgy and in the Divine office, the pathetic instruction of St. Paul to Timothy: "(O Timothy, keep that which is committed to thy trust, avoiding the profane novelties of words, and oppositions of knowledge falsely so called. Which some promising have erred concerning the Faith." In the same way, the Catholic Church jealous, like St. Paul, of every, even the least deviation from, or innovation upon antiquity, adheres tenaciously to the very words, by which her ancient Fathers and Pastors designated her doctrines, in order thus the more effectually to exclude all danger of innovation in the doctrines themselves.

It is impossible to depart from this wise course, without exposing the integrity of Christian Faith and morals, to be profaned and corrupted by interpretations dangerous alike to both. In the history of the Church in every age and country, illustrations of the truth of the position here laid down may be found, whenever, any innovation made its appearance. The reason is, that such is the perverse ingenuity of the human mind, when left to its own guidance in Religion, especially in respect to those precepts, which impose restraint on the corrupt passions, that by sophistry, and that too, sometimes of a very specious nature, it will be enabled to impart to a text of Scripture, considered merely grammatically, and without reference to the sense of Antiquity upon it, a signification wholly at variance, with that recognised by Orthodox Christianity. The same is still true of the Scripture Parables, even contained in the New Testament. Ac-

cording to St. Augustine, the various parts of a Parable may be assimilated to the strings of a Lyre. Now as in the Lyre, some strings are for use, whilst others are designed merely for ornament, so, too, in each Parable, there are always some circumstances contained, which have relation and significance to the grand object of the Speaker, whilst there are others merely ornamental, requisite indeed to give to it completion, but which in themselves have not only nothing to do with the primary truth, which the Speaker wishes to inculcate, but which if touched upon or brought into relief, would be suggestive of dangerous errors in faith and in morals. We may refer, for exemplification of the reasoning here advanced, to the Parable of the unjust Steward. What is true of this Parable, is not less so of every other in the Gospel. We ourselves hold in recollection a rather remarkable practical illustration of our reasoning, which was supplied a very few years since, on occasion of the trial in England of a Protestant Dissenting Minister for Bigamy. The fact of his Bigamy being too clearly proved to admit of denial, the accused Party at once resorted to Scripture for his defence, and maintained his equal right with Abraham, to have one wife according to the Spirit, and another according to the Flesh.

Fortunately for the interests of Morality and the welfare of Society, the wise restrictions, and the salutary penalties imposed by the British Municipal Law on Bigamy, were not interfered with, by the religious revolution which England underwent in the sixteenth century. Had the primary principle of that revolution, viz. the right of every individual to interpret the Bible for himself, been adopted in the civil as well as in the religious order of the state, the plea put forward by the degraded Clergyman we have just referred to, would have effectually screened him from the punishment, with which his profligacy was so justly visited.

But, although by the fortunate inconsistency just alluded to, the criminal was not suffered to escape the penalty he merited, yet, it is evident, that, knowing as he did, that the very authorities who condemned him, acknowledged with him, the right of each individual to interpret Scripture by his own private judgment, he could still uphold among the assertors of that principle, that in virtue of it though legally guilty, he was, morally innocent. Thus by this means, the Municipal law under which he suffered, lost its whole moral weight, and assumed in his regard solely the character of a purely Civil Penal enactment. Assuredly every good man will confess, that such a

state of things must prove greatly injurious to the best interests of Society.

But to return to the Bishop of Exeter. If his Lordship find in Dives, in favor of whom the Scripture does not utter even one single solitary word of praise, a fit subject of high commendation, what a glowing eulogy might not be reasonably expected from him of the unjust Steward, were he to preach upon the Parable, in which that official is, not only not censured, but on the contrary, greatly applauded for his prudence, by the very Master whom he had injured. Indeed such is the inconceivable eccentricity of the Bishop's charity for Dives, that it would only require an expansion of the principle urged in favor of the latter by the learned Prelate, to furnish grounds both of vindication and praise for the unhappy persons, whom the Saviour, on the last day will sentence to eternal punishment in the following words: "Depart from me you cursed into everlasting fire: For I was hungry, and you gave me not to eat: I was thirsty and you gave me not to drink, &c. &c." Would it not be a strange scene, could it possibly occur, to fancy the Bishop rising up, after that judgment had been passed, and proclaiming before the assembled universe, of Dives and of his companions in misery, in the words, applied by him to Dives in his Sermon, that, notwithstanding their reprobation, they were nevertheless, like Dives, all "disinterested, amiable and affectionate" How would the congregated Sons of Adam stand astonished, at hearing a Christian Prelate speak thus of men, whom the Judge of the living and the dead had denounced as wicked and accursed, for precisely the same species of sin, for which Dives was condemned to Hell?

In short to bring our remarks to a conclusion, the Bishop, in the discourse we now advert upon, seems either not to have known or not to have remembered, that in the Gospel Code of morals, sins of omission rank in the order of guilt and of responsibility, with those of commission. "Wo to you," said the Saviour: Scribes and Pharisees, hypocrites; because you tithe mint, and anise and cummin, and have left the weightier things of the law, judgment, and mercy, and faith. *These things you ought to have done, and not leave those undone.*" We subjoin to our remarks the extract from the *Morning Chronicle*, above alluded to, and also the Anglican Protestant Clergyman's strictures on the subject, on which we have just treated.

A LETTER FROM A CLERGYMAN TO THE RIGHT REVEREND THE LORD BISHOP OF EXETER.

(From the *London Morning Chronicle*, June 24th 1836.)

The discourse which occasioned the following letter was a Charity Sermon, preached in London by the Bishop of Exeter, for the benefit of a certain poor school. The subject was the parable of Dives and Lazarus, taken from the Gospel of the day. His Lordship entered into an elaborate defence of the rich man, against Theologians and commentators generally, who, he said, had only "marred what they meant to mend" in their treatment of this much abused personage. According to the Bishop of Exeter, there is no just imputation against his moral character; on the contrary, the fair inference of the Gospel is, that he was a "generous, affectionate and liberal man". This may seem like jesting, but we assure our readers it is sober truth—the words quoted are his Lordship's own. The gist of the argument was this; Lazarus only came to the gate because he was likely to get what he desired—namely, "crumbs that fell from the rich man's table," therefore the presumption is, that Dives was generous! And why should he have been so anxious on the score of his brethren, when he was suffering in torment, if he were not "disinterested, amiable, and affectionate!"

To the Right Rev. the Lord Bishop of Exeter, on a charity Sermon preached by his Lordship, on the parable of Dives and Lazarus. First Sunday after Trinity.—

"My Lord,—It was a singular sermon that I had the fortune to hear from your Lordship on Sunday se'nnight. I congratulate you upon your ingenuity;—I congratulate you upon your courage as a preacher. It required more of both than falls to the lot of most men, to attempt to make out, before a respectable congregation, that the Dives of our Saviour's parable was an example of "generosity" in his private station, and a model of every thing affectionate and amiable in private life. My Lord, the public ought to be indulged with the publication of this original discourse. Those other poor commentators, especially, who following St. Austin and St. Jerome, and all the worthies of the Church of England, have, according to your Lordship, marred what they meant to mend, have a right to profit by the illumination which has fallen upon the favoured Bishop of Exeter.

"God forbid, my Lord, that I should readily come to the conclusion that your Lordship is one of those bold bad men, who deliberately take upon them the Christian priesthood in the coolness of a calculating infidelity; but I do assure you, thinking men of any seriousness must strongly doubt the reality of your faith, when they hear you venture upon such manifest perversions of the word of God. Have you been so long flattered, my Lord, in your career of sophistry as to think men can be persuaded of any absurdity? Do you think it possible to blind their eyes to the vices of the upper order,

and especially of your own sacred one, by extenuating where you should rebuke and reprove—by delivering homilies upon the propriety of ‘faring sumptuously every day,’ and upon the ‘generosity’ of allowing a virtuous beggar to be licked by dogs at court-yard gates?—Do you really suppose that all your audience thought you were sincere, when you proved the affectionate and amiable character of Dives from his wishing to keep his brethren out of the hell in which he was tormented? Oh, my Lord, for a moment perhaps the power of manner and of great abilities, and the natural respect of Englishmen of rank and dignity, might cause them to be imposed upon; but, in all simple and right minds, the return to their old, plain, honest exposition of the parable would be inevitable; and the only influence of such a sermon as your Lordship’s would be to encourage those who, are living like Dives, to misappropriate great wealth to the indulgence of their voluptuousness, instead of using it as if they were the stewards of the poor. My Lord, in spite of all your past experience, you may yet come to be persuaded that straight-forward courses are the best, and that the truer way to preserve the temporalities of your order, and the respect of the Establishment, would have been to submit, at least externally, to the rigid doctrines, and to have somewhat more affected the self-denying practice of the Gospel. Men’s admiration of consistency is instructive, and therefore to be relied on; and even in interpretation of Scripture, hard as I confess it is to understand that book, which so much pains is taken to distribute with so little moral profit to the world—even in the interpretation of Scripture, the people are better judges of such simple parables as that of Dives, than your Lordship seems disposed to think. And, independently of the guiltiness of a sinister application of holy writ, your Lordship was the last person who should have ventured to defend or eulogise the life of Dives, and pretend it was only his interior ‘worldly-mindedness’ that sent him to his place of torment. His worldly-mindedness! how miserable are those indefinite phrases, the evasive common-places by which language is cheated of its uses, and words made not to convey ideas. My Lord, the sin which was the rich man’s ruin was his voluptuousness, his unrelenting, selfish luxury, or love of personal enjoyment ‘the very well-spring and fountain’ of infidelity and all uncharitableness. When he had eaten and was full—when his silver and gold were multiplied—when his heart was lifted up, and he forgot the Lord his God, and considered not that the poor man was his brother; he was not generous, as your Lordship pretended; he had no bowels of affection, or amiability; he was without virtue, for he was without charity; and it was a hard-hearted as well as hollow argument that tried to prove it otherwise. My Lord, I have preached more than once upon this touching Gospel of the day; for it is many years since I received orders in the same Church as your Lordship; but I addressed the parable to those for whom it was intended; for neither is it true that it was intended for the middle classes or the poor as much as for

the rich, or that in general poverty is as dangerous as riches. Each station truly has its trials; but prayer and fasting are easier duties for a beggar than for one clothed in purple, and able to fare sumptuously every day.

Each has its promises of grace to help; but not the less sadly true it is, that ‘it is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven.’ And had your Lordship thought more of the spiritual edification of those who listened to you, and less of what they were thinking of such men as yourself, you would have honestly so put it to them. You would have told them this plain truth, as appropriate to the parable, that riches, often a doubtful blessing, are always a dangerous trust; and that the larger the amount, the greater the responsibility. You would have told them that their wealth does not belong to them, nor is their will, but the will of Him to whom it does belong, to be the rule of its appropriation. You would have told them that, though they pay all that the world considers as their debts, they yet may be defaulters in the eye of God, and robbers of their fellow-men, as truly as if, with sacrilegious hands, they plundered the altar, or invaded the treasury of the poor. You would have told them that to mistake the uses of ‘many talents’ is only to purchase a larger, heavier, and more tremendous reckoning of curses when they come to render up their Steward-ships. And you would have told them that all the dangers of which you warned them, you yourself shared with them and in a far higher degree than any of them.

“My Lord, I began to write to you almost in anger. I was, perhaps too indignant; but it was an honest indignation, and I must believe at least excusable. Christianity is, ‘marred instead of mended’ in the hands of such men as your Lordship. The merest tradesman must labour *con amore* to have any good success; but with your Lordship there is no love for the work you have to do—no spiritual, no ecclesiastical, no holy atmosphere created round your person, and as little of the spirit of our Blessed Master in your instructions, as in your example. I pity you, my Lord, for I pity a man who is not in his vocation. I pity the Established Church, My Lord, for those it pays the best are its worst enemies; and I pity dear old England, who sees her ancient bishops represented as they are. Those were better days for England, and for England’s poor, my Lord, when the bishop himself provided for the instruction of their children, and for the comfort of their aged and afflicted; when there was no occasion for any cold prelate to come forward, and while he preached of charity, stands up for Dives instead of Lazarus, and tell the people it was all so natural that some of them should be in rags upon the pavement, ambitious of a crumb to feed them; and with only dogs to lick their sores.

“My Lord,

“I have the honour to be

“Your Lordship’s humble Servt.

“Y.”

June 20th 1836.

FEAST OF ST. PATRICK, APOSTLE OF IRELAND.

WEDNESDAY the 17th inst. being the Feast of the Apostle of Ireland, a solemn High Mass will be celebrated on that morning at St. Thomas' Church at $\frac{1}{2}$ before seven o'clock. After the Gospel, a Sermon in favor of the Orphanage will be preached, and a collection made for the support of that Institution. A large number of the Orphans being of Irish Parentage, the generous co-operation of their fellow countrymen in India is earnestly solicited on this occasion.

NOTES ON A SIX MONTHS SOJOURN IN SOUTH AUSTRALIA. DURING THE WINTER MONTHS OF 1851.

We beg to tender our thanks to the Author of the above named *Brochure*, for his courtesy in forwarding a Copy of it to us. The Book, besides containing much useful information for Parties desirous of settling in South Australia, possesses also not a few attractions for the general reader. The style is easy and natural, well suited to the subject, and the information supplied both on statistical and other topics is interesting and instructive.

CORRESPONDENCE.

PROGRESS OF CATHOLICITY.

To the Editor of the B. C. Herald.

DEAR SIR,—Now, that Religion and good order are securely established in France and all over the greater part of the continent of Europe, I can easily imagine those worthies who rejoice in the name of Patriots and Regenerators of mankind, quietly asking each other what could have been the cause of the total shipwreck of all our hopes, the revolutionizing and unchristianizing the world? Of course they attribute their want of success to any but the right cause. The mighty arm of Divine Providence raised to protect the innocent against the machination of wicked and designing men, but no! They state the cause to be "the want of spirituality, and vitality in Religion" for although the *Reformation* has done wonders as is clearly demonstrated by the thousand and one Religions to which it has given birth, not forgetting the glorious spread of Mormonism at the present time in Great Britain; yet Protestantism still retains too much of the

leaven of Popery in it, their most learned Divines, they state have proved beyond a doubt, that by faith alone are we justified, and that good works avail not. Nay they are sinful and perseverance in the practice of them will call down the divine wrath on people, besides say they 'in these enlightened times whilst the arts and sciences are making rapid progress, the Christian religion is at a stand still. Nay more that she seems disposed to a retrograde motion if compelled to stir at all.

This being the case it becomes the bounden duty of all good Protestants to endeavour to give religion the necessary spirituality, and vitality, or what Medical men would call the *vis a tergo*—to enable it to keep pace with the stupendous intellects and mighty power of man.

The question is, how is the necessary amount of spirituality to be obtained! I have been revolving the question most seriously in my mind and the result of my cogitation is a little theory of my own, which I hope may throw a dawning light on the subject.

My opinion is that the spirituality sought for, bears a great affinity to, if it is not identical with Electricity: of course Sir you will say Pooh, Pooh, the fellow is mad all nonsense it may be so. I merely offer a suggestion at the same time and firmly believe it is a theory as tenable as that of other visionary speculators on religion; but admitting for one moment the truth of it, what a glorious prospect for the world, there would be no longer any necessity for Prayer, Alms deeds, or other good works which clog the wheels of Society in her onward course.

Now the practical application of the theory is very simple, let us suppose Exeter Hall to be the centre of a circle in which is the Spiritual Voltaic Battery (and every one knows that any amount of spirituality in its most condensed form can be obtained there), from that let wires be passed in radii to the uttermost bounds of the earth, and on a given signal let a strong current of spirituality be simultaneously passed to all the nations of the world, so that they may be filled to overflowing.

I cannot give the details regarding the working of the Machine, nor say whether it would be necessary that individuals should have a separate wire to themselves, nor whether a second current of the vivifying fluid would be required, though I am disposed to think not, because some very clever Protestant Divines have given it as their opinion.

"That man being once in a state of grace cannot fall from that state."

Believe me dear Sir,
Your sincerely,

Selections.

CONVERTS TO ROMANISM OF THE LAST YEAR.

The *Catholic Directory* for 1852, publishes a catalogue of the "conversions" during the past year :—

We have first the names of thirty-four clergymen of the Church of England. Next to the "Hon. and Rev. J. Lowry Law, brother of Lord Ellenborough, and Chancellor of Bath and Wells," the pervert who appears to be made most of, is the Rev. Joseph Henry Jerrard, D. C. L., member of the Senate, and examiner in classics and history in the University of London, formerly fellow and tutor of Caius College, Cambridge." It appears also that the Rev. gentleman's wife turned with him; after these, comes the Rev. Mr. Vale, of Buckingham Palace-chapel! The "lay converts" are also marshalled with great parade and dexterity, for, though only a few are given, they are not only *crème*, but all their families are skimmed to show the extent of the churching that is implied to be going on elsewhere. Thus we have Lord Kennedy, "brother of the Marquis of Ailsa," Hon. Miss Brande, "daughter of Lord Daere," Miss Hammer, "sister of Lady Charlotte Kerr," Lady Catherine Howard, "daughter of the Earl of Wicklow," Lieut. E. Nightingale, "nephew of the Lord Ellenborough," Miss Law and "other religious ladies at Knightsbridge." Then we have the Marchioness of Lothian, Lady Newry, Lady Peel, and family (?). Admiral Sir J. Talbot, Hon. G. Talbot, Sir V. De Vere, Simeon, late M. P. and others including one Miss Scott, a very remarkable personage, described as "Abbess of the Perth Protestant Convent!" Various foreign celebrities are given such as the Duchess of Montebello, Count de Lippe, Barons Trockheim and Wild, and last but by no means least, a notoriety about whose metempsychosis great doubt has been expressed of late in some of our journals, namely, the Countess of Hahnemann, the celebrated novelist and writer"—*W. News*.

RELIGION IN SOCIETY, OR THE SOLUTION OF GREAT PROBLEMS; PLACED WITHIN THE REACH OF EVERY MIND. TRANSLATED FROM THE FRENCH OF THE ABBE MARTINET: BY ARCHBISHOP HUGHES, NEW YORK.

CHAPTER I.

WHAT IT IS TO BE A MAN.

To be a man is not to eat, drink and sleep, as so many imagine. The animal does all that, and much better than we. He eats and does not suffer from indigestion; he drinks and never staggers; he sleeps, and the sun always finds his couch empty.

To be a man is not to build houses and cities. Whilst we laboriously arrange the

plan of a habitation, the bird constructs one, complete in convenience, solidity and elegance. The prince royal reposes less luxuriously in his gilded apartments, than the young linnet in its aerial place. The beaver builds large villages and towns, and our engineers admire the perfection of his embankments.

To be a man is not to ascend in space, nor fly over the surface of the earth behind a cloud of smoke. The smallest gnat could instruct our best aeronauts, and surpasses our locomotives in swiftness. He never breaks his neck against a tree, nor is crushed by a fall because he has heedlessly lost his wings.

We must not believe that the arts in themselves give us a real superiority over the animals. Destined to satisfy wants which the animal never experiences, or which he provides for at a less expense, they are rather a proof of our physical inferiority. Our manufactures will never produce a fabric, equal in durability and beauty to that which covers the sable. There is no animal that would change with us.

In general, as to everything that appertains to the preservation and comfort of the individual, and the species, the animal shows himself better provided, better instructed, and more moral than we.

What is it then that makes us men, and lends us to regard the name of animal as a reproach? Every one answers: it is reason; it is intellect. But is it intellect itself, or the use that is made of it, which places us at an immeasurable distance from the brute? The latter is perfect in its kind, because it is all that it can be: it uses freely the faculties it has received, and never buries any of its talents. If man neglected the sublime gift of intellect, or what is worse, if he abused it, he would sink beneath the animal. To be a brute, with the power of not being so, is to be more a brute than the brute itself.

We are men then only so far as we are guided by reason, and make use of our intellect.

(To be continued.)

GOVERNMENT OF THE IONIAN ISLANDS.

Mr. Hume, M.P., has addressed the following communication to the *Daily News*:—

Sir,—Whilst the whole community in this country are deploring the suppression of the freedom of the press and acts of severity in various parts of the continent, we ought to attend to the strange proceedings of the Lord High Commissioner of her Majesty in the Ionian Islands. It is stated to me, on authority to which I give credit, that a system of terror exists in the Ionian Islands, and that the acts of

Sir H. G. Ward in suppressing the press—in banishing editors without trial, and in various arbitrary acts against the Ionian people—approximate so nearly to those acts committed in Hungary and in France, both in atrocity and in violation of constitutional rights, as to render his conduct, as representative of her Majesty, derogatory and disgraceful to the character of this country. I, some weeks ago, received a petition to the House of Commons, purporting to be from sixteen state prisoners in the Ionian Islands, the greater part of them having been condemned to imprisonment for life by courtmartial held, by orders of Sir H. G. Ward, in Cephalonia; and I shall present it as soon as possible (to the house), for the consideration of Parliament. I have lately received from Cephalonia a letter addressed to me as member of Parliament, and dated the 18th of October last, detailing late occurrences in Cephalonia that demand the most rigid and speedy inquiry. I send herewith a copy of that letter, and request you will give it publicity, in the hope that the attention of Lord John Russell may be directed to the sufferings of the Ionian people under the oppression of the British Commissioner, as I have no expectation that Earl Grey, who has hitherto supported all the atrocious acts of Sir H. G. Ward in those isles, will afford any relief to these unfortunate people. It will be recollected that at the time we were condemning the military executions in Hungary, under the Austrian government, there were 21 executions in Cephalonia by military courts, ordered by the Lord High Commissioner. Inquiry into the conduct of the British commissioner, in these transactions, has been refused; and if, in addition to the executions, there is to be allowed unlimited imprisonment for life to political offenders, on the simple will and pleasure of Sir H. G. Ward, I must submit that it becomes the British nation to demand a strict inquiry into all these proceedings. It is my intention, as I have given notice, to demand inquiry into the causes of the great sacrifices of life under the government of Sir H. G. Ward; and in the meantime, I hope the public sympathy may be obtained in behalf of the oppressed and suffering inhabitants of the Ionian Republic by British misrule.

I remain, your obedient servant,

JOSEPH HOME.

Burnley-Hall, Norfolk, Dec. 27, 1851.

THE POISON-EATERS.

We make the following interesting extract from the *Chamber's Edinburgh Journal*:—

In some districts of Lower Austria and Syria especially in those mountainous parts bordering on Hungary, there prevails the strange habit of eating arsenic. The peasantry in particular are given to it. They obtain it, under the name of hedri, from the travelling hucksters and gatherers of herbs, who, on their side, get it from the glass blowers, or purchase it from the cow-doctors, quacks, or mountebanks. The poison-eaters have a twofold aim in their dangerous enjoyment; one of which is to obtain a fresh,

healthy appearance, and acquire a certain degree of *embonpoint*. On this account, therefore, gay village lads and lasses employ the dangerous agent, that they may become more attractive to each other; and it is really astonishing with what favourable results their endeavours are attended, for it is just the youthful poison-eaters that are generally speaking, distinguished by a blooming complexion, and an appearance of exuberant health. Out of many examples I select the following:—A farm servant who worked in the cow house belonging to———was thin and pale, but nevertheless well and healthy. This girl had lover whom she wished to enchain still more firmly; and in order to obtain a more pleasing exterior she had recourse to the well-known means, and swallowed every week several doses of arsenic. The desired result was obtained; and in a few months she was much fuller in the figure, rosy-checked, and in short, quite according to her lover's taste. In order to increase the effect, she was so rash as to increase the doses of arsenic, and fell a victim to her vanity she was poisoned, and died an agonising death. The number of deaths in consequence of the immoderate enjoyment of arsenic is not inconsiderable, especially among the young. Every priest who has the care of souls in those districts where the abuse prevails could tell of such tragedies; and the inquiries I have made myself on the subject have opened out very singular details. Whether it arise from fear of the law, which forbids the unauthorised possession of arsenic, or whether it be that an inner voice proclaims to him his sin, the arsenic-eater always conceals as much as possible the employment of those dangerous means. Generally speaking, it is only the confessional or the death-bed that raises the veil from the terrible secret. The second object the poison-eaters have in view is to make them, as they express it, 'better wind'—that is make their respiration easier when ascending the mountains. Whenever they have far to go and mount a considerable height, they take a minute morsel of arsenic, and allow it gradually to dissolve. The effect is surprising; and they ascend with ease heights which otherwise he could climb only with distress to the chest. The dose of arsenic with which the poison-eaters begin, consists, according to the confession some of them, of a piece the size of a lentil, which in weight would be rather less than half a grain. To this quantity, which they take fasting several mornings in the week, they confine themselves for a considerable time; and then gradually and very carefully, they increase the dose according to the effect produced. The pleasant R——, living in the parish of A———g, as strong, hale man of upwards of sixty, takes at present at every dose a piece of about the weight of four grains. For more than forty years he has practised this habit, which he inherited from his father, and which he in his turn will bequeath to his children. In some districts sublimate of quicksilver is used in the same way. One case in particular is mentioned by Dr. Von Tschudi, a case authenticated by the English ambassador at Constantinople, of a great opium-eater at Brussa, who daily consumed the enormous quan-

tity of forty grains of corrosive sublimate with his opium. In the mountainous parts of Péru the doctor met very frequently with eaters of corrosive sublimate; and in Bolivia the practice is still more frequent, where this poison is openly sold in the market to the Indians. In Vienna the use of arsenic is of everyday occurrence among horse-dealers, and especially with the coachmen of the nobility. They either shake it in a pulverised state among the corn, or tie a bit the size of a pea in a piece of linen, which they fasten to the curb when the horse is harnessed, and the saliva of the animal soon dissolves it. The sleek, round, shining appearance of the carriage-horses, and especially the much-admired foaming at the mouth, is the result of this arsenic-feeding. It is a common practice with the farm-servants in the mountainous parts to strew a pinch of arsenic on the last feed of hay before going up a steep road. This is done for years without the least unfavourable result: but should the horse fall into the hands of another owner who withholds the arsenic, he loses flesh immediately, is no longer lively, and even with the best feeding there is no possibility of restoring him to his former sleek appearance.—*Atlas*.

VESTRY MEETING EXTRAORDINARY ISLINGTON.

Abridged from the Observer.

On Tuesday last a public vestry of the ratepayer of St. Mary, Islington, qualified by a rating of £20 per year and upwards, was held in the church.

The signal defeats which the Conservative and Church party, who compose the present board of trustees have sustained on previous occasions with regard to making the rates, has been attributed by them to the circumstance of the public vestries being held in the evening; and on Thursday, therefore, the experiment was tried of getting a 'respectable' vestry meeting, by holding it at three o'clock in the afternoon, instead of six o'clock in the evening, the usual time.

The Rev. Daniel Wilson, the vicar, having taken his seat as chairman, it was demanded by Mr. James, under what authority the ancient practice of calling the public vestries in the evening had been departed from?

Mr. Church warden Parry said he had received a requisition, signed by upwards of 500 'highly respectable' inhabitants [laughter] and 'respectable' tradesmen of the parish, who said it would be more convenient to the ratepayers generally that the meetings should take place in the afternoon, as they could not remain, as they had been obliged to do on previous occasions, in the church till after midnight on one occasion till half-past two in the morning [oh, oh, and cries of, 'Who caused it?']

Mr. James thought that the rates ought to be read, to see if they were *bona fide* vestrymen.

Mr. Harris (to the churchwarden): It is a fabrication of your own (cheers).

Mr. Young moved, and Mr. Payne seconded, a resolution that the assessment presented be received.

An amendment that the vestry adjourn till six o'clock was rejected by the chairman, amid tremendous uproar.

A discussion then took place respecting the assessment for the rates; and it being admitted that revision was necessary, the churchwarden promised to put the subject on the notice paper.

One of the overseers then moved that a poor-rate of eight pence in the pound be made, and after some sparring respecting an alteration in the Poor House, Mr. Daniel Harris, Secretary to the Parochial Reform Association, rose to move an amendment, and commenced (as is his usual custom) to read his speech.

The Rev. Chairman: I cannot permit you to read a speech, [groans and uproar] It is quite irregular to read a speech [renewed confusion, and cries of shame].

Mr. Shakespeare: Is it not equally irregular for you to read your sermons? [cheers and confusion.]

The Chairman: I shall refuse to hear any written speech [continued confusion].

A Voice: Why, you read all your sermons from the *Penny Pulpit* [laughter]

The Vicar: I have taken advice in this matter, and I shall not allow it [confusion].

Mr. Lewis: You allowed Mr. Wagstaff to read his speech [cheers, no no, an uproar; and a cry of, 'Who stole the spoons?']

Mr. Harris: I am not to be put down. You are afraid to hear me, because I shall prove that the statement put forward by the trustees that they were £12,000 in debt, and had only £750 at the banker's, with a view to the collection of a double rate, is a falsehood [cheers, and uproar amongst the trustees and their friends].

The Chairman: If Mr. Harris reads his speech I shall put the question of the rate series of 'Shame,' 'You want to burke discussion,' 'You don't like the truth,' &c., &c.]

A Vestryman: I am ashamed at the spirit of partiality you display as chairman. You wish to burke Mr. Harris' statement, now, as you have burked previous inquiry [cheers].

Mr. Harris, amidst loud applause, attempted to proceed.

The Vicar: I have pledged myself, I will not allow it [cries of 'More shame for you,' groans, and uproar]. I shall put the rate, if you persist.

Mr. Harris: I stand upon my right as vestryman, and you shall hear me [tremendous cheering]. I have the figures here (holding up a paper) which you are afraid should be heard [hear, cheers, groans, and hisses]. I have, the figures here which will show that you (the vicar) have received £430 in three years as fees for burying the paupers of this parish, which duty you never performed [tremendous cheering from the Reformers, and uproar from the Church party]. I have also something here about the spoons too [renewed laughter and uproar]. I will confine myself to figures, which I suppose I may read, and which show that even the present estimates which have been read are based in falsehood and trickery [hisses].

The Chairman: Will you pledge yourself not to read your speech? [tremendous cries of 'no no,' and confusion.]

Mr. Elt: I rise to order. I demand of the chairman, upon what authority he dares to refuse to hear the address of any vestryman, whether he chooses to read it or not.

The Vicar: They do not permit speeches to be read in the House of Commons [roars of laughter], and we endeavour to conduct the business of this vestry in the same way as they do debates in the House of Commons [laughter and confusion].

Mr. Harris said he would confine himself to figures, and he commenced reading to show the fallacies of the estimates; but the moment he attempted to read, the Church party set up howls, hisses, and groans, made noises with their feet, and even beat the sides of the pews with sticks. He concluded by moving that a rate of 4d. in the pound be granted for the quarter only, up to December 25th.

The Chairman: I can't take that. You must leave out all as to time. After considerable confusion this was assented to, and the amendment was confined simply to a fourpenny rate.

Mr. Symes seconded the amendment in a masterly address, and on showing that the trustees by their recent act of arbitrarily collecting the two quarters' rates in one collection, had not only lost the parish a sum of more than £1,000, but that they had inflicted a deep injury on the 5,000 or 6,000 poorer ratepayers who could ill afford to pay a double rate. To prevent that the Reform Association had determined that the board should never have any more than one quarter's rate voted to them at one time.

Mr. Josiah Wilkinson, the clerk to the Trustees defended himself from the charge that a statement he had put forth was 'false and unfounded.'

Mr. Elt addressed the vestry in support of the amendment, and entered his protest against the conduct of the chairman, in refusing to allow a vestryman his right to address the vestry in any way he thought proper.

Mr. Wagstaff, in reply, said that if they did not grant a rate up to Lady Day next it would involve the necessity of holding a vestry meeting to make another rate for the next quarter before Christmas Day [hear, hear].

The question was then put, and more than two-thirds of the vast assembly held up their hands in favour of the 4d. rate, and apparently about 400 for the 8d. rate.

A division being demanded, a rush took place to the vestry-room, where the votes are taken, and some members of the Reform party endeavouring to remain as scrutineers of the ballot, one of them was struck so violently on the head and face by the beadle, that his cheek was cut open. He, in the retaliation, broke his stick over the beadle's head, and the conflict, we are informed, only terminated by the introduction of the police. It was now half-past six o'clock, and at half-past eight the poll had ended, and the vicar announced the amendment carried but by a majority of three.

Tremendous cheering followed, after which a proposal to make a lightning rate of 7d., an

amendment granting 2½d., was carried by a large majority. Instead of granting a highway-rate of 7d., the vestry refused to grant more than 1½d. Several charges were brought against the parish surveyor and the trustees, who were builders, as to jobbing with regard to the roads, and, in answer to a demand for the name of his author, the speaker refused to give it, unless a committee was appointed; but the chairman would not receive such a proposition, and the trustees were again defeated.

A rate of one farthing for interest on the debt for building the Chapel of Ease, and district churches being proposed, Mr. Hull proposed deferring the making the rate until the inquiry into the Stoncfield Estate, which had been shelved, was revived; but the chairman would not receive the proposal. Mr. Carvell Williams wanted to know whether the Evangelical clergy and Churchmen of Islington were content that it should become a settled condition of things in the parish, that every half-year men's parlours were to be stripped, their plate-baskets emptied, their very kitchen utensils [tremendous cheering, and cries of 'spoons,' 'fryingpan'] seized for building their places of worship? Were they too poor to extinguish the debt by voluntary subscriptions? [one of the churchwardens, 'Yes.'] Then why attempt to build by subscription two new churches in one of the very districts in which the old ones were unpaid for? [cheers, and noises from the Church party.] If they were so poor, let them come to the Dis-senters, who were still poorer, and they would try and help them [great applause]. He was glad to understand that, in consequence of the agitation, they had lately resolved to repair the chapel of Ease at their own expense, very much in opposition to the wishes of the Bishop of London, who had thriven too well on the compulsory principle to think very highly of its opposite. The speaker further referred to the liberality of the Churchmen of Islington in supporting their societies on the voluntary principle, and called on them to be just before they were generous. He also referred to pamphlets issued by the vicar, which breathed a spirit of peace and affection, not at all in harmony with his conduct in relation to this question. If he had no care for his own reputation, he should at least have some for the Establishment, the abolition of which the speaker rejoiced to think would be hastened by such events as these. [The Church party were very clamorous during a great part of Mr W.'s speech.]

Mr. Harris wished to know why a notice he had given of a motion for a committee to devise a scheme for getting rid of the debt had not been put on the paper. It being, after some hesitation, replied that it would be illegal, a cry was raised of 'Then, we'll throw out the rate,' which was accordingly done.

A churchwarden's rate of one farthing, after some demur, was granted.

The last business on the notice paper was: 'To consider the act of Parliament 13 and 14 Viet. c. 57, and to adopt such measures as may be deemed expedient to prevent the holding of vestry and other meetings in churches.' A

motion for a rate to hire or build a vestry hall was moved, which, notwithstanding the lateness of the hour—nearly 12 o'clock—the chairman wished the meeting to carry as a matter of course; but a resolution to appoint a committee of twenty-one members to investigate the subject, and to report thereon at a future vestry was carried.

The vestry, which commenced at three o'clock, did not separate till midnight!—*Nonconformist*.

Observations on Proselytising, addressed to those of his Parish who profess the Protestant Faith. By the Rev. James Maher, P.P. of Carlow, Graigue. Dublin: J. Duffy.

PROTESTANT IRISH BISHOPS.

"My next fact has a reference to the Anglican Church in Ireland. 'Ten Irish Bishops amassed, during their Episcopacy, and left to their heirs, when summoned to answer for their deeds in the flesh, one million eight hundred and fifty thousand pounds.—*Probate of Wills*.'

"The present Bishops have succeeded to the rights of their predecessors, modified somewhat by the Church Temporalities Act. The Primate, Lord John George Beresford (we take him as the head of the body) was nominated by his sovereign to the see of Cork, 1805; translated to a richer see, Raphoe, 1807; again to a richer see, Clogher, 1819; again to a richer see, Dublin, 1820; again to a richer see, Armagh, 1822: again to

but he could go no higher. Having thus reached the top of Jacob's ladder, and no other richer see being in view, he quietly settled down in the possession of an income rated at 17,670*l*. This holy man has been paid by a Reformed Church for his prayers and preaching contempt of riches to others upwards of half a million of money in hard cash; but even this enormous sum does not represent anything like the value of his living, which is raised by renewal fines and patronage to some millions.

"These items constitute my second fact. Whose Bishops were these men, whom the secular power thrust into the 'heavenly places?' Whom do they worship God or Mammon? What practical lessons do their Lordships inculcate? It is written, 'No man

can serve two masters.' They have made their selection, and their nearest friends will scarcely venture to say that they have followed Christ? What connection have they with him, or with His Apostle, whom He especially commissioned to feed His sheep and lambs? The Irish Establishment has been long considered, even by its advocates, not as a Church, but as a sort of military garrison.

"Of the distribution of patronage in the Protestant Church the following will give some idea:—

"Of the eleven daughters of the Archbishop Sutton, several had the prudence to marry men in Holy Orders, who soon became amply endowed. Hugh Percy married one daughter; and in the course of about eight years was portioned off with eight preferments, estimated to be worth 10,000*l*. per annum; four of these preferments were given in one year, probably that of the nuptials, and intended as an outfit.—*Abuses in Church and State*, published by Ellingham Wilson."

"We live in perilous times. It is hard to say what regal high Priests will not dare to do against the veritable successors of the Apostles, whose virtues, and labours, and very limited incomes, the voluntary offerings of the Faithful, are a deep reproach to the mammon-worship of the Anglican Church. Six-and-twenty Christian Bishops in chains for assuming the titles of their sees. A Catholic nation harrassed by war for sympathising with Bishops which has been within the last five years doubly decimated by famine. The screams of Irish widows and orphans, the tears of the aged and broken-hearted. These precious offerings, like the head of a Baptist, may yet be required to appease the awakened jealousies of the Established Church, so strikingly and truly typified by the adulteress of Judea. And the press, which seeks, with all its talent, to madden power to perpetration of such deeds, is called 'liberal,' and the Church which supplies the inspiration is fondly designated 'Christian and Reformed.'"—(Pp 32—38.)

We will, in conclusion, quote a few other striking passages, earnestly recommending to our readers to study the whole of the pamphlet for themselves, as the inconsistencies which Mr. Maher so ably shows up, have hitherto been almost totally lost sight of in this country:—

IGNORANCE OF PROTESTANTS AS TO CATHOLICITY.

"You have never read, most probably, a page from a Catholic pen, with a view to learn what Catholicism has to say for itself.

* PROBATES OF WILLS OF IRISH BISHOPS.

Beresford, Bishop of Tuam	.. .. .	£250,000
Fowler " of Dublin	.. .. .	150,000
Bernard " of Limerick	.. .. .	60,000
Stewart " of Armagh	.. .. .	300,000
Percy " of Downmore	.. .. .	40,000
Hawkins " of Raphoe	.. .. .	250,000
Porter " of Clogher	.. .. .	250,000
Cleaver " of Fermis	.. .. .	50,000
Agar " of Cashel	.. .. .	400,000
Knox " of Killaloe	.. .. .	100,000

All you know of it comes from a suspected source. Proud of your right, as you call it, to judge independently on all religious subjects, you never exercise that right when there is question of the religion of your forefathers. You have been taught, from your earliest youth—it was your first lesson—to hate Catholicism as something very bad and dangerous; you wish therefore, to know nothing about it. And in good truth, you know nothing. You live in the midst of a Catholic population; meet them in every department of life; you are in habits of daily intercourse with them; their books are in every language under the sun: and notwithstanding, you know less of the real doctrines and practices of the Catholic religion than of the sciences of the Chaldeans. A sort of infatuation seems to possess the Protestant mind on the subject of the Church of Rome. I have never met an Irish Protestant who understood, even imperfectly, the religion of his country. A thousand pons are daily moving to keep you in ignorance of it: sermons are preached, tracts, and books, and papers, without number, are written and circulated for the same purpose; the most abusive and most able at misrepresentations always proving the most successful and popular. It would be highly curious to estimate at what expense annually ignorance of Catholicism is thus maintained. Our religion has always been more or less hated and persecuted; and will be so to the end, according to prophecy. Yet it endures, and will endure for ever, in undiminished vigour; whilst all things around perish and decay. It rests upon the unfailing promise—'Lo! I am with you all days even to the consummation of ages.'—(Pp. 5, 6)

FRUITS OF PROSELYTISM.

"What have been the results of this proselytising mania in our district? It has lately attracted to our neighbourhood several profligates from other parts of the country, some of whom had just escaped the county goals, and some others, since their arrival, have fallen into the hands of our active and well-behaved police. In fact, it is quite evident, unless the nuisance be abated, we shall have a considerable influx of those loose, bad characters, 'lost to virtue and pest to society,' who, prowling about, seek by any means to obtain a precarious subsistence. It is not unusual with persons of this class to make profession of Protestantism five or six times over, and thus secure to themselves the entire profits of this infamous traffic. Ultimately they become, from idle habits, a burthen upon the union, or, being cast into prison, a burthen upon the county tax. It

behoves, therefore, the grand juries as well as the poor law guardians, to discourage these proselytism proceedings wherever they take place. The moneys collected in England, too, for the attraction and sustainment of these Protestant neophytes are unfortunately expended on the very worst members of society, whilst the virtuous poor, whether Catholic or Protestant, are deprived of their fair chances. Nay, good servants are sometimes dismissed to make way for those hopeful converts, those traders in religion, who, to all their other vices and miseries, add the crimes of sacrilege and hypocrisy. The winding up at the end of such perversions is generally an effort, unsuccessful it is often to be feared, of those degraded creatures to be reconciled to Heaven through the ministry of the Catholic Priesthood."—(Pp. 8, 9.)

DIRECTION OF PROTESTANT ZEAL.

"Another remarkable feature of this bad institution is, that it never seeks to convert unbelievers—the Unitarians, for example, the new-light Presbyterians of the North, the Socinians and Arians, all of whom reject the fundamental dogma of Christianity, the Divinity of the Saviour. It suffers those who bear its name to perish in their sins without one effort to save them, whilst it is hourly employed in seeking to withdraw true believers from the Catholic Church, which has preached the Divinity of Christ to all the nations of the earth. With this mark of apostasy upon its front, which you cannot fail to see, do you still persuade yourselves that your Establishment is Christian? It strives constantly to pull down—it can never build up. It deems it a greater glory to overthrow those who are standing, rather than raise those who have fallen. It displays its force in dividing and cutting up into sects and parties, it never consolidates or combines into one common Faith. It is ever at war, irreconcilable war, with the ancient Church, which it robbed, and which, retaining a Priesthood, a Holy Sacrifice and Sacraments, knowing no change like its Divine head, or shadow of change, bears awful testimony against the inutility, the usurpation, the bad Faith, and the manifest injustice of this Parliamentary heresy."—(P. 41.)

The Chifton Tracts. (Burns and Lambert.)

Perhaps, as a fragmentary specimen, the following (from a tract entitled, "Know I pery; or, Are 'all these Conversions nothing to me?') may give an idea of the earnest and forcible style in which these papers are written:—

"Turn the thing whichever way you will, you cannot make out that the number of converts is not a matter which personally concerns you. You have no right to stand looking on at your ease, as if nothing was happening about you. It is quite possible, as I have shown you, that such conduct may lead to your everlasting misery. You must yourselves grant that, admitting for a moment the possibility of the truth of the Catholic religion, you have had it brought before you in a way which will have made you responsible for its rejection. It is only by begging the question of its falsehood, which I have shown you you have no right to do, that you are able to shut your eyes to this alarming fact. I would earnestly entreat every single Protestant seriously to ask himself, whether he has any reason to give to himself, to his conscience, to his God, for the change which has taken place in so many people. Let him not play a trick upon his conscience, by keeping out of its sight the fact that there are so many converts. Let him not say, this man is fanciful, that man is eccentric, a third was always a bad reasoner, a fourth was of a morbid temperament, and so on. This is cheating his conscience, and acting as foolishly as a man would do who said, 'Wine does not cost much, and dinner is not very expensive, and a new coat is cheap, and a house may be had at a reasonable price, and therefore all of them together do not cost any great deal.' There is no fallacy more common than this when people want to cheat their conscience; they look at one thing at a time, and then forget it; instead of which, what they have to consider is; what they amount to taken all together. Besides which, you ought never to use an argument which proves too much for your purpose. Every man has his peculiarity, his fault, or his bent of mind; do you not see that any accumulation of proof may be disposed of in this way? If the testimony of a hundred can thus be got rid of, why not that of a thousand? why not that of a million? why not that of all mankind? It is impossible that the weakness and follies of people not altogether fools should just lead them separately in considerable numbers to one conclusion. When rich and poor, pious and sinful, learned and unlearned, all come to the Church, and all express their satisfaction with it, this is enough to lead serious minds to reflect.

"Neither can it be said, 'Oh, it is a toy of fashion, of which people will get tired after a while.' It is surprising that men are not ashamed of making such an assertion. Is it often the fashion for persons to do things which compromise all their worldly interests?

Do they choose for their toy what involves the sacrifice of all that the natural heart holds dear? It is just what the pagans might have said of the Christians in Nero's days, and indeed what they did say. But to come to the facts, If you found that the people were less and less satisfied with the change as time went on, then you might complain of "know-Popery" cry as a cheat. But it is just the reverse. Every body who turns Catholic and does his duty, grows more and more satisfied every day. Why be so senseless as to say people will get tired of it, when you have not a shadow of ground for such an expectation? If Demas, Diotrophes, or Alexander, got tired of Christianity what of that? So many did not, that we may say all who tried it were satisfied with it; and so we may say of Catholicity, in spite of the possibility of producing one or two exceptions. It would be most absurd to argue from these one or two exceptions, and to say, 'My friend A will get tired of the change as Z did.' It would be much more reasonable to say 'My friend A will be satisfied with his new religion, as B, C, D, E, F, and almost all the other letters of the alphabet ten times over have been,

"Upon the whole, then, it is a clear undeniable fact, that there are a great many converts; and it is pretty clear also, that there is a great deal of shuffling to account for it. Few consider whether Divine grace be not, after all, the easiest mode of accounting for it; yet Christ did say something about His religion being one which would send fire on the earth, and make a man's foes to be those of his own household. This prophecy, some people will say, was meant only for the first ages of Christianity; but Christ himself has not been at the pains to inform us of this limitation, so 'very full of comfort' to an easy age like our own, where the utmost extent of religious obligation seems to consist in families being pewed together once or twice a week. Certain it is, that there is one religion which contrives to fulfil this prophecy pretty constantly. If Christ raised this expectation about His religion, the Catholic religion answers it."

THE SOCIALIST HORRORS.—We (*Daily Express*) have received the following important letter from a distinguished French friend a Legitimist, residing in one of the interior departments. From our intimate knowledge of the writer, we have no more doubt of the truth of his statements than if we had ourselves witnessed the scenes which he describes:—"You ask me for details of the recent events in France? What shall I say, except that Louis

Napoleon has saved our unhappy country from the most horrible of scourges, the inroad of barbarians. Good Heaven! and from what barbarians! The French newspapers don't mention half the atrocities committed by the savage hordes of Socialist brigands. Neither do your English papers, most probably, venture to disclose them. Pillage, assassination, profanation of places of worship, every description of crime, have all been committed by them. Wherever their devastating attempts have not courageously been opposed by men of order and energy, these miscreants have perpetrated the foulest deeds, of which history offers no example. If Louis Napoleon had not taken the 'initiative,' with France and Europe all was over. Before six months could pass, the flame would have become universal. Thanks to the President, 1852 is dead before its birth, and the enthusiasm awakened by his acts is unanimous! Legitimists, Orleanists, Moderate Republicans, all who have for these last two years so fatally opposed him, now admire and proclaim him the President of our country. All will vote for him with the exception of some incorrigible zealots, who, regardless of the severe lessons of the past and present, do not choose to understand that the future offers no chance for the realisation of their wishes or sympathies. In France there can only do exist two parties—Order and Anarchy; the one identified with Louis Napoleon, the other with the atrocious sectarians of Socialism. There can be but one flag opposed to the Drapeau Rouge, round which all ought to rally—it is that of France. If, unluckily, government were to betray the least degree of weakness, society would be totally destroyed. Your tears would flow—your hearts would revolt, at the reading merely of the facts I could narrate, but I could not find expression for the infamous tortures that have been perpetrated! And yet, in England, journals are published, condemning the severity of Louis Napoleon's government."

THE ARCHBISHOP OF BALTIMORE.—The solemn ceremony of conferring the Pallium upon the Most Rev. Archbishop Kenrick took place at the Cathedral on Sunday last, in the presence of one of the largest congregations ever assembled within that spacious edifice. The Pontifical Mass was celebrated by the Right Reverend Dr. Timon, Bishop of Buffalo. The attendance of the Clergy was very numerous. At the close of Mass, the Very Rev. E. J. Sourin, Administrator of the diocese of Philadelphia, ascended the pulpit, and delivered one of the most eloquent and learned sermons that we have ever listened to. The affectionate attachment of the Church, and its obedience, in all ages, to the Chair of Peter, were dwelt upon with a warmth and force which bespoke the consciousness of the speaker that the unity of the Church, throughout the world, with the See of Rome, was a subject which could be presented to the admiration of his hearers. The ceremony which they were to witness on that day was another evidence of the obedience of the American Hierarchy, through one of its most distinguished members, to the will of the Bishop of Rome. After the sermon

the Most Rev. Archbishop approached and knelt at the upper step of the altar, and, after reading aloud the obligations specified by the Church, the Pallium was placed over his shoulders by the Right Rev. Bishop Timon. The ceremony throughout was of the most solemn and impressive character. The Most Rev. Archbishop was deeply affected.—*Baltimore Catholic Mirror.*

EMIGRATION.—The *Cincinnati Telegraph* says:—"The large amount of money sent by the Irish in the United States to their relatives at home is a noble testimony to their affection and generosity. There are several persons engaged in transmitting money to Ireland from this city, one of whom Mr. William A. O'Hare, informs us that he sent from the 1st of January to the 1st of October of this year thirty thousand pounds sterling. Nearly all the emigrants arriving in the United States are Catholics from countries governed by Protestant, such as Ireland, Hanover, Prussia, and Holland."

CANADA.

A Reverend correspondent, who is at present travelling on a mission of charity in Canada, writes to us as follows:—"This is a magnificent country—the soil is exceedingly fertile, and the people are very comfortable, as indeed they are in almost all parts of America. This town is beautifully and regularly laid out. It is situated in a charming plain, more extensive than the Curragh of Kildare. It affords one of the many examples of the almost magical rapidity with which towns and settlements spring up here. So late as twenty-six years ago, there was not a single habitation in all this district: it was literally a howling wilderness. Some of the first settlers are here still, and by no means old men. The town now contains over seven thousand inhabitants, and the district all round is thickly populated. A beautiful river called the Thames—because the old London has its Thames—pursues a meandering course through this vast plain, passing through the town in its progress. The Catholic religion is making rapid strides here, owing, under the Providence of God, to the prudent zeal and persevering exertions of the learned and virtuous Pastor, the Very Rev. Dean Kirwan, in which he is ably seconded by his assistant, the Rev. Mr. Ryan, a talented and accomplished young Clergyman. I shall say nothing of the Bishop of this diocese, Dr. de Charbonnel, whom I had the good fortune to meet. His merits are altogether above any description that I could pretend to give you. But this I may say, that his piety, his zeal, and his indefatigable labours, recall to my mind all that I have read of the life of the celebrated Cardinal Cheverus."

AFFAIRS OF ROME.

(The following is translated from the *Univers*.)

The first is that of the Veu Sister Agnes of Jesus, Religious-Professed of the Order of the Dominicans, who lived at Langeac, in the dio-

case of Saint Flour, in the seventeenth century, and died at the age of thirty-two years, in the odour of sanctity. The heroicity of her virtues was recognised in 1808. No miracle has been up to the present day submitted to the examination of the Congregation of Rites. The postulator is the Rev. Father Spada, postulator of all the causes of the Order.

The second cause is that of Father Endes, founder of the Society of the Eudistes. They are engaged in introducing it.—*Tablet*.

THE CONVENT OF THE GOOD SHEPHERD HAMMER-SMITH.—On Friday se'nnight, Angelina Adams, *alias* Mary Anne Burke, the young woman at whose instigation the Board of Guardians of the Fulham Union took out a summons against a Nun in the Convent of the Good Shepherd, at Hammersmith, for an alleged assault on the prisoner, while in that institution, was finally examined before Mr. Paynter, on a charge of having committed wilful perjury in the evidence she gave in the case. Mr. T. Alley Jones, solicitor, of Hammersmith and Calford's-inn, attended for the prosecution, instituted by the board of guardians. The facts of the case having recently appeared in our journal, a short statement of the evidence will suffice. The prisoner, in her examination before Mr. Paynter at the hearing of the charge against the Nun, stated that she had been about six weeks an inmate of the Good Shepherd, and shortly after her admission her hair had been forcibly cut off by the Nun without her consent, and while held by two of the Nuns. Evidence was, however, called for the defendant, which proved that the whole of her evidence in the case was a tissue of falsehoods from beginning to end; and Mr. Paynter, at the close of the examination, ordered the prisoner to be put to the bar to answer for the perjury she had committed, and she was remanded. The depositions of the witness, which were clear and conclusive of the offence, were now taken. Mr. Paynter fully committed her to Newgate for trial.

INDICTMENTS FOR PERJURY.—It is not generally known that there is an act in force called Lord Campbell's Act, under which all courts can order an indictment for perjury, including the Courts of Bankruptcy and Insolvency and County Courts. It is important that this provision should be known now that parties and their wives can be examined in civil causes. Some difficulties have been removed from indictments for perjury by the same act.

ROME.

Our Holy Father Pope Pius IX. has issued an Encyclical Letter, ordering prayers and announcing a new jubilee. Want of space prevents our giving a translation in our present number, but it shall appear in our next.—*Dominion Catholic Examiner*.

B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

Mrs. Shanahan,	Rs. 10 0
Mrs. Oliva,	10 0
A Friend to the Orphanage, thro' Mrs. J. Piaggio,	1 0
Mrs. L. Davis,	16 0

For February, 1852.

Mr. P. S. D'Rozario,	Rs. 32 0
Messrs. Thos. D'Souza & Co.,	8 0
Miss D'Rozario,	6 0
Mrs. L. D'Souza,	2 0
Miss Amman, for March,	1 0
„ C. Amman, Do.,	1 0

BOW-BAZAR.

Collection made by Mr. Jas. Mylan, in aid of 'St. Xavier's Chapel,' for the month of January last.

Mr. Jas. Rideout,	Rs. 5 0
H. M., at Barbican,	5 0
Mr. F. Pereira,	2 0
„ J. Cornelius jr.,	2 0
„ J. Baptist,	2 0
Messrs. Deetholts,	2 0
Mr. J. King,	1 0
„ Chas. A. Pereira,	1 0
„ J. F. Pinto,	1 0
„ M. T. Lepies,	1 0
„ J. Lead,	1 0
Mrs. C. R. Belletty,	1 0
„ R. DeHallana,	1 0
„ Hobson,	1 0
„ Speede,	1 0
„ M. B. Botellho,	1 0
Mr. E. Botellho,	0 8
„ M. Salvador,	0 8
„ P. Gill,	0 8
„ W. Martin,	0 8
„ J. Andrew,	0 8
„ J. Brown,	0 8
Mrs. R. Pyva,	0 8
„ R. Lepies,	0 4
„ E. Martin,	0 4
„ E. Ambrose,	0 4
„ J. Francisco,	0 4
Mr. J. Nicholas,	0 4

Donation.

Mr. P. Rebeiro,	Rs. 1 0
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Expenditure.

Paid Servants' wages and contingencies,	Rs. 17 2 0
Seven seers Wax-Candles for the feast of Purification,	9 12 0

FOR THE NOWGONG CHAPEL.

From a Catholic Family,	Rs. 10 0
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PROPAGATION OF THE FAITH.

Mrs. Shanahan,	Rs. 6 0
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Catholic Mission at Chittagong.

A Catholic thro' Mrs. O'Brien, Chowringhe,	Rs. 25 0
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THE BENGAL CATHOLIC HERALD

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 11.] CALCUTTA: SATURDAY, MARCH 13, 1852. [Vol. XXII.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, March 13.

DOCTRINE AND DISCIPLINE OF THE CATHOLIC CHURCH ON CHRIS- TIAN MATRIMONY.

(Continued from page 100.)

WE closed our preceding Article on the above-named subject, with a quotation from a letter addressed by Henry the Eighth of England to Luther, on the sacrilegious Marriage, which the latter had contracted. Henry's letter to Luther was written in the year 1525. Three years previously to the celebration of the incestuous nuptials here referred to, Luther, in a public Sermon on Matrimony, preached by him in the Church at Wittenberg, before a crowded Congregation of both Sexes, laid down in language grossly offensive to modesty, principles wholly subversive of the sanctity and dignity of Christian Marriage. Such is the outrageously improper nature of these maxims, as well as of the language in which they are couched, that the elegant and learned English translator of Luther's life, felt it to be his duty to Religion and Society, not to transfer them into the vernacular language.

It will abundantly suffice for the purpose

we have in view, to state briefly, that, in that too famous sermon, as Bosquet calls it, the Heresiarch first rejects the number of Matrimonial impediments, fixed upon by the Canon Law, then received throughout Christendom. He next treats of the dissolution of marriage, and permits divorce not only on account of adultery, or the prolonged absence of one of the married parties, but also for less weighty reasons. "Here" remarks the translator above alluded to "His language is not more revolting than his sentiment: it is not only the words, but the idea itself, which assumes increased shamelessness." Such was the language employed by Luther, whilst the tapers were yet burning on the Altar, whilst the Church of Wittenberg was yet filled with light, and the Sexes were mixed there, as they usually are at public Service in our Churches. Yes, remarks Luther's Biographer, "this Sermon was preached in the vulgar tongue in the Church of Wittenberg, in the presence of the image of Christ, which stood on the Altar, of the mutilated statues of the Saints, which encircled the Choir, of the tombs of the ancient Bishops, of the Priests and of the Laity, who had died in the faith, before the living and the dead, before mothers and daughters, husbands and wives, old men and young men, who ran to catch the words, which fell from the lips of their Pastor!!! Such are the terms in which this Curate of souls—this man dropped down from Heaven—this Ecclesiast—this new St. Paul spoke to his flock! And the Church remained full. How was it

that no voice was raised to impose silence on the speaker? that the mother did not take her daughter by the hand, and drag her from the Sanctuary: that no Magistrate armed himself with a scourge to drive from the Pulpit this vender of licentious words, who changed the house of prayer into a place of prostitution?"

"We ask, if before the reformation, a preacher ever displayed such lubricious imagery in the Pulpit? If a Catholic Bishop would not have interdicted the Priest who should have dared to use such language? And this was no extemporary discourse; but one, after the fashion of the Schools, calmly composed in his Study; modelled according to the laws of Rhetoric, with its text, its divisions, its points or parts, and its peroration. After delivering it, Luther translated it into Latin, lest any thing that fell from his lips should escape the eyes of the learned. Its success must have been enormous; and the Vasthi, if such there were, must have submitted, lest their husbands should take the preacher at his word, and hand them over to the wrath of the civil magistrate. But the Antichrist of Rome had never spoken thus! But from the new Babylon—this daughter of prostitution, this mother of sin, of adultery, and fornication—as she was called by the reformed, never was the like heard! Those Roman cardinals, who were described as so licentious, never said to husbands, if your wives be capricious, take your hand-maids! What moral purpose, then, was served by the reform introduced by Luther?"

But assuredly, if the Protestant congregation at Wittenberg listened passively and without remonstrance, to so indecent a diatribe, as that we have just epitomized, their fellow-religionists in Germany could not have remained silent. The contrary is unhappily the fact. Without a single exception, all the followers of the reformation in Germany, acquiesced in it by their total silence on this occasion, and thus, at least negatively, lent to this profane and shameless proceeding the sanction of their approval. One, and one Prince only, openly avowed, that the audacity of Luther terrified him, and that Prince was the Catholic Duke George. This Prince wrote to Luther, and complained of the corruption of morals, of the adultery and libertinism, which the Saxon doctrine brought with it, after it had told the barren wife to address herself to another than her impotent husband, and, moreover, ordered the husband, to nourish and educate the fruit of adultery.* (*To be continued.*)

CATHOLIC MISSION OF ASSAM AND THIBET.

We regret to state that the very Rev.*Dr. Rabin, the prefect Apostolic of the Mission at Assam and Thibet, has been obliged by bad health to return to France. For several months he had suffered from the Assam Fever, until his strength became so much reduced, that his immediate embarkation for Europe became indispensable for his recovery. One of his Rev. fellow-labourers, Rev. Mr. Krick, has, after having endured many hardships and privations, at length succeeded in entering into Thibet, and is, we dare say, by this time, located at Lassa. On his journey to Thibet, Rev. Mr. Krick and his Companions were several times arrested and detained in prison, by the native Chieftains, through whose territories, they had to pass. During their detention, they had to undergo much suffering, as well from the rigor of their confinement, as from the close and filthy apartments of their prison-house, and the wretched and scanty fare on which they had to subsist. Before Rev. Mr. Krick could enter Thibet, he was spoliated of everything he possessed, the clothes on his back, being alone left with him. Rev. Mr. Bernard continues still at Gowahatty in Assam, in order to minister to the Spiritual wants of the Catholics of that vicinity. Report states, that the celebrated Catholic Missionary, Rev. Mr. Hue, whose narrative of his Residence at Lassa has attracted lately so much attention and admiration in Europe, is about to visit again the Capital of Thibet, in order to assist in restoring the Catholic Mission there to its former prosperous condition. We have heard, that Mr. Hue will pass through Calcutta *en route* to Thibet.

APOSTOLIC VICARIATE OF EASTERN BENGAL.

In the course of this week, two professed Choir Sisters of the Loretto Institute for the education of all classes of Female Youth, together with a Priest, the Rev. Mr. Doyle, arrived in Calcutta, in the Ship "*Duke of Wellington*." The Religious Ladies and also Rev. Mr. Doyle are destined for the Vicariate of Eastern Bengal.

We congratulate our Brethren in that Mission, on this valuable accession to their Convents and Priesthood.

* Quando tam numerosa perpetrata sunt adulteria, quam posteaquam tu scribere non dubitasti, ai mulier e viro suo

concipere nequeat, ut ad alium se transferat á quo possit foecundari, et maritus prolem inde natum alere teneatur.

CATHOLIC MISSION AT CHITTAGONG.

Letter of Dr. Storch to His Grace the Most Rev. Dr. Carew.

MY DEAR LORD ARCHBISHOP.—In looking back on the nine days, I had the happiness to pass lately under your roof, I feel myself to be under the greatest obligations.

It is needless to say a word of your condescending kindness and charitable hospitality, I and the few children of my little Domestic College have been honored with.

But I should mention, that I have received at the hands of your revered Clergy, a most kind and friendly reception.

The Luty too, whom the short time of my stay in Calcutta allowed me to visit or otherwise to meet, were very kind, and their welcome contribution is so much the more valuable, as but lately they generously assisted the Church of the Cape, whilst they continually help to support your own Institutions.

Your Grace sent me to this station, in 1844. I have since been a constant reader of the "*Herald*." But this much improved Periodical did not convey to my mind the real idea of what had been done by your indefatigable exertions. If Loretto Couvent, and St. John's College be admirable Institutions, the two Orphanages are scarcely second to them. I was deeply affected, when I saw such a great number of happy Orphans. These favourites of God and the Holy Scripture, cannot feel the absence of father and mother, sister and brother, for the pious Nuns and Christian Brothers are all that to them, I should say, even far more.

The Church of Chittagong has often very generously been assisted by the Church of Calcutta, not only in my time, but also under my last two Predecessors. As regards my time, I fear, we have not sufficiently expressed the gratitude of our hearts, though we have prayed, and though the holy sacrifice has been offered more than once for our kind benefactors in Calcutta. We will now make up for the past as well as return thanks for the late collection by

1. Public prayers after Mass on every Friday during the next 6 months.

2. By as many high Masses, one each month.

3. During the same period the Female Orphanage and my little Domestic College shall pray daily. The same will be done by the other children of our Schools. And may your Grace, and all our other benefactors in Calcutta experience, that the voice of so many children, the offering of the Holy Sacri-

fice and the public prayers of our Christians have been efficacious!

Your Grace's most respectfully.

J. STORCK.

Chittagong, 1st March, 1852.

P. S. About the 1238 Communions of the last Ecclesiastical year, I forgot to mention to your Grace, that in that number the Communions of the Nuns are also contained.

CATHOLIC MISSION IN THE PUNJAB.

Letter of the Abbé Dodot to the Archbishop V. A. W. B.

MY LORD,—I most humbly beg to state, that, the man who wrote the enclosed letter, is one of our good Native Christians. The man wants a Baptismal Certificate for his son, who, without it cannot get employment at Lahore, in the Government Offices. Therefore, your Grace, is most humbly requested to direct the Rev. Father in charge of Serampore to forward me the Certificate in question, as soon as convenient to his Reverence. May I also profit by this opportunity, to ask your Grace to direct the Superintendent of the Cathedral Catholic Library, to forward me, as soon as possible, six Copies of the Catholic Choralist (Canticles put in Music) by the Bullock train* and on the receipt of the books, I shall send the money, by a Draft on the Government Treasury. *Deo favente*, I succeeded to have a fine little Choir amongst the Band-men of H. M.'s 96th, stationed at Lahore, and they have full liberty to bring into Chapel their instruments. But, not a Catholic Book is to be got in the Upper Provinces, so, knowing, My Lord, how much your Grace feels pleasure to oblige our Mission, I have no hesitations in writing these few lines on the subject. We have just now in Lahore, H. E. the Commander in Chief; and in December last Dr. Carli, spent three weeks with me: the Protestants just now are opening with great noise their Mission at Umritsur, under the auspices of their Archdeacon Mr. Pratt: Ah! my Lord, when they succeed to convert there a single Sikh to the Anglican Church, I shall be Pope! Of this Mission, it will be said, one day, what is said of all the others made by English Fabrick, *autant en emporte le vent* I most humbly recommend my flock and myself to your Grace's most fervent and Charita-

* On last Wednesday we despatched the parcel by the Bullock Train, —Ed, B. C. H.

ble prayers, and I have much pleasure, in
subscribing myself also,

Your Grace's,
Most humble Servt.
in the Lord

L'ABBE DODOT.

Lahore, Chapel-House,
25th Feb. 1852.

RELIGION IN SOCIETY. OR THE
SOLUTION OF GREAT PROBLEMS:
PLACED WITHIN THE REACH OF
EVERY MIND. TRANSLATED
FROM THE FRENCH OF THE ABBE
MARTINET, BY ARCHBISHOP
HUGHES, NEW YORK.

CHAPTER II.

IN WHAT CONSISTS THE USE OF THE INTELLECT.

THE intellect, being the faculty of discerning truth from falsehood, good from evil, is only made use of, in proportion as we know the truth with regard to the points that are most important to us, and as we conform our conduct to it. Now, what are the things which it is most important for us to know. Are they the animals that surround us, the plants that we trample under our feet, the stars that roll over our heads? Not at all. Vanity apart, of all the animals which people the round globe, the most interesting, in my opinion, is oneself. I see them all occupied with themselves; why should I not do the same. Before asking what they are, it seems to me natural to know what I am. I say the same of the plants and the stars; I will study them as soon as by a profound study of myself, it shall be demonstrated to me that nature has imposed on me no other task than to watch the stars, or collect herbs and flowers.

The truly important question for me is then this: What am I? Whence do I come? Where am I going? What is the beginning and end of my existence? In fact on this point depends the whole movement of my life. According as I recognise in myself an immortal spirit, or a handful of organized dust, which will be dispersed at the first breath of death, I shall give to my thoughts and actions a very different direction. While I am uncertain what to believe on this subject, I shall be confused, ignorant if I am doing right or wrong, if I advance or recede. Following only the impulse of my appetites, I shall be like the animal, and even in a worse condition. The appetites of the brute regulated by a superior reason are laws, and never cause his destruction. Mine,

on the contrary are false and perverse if reason does not correct them. How many men daily perish, the victims of excesses unknown to the brute! Vainly then do I flatter myself that I am a man, vainly do I repudiate the name of animal if I have not found a complete solution to this great question: from whence do I come?

(To be continued.)

POETRY.

PSALM 118TH 91.

"I AM THINE."

(Communicated by a Friend to the B. C. Herald.)

When sin-born thoughts in this
Poor struggling heart,
Will bear their part,—
When the accuser, with triumphant tone
Calls me his own;—
Lord, shew me by some sure undoubted sign,
That "I am Thine!"

When thou shalt lay by some chastising blow,
My comfort low,—
Let me not mourn the thing that e'er might be
Lov'd more than Thine—
But gladly cast the idol from its shrine,
For "I am Thine!"

And what to me are things which have their birth
From this low earth!
And what to me are all its glittering toys,
Its griefs or joys
Its frowns or its smiles at low or brightest shine
If "I am Thine!"

What if my path be not in darkest hours
Refreshed with flowers?
If lengthen'd winter chill my passage home,
The spring will come!
My soul refreshed will scarcely then repine,
For "I am Thine!"

Lord, haste the blissful hour when I shall view
Thy presence true;—
When I shall be eternally with Thee
And Thou with me;—
When I shall know indeed that Thou art mine,
And "I am Thine."

Selections.

CONVERSIONS AT SIRDHANAH.

To the Editor of the Bombay Catholic Examiner.

Sir.—I beg to entreat the favor of your kindly sparing a small corner in your valuable paper for the insertion of the following tidings, which, I trust, the majority of your Catholic readers will peruse with hearty feelings of joy, and of thanksgiving to the Almighty, for his infinite goodness in calling back into the pale of His true Church, souls born in the way of hallucination. Last year, 5 persons, 1 Hindoo, 2 Protestant ladies, and 2 Mahomedan women were baptized in the Catholic Cathedral of Sirdhanah, by the Revd. Father M. Angelo whose untiring labours and Apostolical zeal, I cannot speak highly

enough of. Moreover, there are now 2 men; one a Mahomedan and the other a Hindoo under instruction, awaiting with anxiety the happy moment of their being admitted into the sheepfold of Christ.

Further, I beg to inform you of the happy and safe return of our beloved Bishop Dr. Oarli, whom we had the inexpressible gladness of seeing at Sirdhanah after a long, painful, and dangerous Pastoral Visitation. His Lordship stayed at Sirdhanah for a week, during which period he administered the sacrament of Confirmation to 8 persons, among whom was a newly converted Protestant lady, and the other 6 were boys of the School of Industry of Sirdhanah. These boys have just left the Institution, and returned to their fathers' houses: two of them are skillful Carpenters, and another a good Blacksmith besides, they are well acquainted with *Arithmatic* and the Oordoo language in both Persian and Nagree Characters. Moreover, there is a large number of persons* preparing themselves for the reception of the same Sacrament, which, it is expected, His Lordship will come back about Easter to administer them.

His Lordship left us on the 26th January, proceeding to Agra, where he has safely arrived. I am happy to say that His Lordship was then, and I hope is still now, in the enjoyment of good health.

Yours truly,
J. Beaurne.

CONVERSIONS.

The *United Gazette* of Augsburg states that on the 24th of October last, the brother of Count Augusto de Platen, a celebrated poet, embraced the Holy Catholic religion. He is a veteran of the Grand Army, and was a superior officer in the war against Russia. The Baron Karrer, Professor at the University of Ratisbon, had also, shortly before Count de Platen, been received into the Church.

A respectable woman named Sarah Warren, the wife of Arthur O'Brien, mason, was received into the Catholic Church by the Rev. Eugene Coyne, R. C. C., of this town.—*Tuanu Herald*.
—*Catholic Standard*.

On Sunday and Monday last there were upwards of twenty persons baptised at St. Anthony's Chapel. These parties had been all their lives Protestants, and were converted through the preaching of the Passionist Fathers, whose mission has just terminated at the above church. The converts are persons belonging to what is termed the humbler class of society, but all highly respectable in their position in life. These with hundreds of others, partook of the Holy Communion.—*Tablet*.

NEW MISSIONS IN INDIA.

The missionaries of St. Francis de Sales have just received intelligence from their important mission of India. The Missionaries

under the direction of Right Rev. Dr. Neyret, Bishop of Olena, captivate the esteem, not only of Catholics dispersed in small Christian fraternities in the vast Vicariate of Vizagapatam, and of Irish soldiers entrusted to their ministry, but also of English Protestants, some of whom now and then renounce heresy. The missionaries have a good deal to do with native Christians, who, having some time been without priests to guide them, were perverted by the example of the Pagans, among whom they were, so to speak, as lost, and also by the Protestant ministers who used all means to draw them to heresy. They have been instructed and strengthened by the visit of the missionaries, and approached the sacraments. The Christian fraternities being at a very considerable distance from each other, these visits are scarce; but they are always attended with the most happy results, as, for instance, the baptism of some Pagans.

The missionaries commenced their labours in this mission only six years since, and already three of them are dead. Death has also fallen upon the Superioress of the sisters of St. Joseph, and a brother. The mission is composed of ten priests, and one community of the Sisters of St. Joseph at Yanam.

The extent of that Vicariate is larger than France. Vast forests, about 300 miles in length, are extended from Cuttack, on the border of the sea, to Nagpore. They are inhabited by a savage population.

In September last, the Rev. MM. Tissot and Sermet went into the forests, in order to study the dispositions of the inhabitants, and were well received. The natives demanded even that priests should be established among them; but the two missionaries were suddenly attacked by a most malignant fever; they were in two days led to the threshold of death. The Rev. Mr. Sermet died. The Rev. Mr. Tissot crawled by the side of his dying fellow-missionary, and administered to him the last rites of the Church, and confided to the earth of the forest the corpse of the young martyr of charity. He had been destined to commence the conversion of those populations; his death will not be useless to them.

Those Populations sacrifice to their gods a multitude of children. At the sowing time, the weaned children are tied to a post, and each inhabitant, after having cut a piece of that living flesh with a knife, hastens to strain out upon his field the warm blood which runs from it. Despite that atrocity, these people are of a good nature, and give great hope to our missionaries. The following is extracted from a letter written by the

* Among whom there are about 20 Hindoos and Mahomedans, baptised at different periods.

Rev. Mr. Tissot:—"Pray to God that it please him to find me worthy of going in the Gondist forests, and then you will receive long letters from me. I am becoming old, and were I to die in the forests, it would not be a great loss. I am always thinking of those poor tribes, who appear to me so simple. Should my sins make me unworthy of the happiness to go and announce to them the good news, I will be consoled when I see some of my fellow-missionaries chosen for that holy undertaking."

The Right Rev. Dr. Neyret thinks seriously of undertaking the conversion of the Gondes; but to reach such an end resources and evangelic labourers are wanted. At the end of June, four young missionaries will embark at Marseilles, to go and work under the direction of Mgr. d'Olena. This number is very small for so vast a mission. Six Sisters of St. Joseph will also embark with them, to establish a community at Vizagapatam. Their mission will be the instruction of young persons, who, in that country, live in the greatest ignorance and most dreadful moral degradation. Until the age of twelve the natives are entirely naked. At Pondicherry, Mgr. Bonnaud has successfully established a convent for the reception of the native females from the paths of vice and immorality. These women are making astonishing progress. The hope of a similar success at Vizagapatam is entertained.—*L'Echo de l'Ouest.*

KURRACHEE AFFAIRS.

[Specimens of Bigotry.]

Solomon says, "there is a time to keep silence and a time to speak." A system of protestantising Catholic children has been carried on for years.—The Byculla Asylum has oftener than once been noticed as an institution of this character. Government, deeming it but just that the religious feelings of Catholics should not be outraged, accorded their protection to the Catholic Orphanage started in 1850.

At the Military outstations, the Catholic Soldiers repeatedly complained of the grievance, that their children were required to read the Protestant Bible at the Regimental Schools, to learn the Protestant Catechism, and to be present at all Protestant prayers or spiritual exhortations. For a series of years past, the Catholic Chaplains were absolutely prevented from setting foot in the schools.—Complaints of this nature having been frequently brought under the notice of the Bishop, the Right Revd. Dr. A. Hartmann, His Lordship felt it incumbent upon him to re-

monstrate with His Excellency the Commander-in-Chief. The Bishop's representation was kindly received, and a Circular was accordingly issued to ascertain the correctness of the grounds on which the grievance represented were based. Of course, the facts were denied by the parties at all the stations addressed, or in other words, it was affirmed, that no child was required to read the Protestant Bible, or to learn the Protestant Catechism against the will* of their parents. However Dr. Hartmann, in the course of his recent visitation, discovered the actual position of the case. His Lordship has found that the soldiers do complain of the grievance; but that they dare not lay a formal protest before their respective Commanding Officers. The Bishop's request to the Commander-in-Chief, that at least the assistant School Master should be a Catholic, has up to the present moment been left unanswered.

We shall only, in passing, allude to the strange idea that some officers are carried away with as regards religion in the Regimental schools. "With respect to the Bible," writes an officer at Ahmednuggur, officially, to the Catholic Chaplain, on the occasion of Dr. Hartmann's Circular to all the Chaplains:—"with respect to the Bible, the Protestant version, and that only, can be allowed. Two versions of the Holy Scripture not being admissible in an elementary School† for little children; and on this subject I may add, that though the system of instruction is such that no reasonable Roman Catholic parent‡ can object to his child being taught all that is taught in our schools, that the character of the Government Regimental schools is essentially Protestant§ and that it is a concession to omit, or to dispense with, any portion of our Protestant teaching out of deference to Roman Catholic scruples"!—Dated Ahmednuggur, 4th June, 1851.

* The Regulations say against the wish of parents. It should first be ascertained if the parents wish their children to read the Protestant Bibles and be taught the Church Catechism, instead of making the children follow the objectionable course, till the parents enter a formal protest against it.

† There are several instances of both having been admitted by liberal officers.

‡ Reverse the case and suppose that a Catholic government, with a third of its subjects professing Protestantism, were to cause the Protestant children to read the Catholic Bible and to be taught the Catholic Catechism, attend Catholic instructions given by the visiting chaplain, &c.—suppose this to be the case and we would ask, could reasonable protestant parents raise any objection? There are many ways of compelling; and for a dependent subject, the displeasure of his Master or Lord is equal to Compulsion.

§ If the Government schools are essentially Protestant, then Government must either establish separate schools for the Catholics and provide them with Catholic masters, or incur the stigma of proselytising and wounding the feelings of all its Catholic subjects in India.

With regard to Kurrachee, a great noise was made when the Revd. Mr. Ireneus, late Catholic Chaplain there, took a Protestant Catechism from a Catholic child*. On that occasion the reverend gentleman was lectured like a common boy on the streets, by the Protestant Chaplain, and the Commanding Officer. The persecuted Clergyman, so highly esteemed and beloved equally by Catholics and Protestants, when the Court of Enquiry, after long sittings, could discover nothing by which he might not only be removed from Kurrachee, but interdicted from exercising his ministry at any other military station, were resolved to lay hold of any pretext whereby this object might be effected, and accordingly seized upon the note addressed by the Chaplain to Major Draper, who had incarcerated those Protestants whom their honest convictions had led to the true Fold, and who for this *crime*, the Major had prohibited from attending the Catholic service. A more reprehensible proceeding could hardly be conceived! Some time before these occurrences, certain Catholic soldiers became Protestants, but no such coercive and arbitrary measures were then taken. In the note above referred to, the Catholic Chaplain showed that the Commanding Officer acted with inconsistency and partiality. There was no untruth expressed, and the Government letter corroborates this, for it shows, that it is only for the tenor of the Chaplain's note that he was to be removed to another station. The accusations against the Chaplain, submitted to the Commander-in-Chief, must have been extravagant beyond measure, as clearly follows from His Excellency having suggested to Government the total removal of the Rev. Mr. Ireneus from the Chaplaincy of the Roman Catholic Soldiers. Government, however, were content simply to remove him to another station. The Bishop very earnestly entreated Government, on the strongest grounds, not to remove the Chaplain; but without success.

Dr. Hartmann had arrived at Kurrachee, on his late visitation, just as the Revd. Mr. Ireneus was preparing to proceed to Hyderabad; but prior to his departure the Rev. gentleman applied to the Commanding Officer of H. M. 64th Regt. to forward to the Orphanage an Orphan girl willed over to his protection by a legal testament of the late Patrick Paddon a private of that Regt., and placed (by the Rev. Clergyman) under the care of Serjt. Logue, until such time as an opportunity offered of having the orphan sent to Bombay. However, strange to say, the

Commanding officer refused to allow the orphan to be sent to Bombay. The Bishop himself applied, setting forth the grounds of the application, but with the same result; indeed the Commanding Officer stated that he had placed the orphan under the guardianship of Serjeant Logue, though it is a notorious fact, as alleged before, that it was the Clergyman who placed the orphan under the guardianship of the Serjeant in question. The original or an authenticated copy of the Will was then applied for; but this even was not obtainable, though in the answer to the application its legality had been acknowledged, affirming at the same time that the document was forwarded to the War Office. The Bishop then applied to the Colonel Commanding the Scinde Division and received an answer to the effect, that he (the Colonel) could not interfere in the matter*. This manner of treating Catholic children is a great outrage on the feelings of Catholics. It was intended to lay this as well as other most offensive proceedings before Government for redress when the new Chaplain of Kurrachee, the Revd. Mr. Marchetti, despatched the curious case which will be found in our Correspondence columns.—*Bombay Catholic Examiner* 16, Jan. •

PAPERS ON PROTESTANT MISSIONS.

A Port Elizabeth contemporary, some time back, gave us a pretty exact account of the sums of money raised throughout the world for the support of Protestant and Catholic Missions. From this, it appears, that the total raised for Catholic Missions did not amount to more than 130,000*l.* for the year 1850, while the sum raised by any one of the various Protestant Missionary Societies—the London, the Wesleyan, the Church Missionary Society, amounts to nearly that sum—the annual income of all these Protestant Societies, not certainly being less than half a million sterling. With these extensive pecuniary resources to fall back upon—what is the reason why they have made such little who in the conversion of the Heathen.

We publish to-day, from the work of Sir Emerson Tennant, on Ceylon, an account of the Protestant and Catholic Missions in that island. Sir Emerson is a man of talent, and a decided, though not an ultra, bigotted Protestant. He will not deny facts, though he

* It is singular that the same Commanding officer could interfere in the case of the orphan Lee against the Revd. Mr. Marchetti. We have abstained from inserting the communication on the subject.

may make the most extravagant guesses at their causes; he admits the success of the Catholic, and the want of success of the Protestant Missionaries in Ceylon. What has happened in Ceylon, takes place wherever Protestant Missions are attempted to be established. God loves unity and charity—he wishes that we should be united in the one fold under the one shepherd, and he will not shower down his blessings on those who run although they are not sent; he will not give the increase to those who sow in uncharitableness and dissension. It is the Grace of God alone that can subdue the stubborn will of the savage and make of him an humble believer, and all the gold of England—all her power, have no more influence in the conversion of the Heathen than they have to arrest the harmony of the planetary system, or call down fire from Heaven upon her enemies. No—man may civilize to a certain extent the rude inhabitant of the wilderness, but in order to convert him he must have a Mission from above. “It is not (says the Divine Redeemer to his Disciples) that ye have chosen me; but I have chosen you and appointed you to go and to bring forth fruit; which fruit may endure.” God did not sanction self-sent Missionaries. Breaches of charity, and various and contradictory Doctrines he could no more sanction than he could annihilate his own love of order and truth; and we defy the world to assign any other sufficient cause for the want of success of the Protestant Missionaries; every thing this world can give they have in abundance; they want the blessing from above.

“This is my command to you, says Christ to his Apostles, that you love one another.” In the Protestant system where so many rival interests, so many doctrinal differences exist, this is impossible; and the History of their Missions proves that the injunction of the Redeemer has not been fulfilled. How much farther than this colony have we to go in order to discover the truth of this assertion? Is it not a fact that some, not all, of the Missionaries to the Heathen in this country seek to cover their want of success by casting the blame upon the European Colonists, and are at this moment circulating calumnies against their fellow-Christians; calumnies which are likely to prove injurious to the peace of the Colony and the temporal interests of the Colonists? Is it not a fact, then, many of the more discreet and prudent amongst the Protestant Missionaries, are ready to brand the assertions of their brethren as false and calumnious? Is it not an acknowledged fact, that some, not all, of the Mission stations have been the “vivaria”

of sedition and rebellion? And it is amid these scenes of strife and turbulence that we are to expect the Divine Spirit to descend into the soul of the Neophyte? Must a Hottentot or a Kaffir, be secure of the right to be idle and independent before he can be classed amongst the believers in the doctrines of him who had not whereon to lay his head? Must the Gospel be reversed and the things of this world be sought before those of the next?

Until a higher and nobler spirit guide the counsels of those who, in this Colony, are anxious to extend Christ's kingdom amongst the Heathen; until they recognize the Divine wisdom in the order he has established for the extension of his name amongst the Gentiles; until they act in unity and charity, and be like the multitude of the early Christians, of “one heart and one mind,” they cannot expect that the Divine blessing shall fall upon their labours. They will be always sowing but never reaping; always reporting, great sensations, marked changes, decided improvements; and still never having the consolation to see a flock of faithful and steady Christians; who would be proof against temptations to drunkenness, idleness, and vice; and who would not relapse on the first opportunity into all the vices and superstitious of Paganism.—*Cape Colonist*.

THE WATERFORD MODEL SCHOOL —LETTER OF THE BISHOP OF WATERFORD AND LISMORE.

We hasten to lay before our readers the following admirable letter from the Bishop of Waterford on the Model National School about to be established in the chief city of his diocese. The subject is too large for us to deal with in a hurried manner, and we therefore postpone to next week what we have to say on model schools in general, and on those of Waterford and Kilkenny in particular:—

“Waterford, Nov. 20, '51.”

“Sir—When I affixed my signature to the memorial praying the Commissioners of National Education in Ireland to establish a Model School in Waterford, I was not aware that the Commissioners reserved to themselves the appointment of teachers to the model schools subject their control. Nor was I aware that the selection of class books for the use of the pupils in those schools rested exclusively with them. In fact, I was under the impression that in these points model schools differed in no respect from the ordinary schools in connection with their board.

“I have since discovered that the management of model schools is entirely in the hands

of the Commissioners, and consequently that neither I, nor any of my Clergy, could have any control in the appointment of teachers, or the selection of books for the use of the pupils in the model school proposed to be established in this city.

"Under these circumstances, I hasten to withdraw my name from the memorial.

"I could not sanction a school in which the Commissioners would have the exclusive right to appoint the teachers, for I should thereby abandon a principle on which I acted when I recorded my opposition to the Queen's Colleges; nor could I sanction a school for the use of which the Commissioners would have the right to select the books, as certain books are recommended by them, of which I entirely disapprove, and which I would not tolerate in any school over which I have control.

"Trusting that you will have the kindness to assure the Commissioners that I not only do not sympathise with the attempt now being made to establish a model school in Waterford, but that I shall strenuously resist it.

I am Sir, yours faithfully,

✠ NICHOLAS FORAN, R.C.B.

"To David Keogh, Esq."

[Tablet.]

LORD PALMERSTON.

The *Univers* has an article on the retirement of Lord Palmerston, which is worth reading, if it be only as a curiosity in the Paris press. The fact upon which the *Univers* reasons does not appear to us to be authentic. The *Univers* says:—

"The following is a fact which evidently shows the hand of God in the fall of Lord Palmerston. When that blind enemy of society fell, he had just addressed a note to the Protestant Government of Germany, urging them to persecute Catholicism*. The patience of God has been exhausted by this last attack. This act, joined to many other similar ones, shows that Lord Palmerston was not a simple political agitator of the pseudo-liberal school; but an implacable follower of Luther, a Protestant logician, a zealous sectarian, and the most formidable kind of revolutionist. His object, in seeking to revolutionize Italy, was for the purpose of putting down Papacy; he favoured Kossuth and revolt in Hungary with the hope of seeing a Catholic Empire disappear, and a new Protestant State rise in its place. His sectarian hatred and his liberalism in this instance got the better of his Patriotism—for it is necessary that Austria should be powerful, in order to protect Eastern and Western Europe against Russia; in making this threefold attack against Austria, in Germany, in Italy, and in Hungary, Lord Palmer-

ston inflicted a serious injury on the interests both of his country and ours. Whilst he turned his diplomacy against Catholicism, and flattered himself with sooner or later bringing about the downfall of the Roman Church, another Englishman, exchanging the illustrious name of Spencer for that of Brother Ignatius, travelled through Europe, preaching against Anglican Protestantism; with naked feet, and clad in a rough habit, he unceasingly collected spiritual alms; he armed himself with Pontifical indulgences, pious signs and mortifications, in order to oppose the omnipotent minister. Lord Palmerston has been overthrown, and in his fate we may see a prognostic of the destiny of Protestantism; that heresy is nowhere so tenacious as in England; that country is its fortress, and nevertheless, it is there morally ruined both by those who support it and by those who abandon it. The abortion of Parliamentarianism, the confusion of false knowledge, the bankruptcy, and the stifling of the spirit of discussion, the restoration of good sense and of authority—all this Catholic movement of the continent will hasten the destruction of Anglicanism. The power of England will be even soon shaken if she does not promptly get out of the democratic current into which Peel, Russell, and Palmerston have thrown her. We hope that England, while returning to the true faith, will preserve her noble institutions, her opulence, and her power. But if, through her own fault, she should be deprived of these in a few years, the Catholics would console themselves by thinking that the nets spread by the fishermen of souls, Brother Ignatius and F. Newman would be the sooner filled. The remembrance of the multitude of saints brought to life by England persuades us that the daughter of so many prayers will never perish in her delusion."—*Tel. and Cour* Feb. 7.

THE IRVINGITE PRAYER-BOOK.—The *Watchman* has been dipping into the Prayer-book used by the followers of the celebrated Edward Irving; and has met with several passages which have startled him not a little. "One or two of these may interest our readers. In the 'Morning Service,' the following occurs:—'Grant unto thy servants departed in the faith, rest and peace, and joy, in the hope of a blessed resurrection.' In the Communion Service, we have the same petition in a somewhat different form:—'And we pray thee, that of thy mercy thou wilt keep them in rest and peace, until our common perfecting in bliss, in the day of the glorious resurrection.' At the consecration of the bread and wine, in the ordinance of the Lord's Supper, they pray as follows:—'Send down thy Holy Spirit upon our sacrifice before thee, and make this bread and this wine to be the most precious body and blood of Christ our Saviour, given for remission of sins and for eternal life. And grant unto us so to eat His flesh, and to drink His blood, that our sinful bodies may be made clean by His body, and our souls be washed by His most precious blood. In another prayer, appointed for the same occasion, they say:—'And through the ministry of thy ordained servants hast, by the Holy Spirit,

(1) The London correspondent of the *Volkssatz* who has mentioned this fact, guarantees the correctness of it,

made this bread and this cup to be the most precious body and blood of Christ our Saviour, given for remission of sins.' &c. Ministers and people among the followers of Mr. Irving, on entering and leaving chapel, when passing in front of the altar, turn, and bow their heads in that direction. Our fears (says the *Watchman*) have not abated, but farther increased, by persuing the lectures of Mr. Henry Drummond, one of their principal ministers."

FRENCH EXTRACTS.

The *Journal de Francfort* no less anti-religious than the last named paper, acknowledges however, that the faith of many Catholics has been vivified by the Heidelberg mission, but he adds, that it has also been effective in strengthening the *protestant spirit*, and wishes the Jesuits may every where else meet with as well armed and courageous protestants as those at Heidelberg. This hostility of protestants and radicals against the missionaries, has doubtless won to them the sympathies of the royal family of Prussia; for, the Prince of Prussia has publicly declared, that his son, FRÉDÉRIC WILLIAM, had listened to their lectures with the utmost interest.

The manifest connexity of heresy with socialism is also to be reckoned amongst the motives that bring back to catholicism a great many distinguished Germans—amongst the converts of these latter days, we shall mention the Baron of Jaugenau at Dresden, and Mr. MIENOLDT, the late pastor in the island of Rugen, who is now beginning at Breslaw, his course of theological studies.

The spirit of the missions is also reviving in Austria. There has been a time when Austria was a nursery of missionaries. From Austria started in the 16th and the beginning of the 17th century, almost all the Apostolic men who christianized at the risk of their lives, Chili, Brazil, Guiana, and the larger part of Southern America, amongst the missionaries of the Philippines and of the islands of the Southern ocean, there were also many Austrians but after their separation from Spain, the Austrians lacked a communication with the ocean; the suppression of the Jesuits ensued, and with them Catholic zeal and energy decreased—afterwards, the influence of Josephism prevented the clergy from extending their views beyond the sphere of their own country; and the suppression of the German College in Rome completed the work of ruin. But a few years since, a religious revival has become sensible and the clergy supported by Government direct their attention to the Foreign Missions; and it is worthy remarking that the revival originated with the Armenian Clergy. The Melchitarists have these thirty years past laboured in Austria with much learning and with admirable zeal towards the bringing back to Catholic Unity all the Armenian races, their missions comprise Armenia, Asia Minor, and Constantinople and extend to the borders of the Euphrates and even to the centre of Persia. Notwithstanding the jealousy of the English and the Prussians, and the hostility of Mahome-

dans, those monks have converted a great number of schismatic priests and several entire parishes. For instance; Ancyre with its 6,000 inhabitants has been reclaimed from schism by their zeal. They have these few years past a chapel of ease (*Succursal*) in Paris; and their efforts in the East to spread our Faith deserve our liveliest interest "It is a dismal fact, says the *Walkshalle* and the *Austrian Correspondence* that the Catholics in Bosnia, Albania, and Moldo Wallachia are possessing none of those religious orders established in Austria, which are however, so necessary to them, to strengthen their faith, and to protect them against the inroads of the Greeks and the tyranny of Mussulmans."

That unfortunate Bosnia surrounded by Dalmatia, and Croatia, and Slavonia, has during many centuries being one of the glories of Christendom. Her inhabitants have valiantly defended Hungary, until the epoch when the Catholic World was half subdued by the Turks in consequence of our wars of religion. There, as in many other countries, the majority of the aristocracy have at last, apostatized; but one half of the population remained Christian and there are still 200 thousand Catholics, amongst whom a great number ask for being again placed under the jurisdiction of the Bishop of Diakovar and Sirmium, the successor of the ancient Bishops of Bosnia; they would be herewith provided with means of protection and instruction, and it would be then possible for their clergy to receive a sounder education. That Clergy is exclusively composed of Franciscans, somewhat degenerated, who possess three convents and perform their religious duties in 130 parishes. Redemptorist Fathers of Vienna had endeavoured to engraft themselves in that country, which purpose the jealousy of Bosniac incumbents prevented them from carrying out. Were Bosnia under the spiritual authority of the bishopric of DIKOVAR, such obstacles could exist no more, and the native Franciscans would certainly profit by direct and frequent intercourse with the West.

Albania has preserved in her mountains about 80,000 Catholics, the only remains of those 400,000 christians who were still existing therein, about one century and a half ago. There are still in that province two archbishoprics; and four bishoprics. It would be very desirable that those prelates might be enabled to form a sound Albanese clergy and to establish moreover a few missionary stations.

In fine, there are in Moldavia 60,000 Catholics, Sicules* for the most part, they have a Vicar Apostolic residing in Tassy, but they have not a number of priests sufficient to attend to their spiritual wants.

Thus, there does exist in those three provinces a Catholic kernel considerable by the homogeneity, the steadiness and the extraordinary courage of the race. It is the duty of Austria to protect those Catholics with energy, the accomplishment of which duty will secure for her no despicable allies, and will furnish her with the

* They descend from the Huns and are perhaps the bravest of the *Magyar* race.

means of exercising a great influence in Eastern questions.

The Austrian Government as well as the Court of Rome, seem to have been sensible of this truth, for the Nuncio apostolic Dr. VIALE PRELA, after having in his sojourn in Hungaria inquired into the state of religious affairs has encouraged and blessed various pious foundations of the Primate* and has pushed on as far as the frontiers of Turkey and of the Danubian Principalities.

Austria is moreover incited by the German press to protect more strongly that unfortunate Maronite population, which has been through the negligence of France decimated and almost destroyed in the Libanus. We deserve indeed that humiliation at the hands of Austria, we, whose formidable fleet is going about to no purpose in the Mediterranean Sea, without making any step to prevent mussulmans, protestants and Russians from vieing with each other in destroying our influence, our fellow Catholics, our vassals, our honour.

Austria is also preparing for us, in Africa a no less humiliating contrast. We have not as yet done anything towards stopping the progress of Mecca which is making frightful ravages in the whole Eastern Africa, and by which our possessions in the North will soon perhaps be menaced, and lo! Austria despatches to the sources of Nile, in the very bosom of Africa, a powerful mission under the direction of a young and valiant Tyrolian who has resided twelve years in the East and speaks fourteen languages, Dr. KNORRER. That prelate is accompanied by numbers of priests, of brothers, and assistants. The emperor gave him two large boats fitted for the navigation of the Nile and has provided him with a *firman* from the Sultan, that his voyage may be secure. He besides has made him a present of a portable press and African characters. The Holy Father overjoyed at seeing the good chances of that great though difficult enterprise, has appointed the zealous missionary Pro-Vicar Apostolic of central Africa, has congratulated him over his designs, has given him a chalice and an *ostensoir*, and has warmly praised the Imperial family and the government on account of their generous solicitude for that mission—Austria has filled up the measure of her favours by establishing in Cahan a consulate especially intended to protect that undertaking which it may be said is highly interesting in a threefold point of view; social, scientific and religious.

VII.—PROTESTANTS, RONGISTS AND JEWS IN MENTZ.

And what mark have they but what may have any man Setting up for a Prophet?

The condition in which we see the Jews is also a strong Proof of the truth of religion.—FASCAL PENNEY.

THERE are in Mentz about 40,000 inhabitants, in which number protestants come in at most for 5,000, and Jews for 2,000; whence we con-

clude that amongst the chief cities in Germany, Mentz is one of those where Catholicism is the most prominent. Thanks to the holy and numerous examples of the clergy and that venerated pastor the Right Rev. Dr. BARON DE KETTELER faith, piety, and in a word the practice of all christian virtues, produce the most salutary effects as well without as within the city.

Protestantism and Israelism therefore cut in this account only a figure of elements; but are no-wise to be considered as living forces—but they present this peculiarity that in these latter times, a new doctrine, *Rongism* has interposed betwixt them by way of *trait d'union* and has assumed the ambitious mission of reconciling them to each other, and inviting them into a brotherly syncretism.

RONGE began by thus addressing protestants: "Ye, children of LUTHER, be the first to listen to me: for I bring you a new word that contains all truth. LUTHER that great reformer of Popery, has no doubt, done much, considering the times he lived in, and the manifold difficulties he had to overcome to attain his ends: but he has lifted up but a part of the veil under which lurked so many errors and superstitions, and notwithstanding the wide discrepancies of both systems, he has retained too much of the Romish formula by allowing the mystery of Trinity, the Virginity of Mary and the Divinity of Christ to remain at the summit of his institution. Being so very near the truth he could not, or he would not apprehend it entire; he remained himself and of course left you with the biggest portion of the errors and falsehoods of the Romish Church."

* What a glory for the Catholic Church, that Ronge, that new doctor, that latter (though not probably last) offspring of private judgment, reckons the belief in the Holy Trinity and the divinity of Christ amongst the grossest superstitions of the so nicknamed Romish Church? What a consolation for us, her devoted children to hear from the mouth of that new apostle that all her doctrines are to say the least, as pure as holy as those of the Trinity and the Divinity of Christ; for he terms these doctrines gross errors and even the grossest we hold; therefore, the other, are not so gross, are in fact more tolerable; therefore it is enough for us to justify our belief in those two errors of all the grossest, for doing which, we need not bring in any argument or authority of our own; it is enough for us to appeal to the generality of Protestants (who are not as yet as perfect protestants as Ronge; though they never fail to abuse us with the amiable epithets *idolatrous* and *superstitious* they have but one voice to justify (and that in the most triumphant way) what you, Ronge, believe to be the grossest of our superstitions, so that we need not defend ourselves neither against you nor against them; you Ronge, be our champion against our proud adversaries and when they reproach us with idolatry because we pay to images some relative worship, or because we believe the Almighty Creator of heaven and earth powerful enough to change bread into the body, and wine into the blood of Christ, then rebuke them thus; Ye hypocrites, cast out first the beam out of your own eyes i. e. cast away that superstitions of all the grossest, viz the belief in the Trinity and the Divinity of Christ; and then, when your belief is made conformable to reason, then and only then, you may put your hand to eradicate from the bosom of Romanists all those less errors which are to yours as a mote to a beam. Then, ye all sincere and believing Protestants, who shudder at such blasphemies uttered against those august mysteries of Christianity, rise to fight our common cause, and thus achieve the Popish victory by avenging the only catholic dogmata that can possibly be now a subject of controversy

These are chiefly intended for the religious education of girls.

Then addressing the children of Israel RONGE said to them :

"Ye, who have been at the former period of human life, the true people of God, who have kept piously, faithfully through all ages the remembrance of the Lord, and the antique faith of your forefathers, ABRAHAM, ISAAC and JACOB ; who are still longing after the Messiah so long promised by your prophets, as the fulfilment of your hopes, and the end of your long trials ; ye, also, listen to my word and believe it. Christ has already come in this world ; he was truly the Envoy of God, as have been before and after him, MOSES, AELQAH, SOCRATES, PLATO, JOHN HUSS, HIERONYMUS of PRAGUE, JORDON BRIMO, SAVONAROLA, GALILEO and so many other free-thinkers, martyrs and confessors of philosophy and liberty."

"But, Christ who had the name of Jesus, was only a mere mortal, though, the milder, the wiser, the holier of men, and accomplishing a divine and providential mission he was begotten of man and woman."

"Your fathers have not known him, because his birth was obscure and his life poor ; because he preached doctrines and morals which strike at heart the ideas, customs, religion and principles of your nation ; because he rashly disturbed your priests, the Scribes and Pharisees, in the peaceful enjoyment of all the advantages which were ensured to them by the law of

those holy doctrines which we Romanists, superstitious, idolatrous, wicked, Popish though we be, have after all placed as you and before you, and more steadfastly than you at the head of our creed. Bring us victorious as proofs and shut the mouth of infidelity. But remember intrepid warriors combatants on both sides, defenders of either cause ; remember that when the battle is over and the field cleared away you find disappointment that neither you—*you* unbelieving Ronge, nor *ye* orthodox protestants have in any way supported your respective cause ; *you* Ronge on the ground of private judgment have logically forced your adversaries into the pit of infidelity, but have you become better by this your sad triumph ? is your misfortune less bitter and deplorable, because you have made others to have a share therein ? As for you O orthodox protestants you have evinced against infidelity an energy, a science worthy of a better cause and in this you were with us Catholics ; but the blows you had aimed only at infidelity have stricken at yourselves, to nonplus your so much boasted private judgment ; so that when the battle came to issue you found you had no ground to stand on ; for there are but two grounds available ; that of infidelity and that of Catholicism, and you shrink from either with equal aversion so that in reality you are vanquished ; but Ronge is by no means victorious. Catholics, *yes*, despised Catholics, and they only have gained anything ; and after having plenty of witnesses to the combat, they, and neither of you are called on to portion out of the spoils of the strong.

Oh ! will this open the eyes of those who, upbraid the Holy Catholic Church because of her motherly solicitude in preventing her children from being tossed to and fro by every wind of Doctrines ? will they at least see that their so much cherished private judgment is a quicksand which has already given way and has laid open under their feet the unfathomable abysses of naturalism, mythism, pantheism, deism, atheism, and otherisms which all converge to one only centre of incredulity or rather are but the diversified forms which is assumed for better deceiving man, will they gaze coolly upon that endless series of abysses ; or while they are tossed to and fro by the fearful gale of private judgment, on an untameable sea, will they not look forward to the only harbour of salvation : *the Catholic Church* ? or before treading down from precipice into precipice will they not make hold of that link of unity and cling to that rock of ages.—*Note of the Translator.*

MOSES, this is the reason why they roused against him the fury of the mobs, amongst that very people he was come to set at liberty, by calling them to a life which better harmonized with his high destinies, and Christ was crucified on Golgotha."

"But ye, children of Israel are not answerable *in solido* for the fault of your ancestors who after a'l, were not Deicides ; *Christ was not the Son of God. Can God allow himself to be nailed on a cross.*"

"When truth makes her appearance on earth, men, owing to their vices and passions, do not like her approach ; they mis-represent her, and condemn her either to drink cicuta with Socrates, or to die on a cross with Jesus, or to expire in the flames of a pile with JOHN HUSS, HIERONYMUS of PRAGUE and SAVONAROLA."

"It is high time that you cease to be the Pariahs of human societies, and to be no more to other nations, a laughing stock, and an object of scorn and insult, because of your fidelity to the traditions and the faith of our ancestors. The time for expiation is over, and you enter a new era."

"J. Ronge, free-thinker, reformer, and new Christ, proceeding from LUTHER and completing him, I call you all to me ; that, between you ; children of ISRAEL, the children of LUTHER and my own disciples, there may be a strong and holy alliance against Baptism, over which our triumph is assured ; for falsehood and superstition won't last for ever" and many Protestants and Israelites have joined Ronge or those who have become or have represented themselves as his disciples.

But what has been the result ? The *Rongism* which calls proudly itself the *New Catholic Church*, but is, after all, nothing more than an afflicting negation, under a pretence of reforming in the Lutheran reformation, what rationalism can neither understand, nor absolve, and in the Hebrew institutions, what history, the test of times, and the progresses of social philosophy have for ever rendered absurd, impossible and hopeless, deceives in his manner both protestants and Israelites, and finally dissolves and disunites the belief of those who out of sympathy or stupidity have adhered to the doctrine.

Before my arrival in Germany I already considered the coming of RONGE as a happy symptom for Catholicism, but since I am able to witness the things closer, I confess that this event seems to me still more providential and fraught of good, for the rationalism of RONGE has brought forth fruits, and notwithstanding the present removal of the new LUTHER there are disciples who have received his doctrine, and boldly preach it in the whole of Rhenan Germany and especially at Mannheim Mentz, Heidelberg, and Frankfurt.

I had been told that a celebrated *Rongist*, Doctor HERBERT RAY, would come on the 24th of August to Mentz to preach the new doctrine ; I was anxious to see and hear him. Mr. HERBERT RAY is a well mannered German, speaking his native tongue fluently and elegantly. The assembly was numerous, and the place for the meeting had been admirably selected.

* This puts me in mind of the exquisite gentleness which the Great-Duke of Hess-Darmstadt or at least the municipal administration of Mentz acting in the Duke's name have shown towards the new doctrine: for the *Rongists*, or as they call themselves the *new-catholics* had, that day, the disposal in the electoral palace of the magnificent hall of the academy whose ceiling is adorned by our handsome picture of the renowned painter Zick of Ooblentz, representing Jesus in Olympus.

On entering that richly decorated hall, you may notice the portrait of the great elector CHARLES FREDERICK archbishop of Mentz whose seal (chiffre) encircled in gold is profusely lavished under the frieze that extends along around the hall.

In order that the ceremony might be more brilliant, they had made preparations to which the merit of originality at least cannot be denied. First of all—you have for *avant-scène*—a large desk (pupitre) covered with a rich red hanging—then at the foremost plan you behold on a stage purposely erected, a big earthen statue of gridein colour, representing Jesus Christ, carrying on His shoulders the lost sheep which he embraces with love, while he holds in His left hand, the good shepherd's crook. That huge statue receiving at noon day (I could not understand why) the light of four large candelabras was surrounded by four enormous vessels wherein partially blossomed four pomegranate trees. Then stood up on the utmost plan, the pulpit of the Rongist doctor having above it, the great and venerable image of CHARLES FREDERICK, Archbishop of Mentz, thus condemned by order of the grand Duke of Hesse Darmstadt to listen to whatever it might please the illustrious doctor to utter in behalf of the German free-thinkers, and against the dignity of Jesus Christ!

The audience was close, compact and oddly composed.

First of all, a great many protestants, a great many Jews, plenty of old women and young children, and then several *curieux* who like myself, had come, not indeed in the hope of hearing good things, but to see, how, in old Germany, are to be found so many facile ears to listen to every new religious fantasy.

O Germany, Germany! why dost thou yield to those false prophets who deceive thee, by taking thee away from the true thought of God? Thou hast had already fearful lessons, and how dost thou know but that still more terrible ones may be not reserved for thee in expiation of that thy base and blameworthy credulity? But silence! the scene opens; songs begin with the accompaniment of a sweet and moving music—the substitute of Ronge is here, standing, joining the choir and erecting haughtily his head. Then music and songs ceased and our doctor began to speak to the following effect:

"In the name of the father, who is the principle and the source of life, the eternal and necessary Being, and the distributor of all things.

"In the name of the Holy Spirit who fills up and vivifies the world and penetrates it with his wisdom.

And he went on to read with a solemn and somewhat emphatical accent the IX. chapter of

the Gospel of St. Luke, where it is repeated that Jesus Christ sent his Apostles to preach and cure; that he fed five thousand with five loaves, that he spoke to his disciples of his divine mission, and next of his sufferings; and where is narrated the great miracle of His Transfiguration on mount Thabor.

As you may well fancy, the rationalism of Doctor THIERKERT RAU,—he professes the noblest disdain for the miracle of the Transfiguration, and explains it in the most charming way.

The Transfiguration of Jesus Christ is nothing else than the radiation of his high wisdom on the dull minds of his disciples Peter, John and James.

"Besides, pursued he, look at the rash presumption of Peter—who almost falling asleep and understanding nothing in that glorious transformation of the word, dares to say: it is good for us to be here; and let us make three tabernacles one for thee, and one for Moses, and one for Elias."

"Cross minded man, proudly answers him Mr. HERRIKERT RAU, you sleep while Christ's wisdom is awake; and you assimilate to you, the better, the most glorious part of him, his inspiration—his high understanding and the sentiment of what is the holiest, the purest in his soul!"

"And the said Mr. HERRIKERT takes this opportunity of diverting his audience and of doubtless making a parade of his own independency of mind, by allowing himself the most silly and unseemly reflections on Catholicism, Catholic Clergymen, and the Roman liturgy.

His harangue then terminated with a few words in behalf of God the Father and the dogma of a future life, where all human actions will be remunerated. After which the songs were resumed to the utmost satisfaction of those who like myself held them preferable to the lucubrations of the haughty doctor.

A last consideration and we are done, the famous Ronge personally little esteemed in Germany and compromised in the great conspiracy of 1848 is now I believe, in London, where he atones for the irremissible crime of having shamefully forsaken his God and thrown aside his levitical gown.

In Germany the disciples of Ronge, free-thinkers, philosophers, innovators, and reformers, go preach and evangelize everywhere and FREDERICK WILLIAM of Prussia, as well as the Great Duke of Hess Darmstadt, who have eyes and see not; ears, and hear not, permit those bold men to ridicule every where, without and within the sanctuary, Papacy and the adorable person of Jesus Christ, whilst at the same time they undermine slowly but surely the ground work of all civil authority.

EMILE DE FENOUILLLET.

Univers, Sept. 1^{re}.

FRANCE.

PARIS.—We read in l'Univers:—"A decree of the President restores to religious worship the Church of Sainte Genevieve, which the Government of Louis Philippe, through condescension for philosophical passions, had converted into a

Pantheon destined for the gods of human fabrication. This unfortunate temple, from which the revolution of 1830 tore the cross, and where it wrote the apotheosis of Voltaire, was reserved by the government of February for a last outrage. A socialist and pantheist was employed to execute there some absurd frescoes in honour of we know not what mythology, created by these powerful geniuses who some days since believed themselves the masters of heaven and earth. Every Christian shuddered at this sacrilege: they will thank and bless the President of the Republic for having put an end to it. This act of reparation would have been praiseworthy and proper at any time, but it receives additional importance from the circumstances under which it has been accomplished."

THE CHURCH IN JAFFNA.

A private letter, which reached the *Catholic Standard* office on Tuesday from Jaffna, brings us most gratifying intelligence. By the Grace of God, and under the zealous superintendence of the pious Bishop, the work of conversion proceeds gloriously in the Vicariate-Apostolic of Torona, amongst both Protestants and Heathens. The number annually received into the bosom of the Church is not less than about 500—and among the conversions of this year are those of two respectable Protestant ladies. The first school-master of the Mission school and several soldiers are also recorded.

As to the Protestants of every denomination, with all the necessary means at their disposal, they are literally doing nothing in the shape of conversions. They spend several thousand of pounds in schools, in printing Bibles, books, &c., and yet they are obliged to employ Heathens as schoolmasters, printers, &c. Nisi Dominus edificavit domum, in vanum, laboraverunt qui edificaverunt eam.

IRELAND.

CATHOLIC UNIVERSITY.—The *Limerick Examiner* says!—"the amount now collected for this great national object, including 3,000*l* sent from America, amounts to 30,000*l*."

B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

For January 1852.

Mr. J. Spence,	...	...	Rs. 25	0
„ J. Curran,	...	...	5	0
„ A. Spence,	...	...	5	0
Mrs. Dowling,	...	...	2	0
Mr. F. Mazaux,	...	...	5	0
„ W. R. Lackersteen,	...	...	5	0

Through Rev. Mr. Tracy.

Ensign and Quarter Master Carney, H.	15	0
M.'s 18th Royal Irish Regt.,	15	0

Through Rev. Mr. Kennedy.

A Catholic,	50	0
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Through Mr. N. O'Brien.

T. D.,	2	0
J. K.,	2	0
Thomas Hughes,	2	0

Subscriptions collected by Mr J. W. Robinson for the winter Clothes of Intally Female Orphanage.

Mrs. Connerford,	Rs. 10	0
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R. D. Pereira,	0	8
Mrs. M. Duran,	5	0
A. E. Campbell,	1	0
Mrs. Farrell,	2	0
Mary McCannah,	2	0
Miss C.,	1	0
„ H. C.,	...	...	1	0
A Friend,	...	...	2	0
Mrs. Myers,	...	...	1	0
Heague,	...	...	1	0
W. Lancaster,	...	...	1	0
M. G. Jamison,	...	...	3	0
P. Mack,	...	...	2	0
A. Younan,	...	...	3	0
G. G. Rebeiro,	...	...	2	0
P. R.,	...	...	1	0
G. O.,	...	...	1	0
H. E. Rebeiro,	...	...	1	0
J. Leal,	...	...	1	0
W. B. Typ,	...	...	1	0
G. Gill,	...	...	2	0
P. Gill,	...	...	1	0
H. A. Smith,	...	...	1	0
Newton,	...	...	1	0
W. B. Rostan,	...	...	2	0
Mrs. C. Cornelius,	...	...	4	0
A. B. C.,	...	...	16	0
A Widow's Mite,	...	...	2	0
Mrs. Quinn,	...	...	4	0
N. W. Leale,	...	...	2	0
N. P. Hassell,	...	...	2	0
John H. Rostan,	...	...	4	0
J. Rose,	...	...	1	0
W. R. Robertson,	...	...	1	0
James Casabow,	...	...	2	0
Madam DeSouza,	...	...	20	0
J. W. O'Connell,	...	...	10	0
Mrs. Kleyn,	...	...	10	0
M. T. Kleyn,	...	...	10	0
F. Boyce,	...	...	5	0
J. Andrew,	...	...	1	0
M. Liddy,	...	...	5	0
Mrs. Reynolds,	...	...	10	0
James Rostan,	...	...	5	0
A Widow Lady,	...	...	2	0
Fred. Greenway,	...	...	5	0
A Friend,	...	...	2	0
Do. ditto,	...	...	2	0
Mrs. J. Doran,	...	...	10	0
Mr. W. Taylor,	...	...	2	0
Mr. T. Brown,	...	...	5	0
Mrs. Hayse,	...	...	5	0

THE BENGAL CATHOLIC HERALD

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 12.] CALCUTTA: SATURDAY, MARCH 20, 1852. [VOL. XXII.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, March 20.

DOCTRINE AND DISCIPLINE OF THE CATHOLIC CHURCH ON CHRIS- TIAN MATRIMONY.

(Continued from page 142.)

THE letter of Henry the Eighth to Luther, on the grievous errors both in faith and morality, into which the Founder of the so-called Reformation had fallen, together with his followers, drew forth from the Heresiarch an answer replete with the most gross and offensive vituperation of the English Monarch. For a time, Luther and his partisans gloried in the shameful and insulting epithets, which the Arch-Reformer dared apply to the King. But when the first violence of Luther's passion began to subside, and give way to reflection, policy suggested to him the wisdom of trying to propitiate so powerful a Sovereign, for the sake of the Reformation. The success of the Religious Revolution in Germany arose greatly, from the countenance and encouragement given to it, by the Princes and Nobles, who by means of it got possession of the lands and riches of the Catholic Church in that Country. Once that these possessions

had been appropriated to the individual use of the Despoilers, the fear of being compelled to make restitution of them, should the Reformation be crushed and Catholicity restored, obliged all who participated in the plunder of the Church, to uphold zealously and at any risk the cause in which Luther had embarked.

It was obvious, that in England as in Germany, if the Sovereign and his Nobles could be acted upon by the hope of obtaining similar advantages to those, which the German Princes and Nobles who espoused the cause of the Reformation had secured for themselves, another terrible wound would be inflicted on Catholicity, and the Papacy humiliated by the defection from its obedience, of one of the most powerful kingdoms of Europe. In the estimate of Luther, these were advantages for the attainment of which, no sacrifice on his part could be too great. The downfall of the Papacy and the subversion of the Church were the two great ideas, on which his mind always revolved, and by which the strongest passions of his violent nature were roused into frenzy.

Hence, notwithstanding, that he had listened with complacency to the eulogy pronounced by Pomeranus, one of his leading disciples, on his answer to Henry—a eulogy in which the Author declared, that "It was the Spirit of God that spoke by Luther to the King; that it was the Spirit of holiness, of truth, of constancy, and of invincible strength which dictated his words," Luther, now that he deemed it of importance, towards the success of his rebellion against the Church, to

appease the anger of Henry, thus apologises to that Sovereign: "Most serene King! Most Illustrious Prince! I should be afraid to address your Majesty, when I remember how much I must have offended you, in the Book, which, under the influence of *bad advice*, rather than of my own feelings, I published against you, *through pride and vanity*."

Thus, Luther's language to the King, which a few weeks previously had been pronounced to have been dictated by the spirit of God, and on the alleged moderation and mildness of which, the reformer complimented himself in the epilogue of his book, was now, as he himself confessed, in the passage just quoted, the combined result of bad advice, of pride and of vanity. Not satisfied with this apology, Luther begs the King to vouchsafe to transmit his orders to him, if such be his Majesty's pleasure, commanding him, to write another work recalling the former, for the glorification of the King's name. But in spite of all this affectation of sorrow, Luther in the succeeding part of his letter sufficiently intimates, that what he had at heart in reality was not regret for the outrageous and disgusting language he had addressed to Henry, but the furtherance in England of the religious rebellion in which he was engaged.

"What," exclaims the would-be thought Penitent Reformer in his address to Henry, "What is Luther when compared with your majesty? Nothing! Nevertheless, the glory of my God will gain, if I be permitted to write to the King of England in favor of the Evangelical law." Here the motive of Luther's conduct in this instance oozes out, and so powerfully did this motive actuate him, that under its influence he was ready to acknowledge, that his answer to Henry, instead of being dictated by the Holy Ghost, as had been boastingly asserted, a short time previously, emanated, on the contrary, from the spirit of pride and falsehood.

But it will be of use towards illustrating the real principles and views of Luther and his contemporary abettors, if we lay before our readers a brief specimen of the production, which was ascribed to the Holy Ghost and for the modesty and moderation of which Luther took to himself so much praise:

"I wish, once for all, to have done with the papists, and answer them, in addressing the king of England. Your just man, although ever so old, could not be, for a moment, just. If old age gave a title to justice, the devil would be the most just on this earth for he is more than 5000 years old."

He follows his adversary through his theological work, giving himself little trouble with dogmatic questions, and nowise disturb-

ed at the voice of tradition, which the king had thundered in his ears, or at the testimony of those lights of Catholicism, whom Henry had adduced in support of his cause, or at those terrific consequences for the happiness of society, which he had drawn from the positions of his adversary. He reserves for the last part of his pleading, his best arguments,—the devil and the law of blood.

"What astonishes me," says he, "is not the ignorance of Heintz,* the king of England, who knows less about faith and morals than a block does about God: but it is that the devil plays thus the coquet,† by means of Heintz, although he well knows that I laugh, at him. King Henry knows the proverb: 'There are no greater fools than kings and princes.' Who does not see the finger of God, in the blindness and folly of this man? —I wish to leave him a moment at rest, for I have the Bible to translate, without counting other occupations, which do not permit me to sully my hands longer with such filth. But I wish, if God permits it, to take my time, and answer at leisure, this royal mouth, which foams out lies and venom.—I think he has written his book as a penance, for his conscience tells him, that he has stolen the crown of England, by putting the last of the royal line to a violent death, and by drying up the source of royal blood of Great Britain. He trembles lest this blood should fall on him, and hence he clings to the pope, in order not to fall from the throne; and flatters sometimes the emperor, and sometimes the king of France, as is natural in one tormented by a guilty conscience. Heintz and the pope have the same title to their crowns; the pope has stolen his tiara, and the king of England his crown; and this is the reason that they both scratch each other, like two mules.—Whoever would not pardon me my insults to this royal majesty, should know that I have treated him thus, because he did not spare himself. See, then, he lies in the face of heaven, and with the unblushing countenance of a courtesan, disgorges poison like an enraged—. This is proof positive that there is not a drop of noble blood in his veins."‡

* Henry.

† Paillasse.

‡ So schiller so hiter, giftig, und ohne Unterlass, also keine öffentliche, zornige Rede scheitern mag. The answer of Luther to the king of England appeared in two languages, German and Latin, under the title: *Contra regem Angliæ Martinus Luther*. The two texts, as Pfizer, his biographer, remarks, are very different. The Latin is the sharpest and most cynical: it is dedicated to Sebastian Schlinck, a noble Bohemian, and is dated the 15th July, 1522. See, t. II, Jena. Lat. fol. 547, and following. The German text is found in the Altenburg edition, fol. 189, and following.

The efforts of Luther to conciliate Henry's favor for the Reformation were not attended with any immediate success. For as yet, Henry was alive to the dictates of religion, and listened with respect to the counsels of its ministers. But, in a short time, passion gained the ascendancy over reason, and incited him to indulge in hostile feelings against those, who laboured to restrain his lust, and confine it within the bounds prescribed by the Gospel.

Luther both by his writings and his example, had demonstrated practically, how, under the name and guise of the Reformation of Religion, the most sacred engagements might be mocked at and set at naught. If solemn religious vows could be thus successfully evaded, and Sacrilege and Incest clothed with the garb of superior virtue, why might not the holy but less sublime obligations of the Matrimonial Contract be similarly disposed of, and this too by affecting a sanctimonious scrupulosity about a Marriage, the validity of which had never been questioned for a long course of years, until the ingenuity of lust resorted to that artifice, as the only one, by which its unlawful desires might be gratified, whilst the appearances of a due regard for Religion and morality were upheld. In this way, Henry was enabled by emulating the conduct of Luther in the violation of the Religious vows, which this Heresiarch had contracted, to sunder, as he flattered himself, his conjugal obligations towards Catharine of Aragon, his virtuous and illustrious consort. Thus does it always happen, when violence is offered to any one principle of Religion. The whole system is at once and, as it were, instantaneously, affected by it; just as when some poisonous infusion is introduced into the human body, at first the stomach feels its fatal influence, but by and bye the other parts begin to suffer also, and they continue in this state until the poison is got rid of, or until death ensues.

ST. THOMAS' CHURCH—ST. PATRICK'S DAY.

COLLECTION FOR THE B. C. ORPHANAGES.

THE Catholic Community of Bengal owe much gratitude to the Leading Journals of Calcutta, for the very kind and liberal manner, in which they brought under the notice of all classes of their readers, the announcement, that on last Patrick's day, a Sermon was to be preached at St. Thomas' Church for the support of the Bengal Catholic Orphan-

ages. We have no doubt that several of the benefactions, which were received on the occasion just referred to, are to be ascribed to the generous advocacy of our Orphanages by the Calcutta Press. We profit of this opportunity also to advert to the good sense and good feeling exhibited by the respectable portion of the same Press, in discountenancing the efforts lately made here to get up the "No Popery" cry, and to procure pecuniary aid for the promotion in Ireland of the impious system, which seeks to profit of the hunger and destitution of the Irish poor, in order to induce them to barter their faith for a miserable mess of pottage, and put on the semblance of Protestantism in some one or other of its countless division and subdivisions. This is at once a heartless and disgraceful proceeding, which every honest and reflecting man, whatever be his creed, must condemn. A thousand times has it been tried and as often has it ended in the shame and discomfiture of its self-interested or fanatical abettors. The utmost success that has ever attended upon it, was the purchase for a time to the ranks of Protestantism of a handful of profligate and mercenary wretches, whom any decent Protestant would justly be ashamed to recognise as fellow-Religionists. Dean Swift used to complain, that the Pope was wont to throw his weeds into the Garden of Protestantism; the far less gifted Bigots, of whom we now speak, instead of complaining, rejoice on the contrary at what ought to be their shame.

CATHOLICITY AT MIDNAPORE.

WE publish to-day an interesting letter, in which mention is made of the very praiseworthy efforts, made by Mr. Andrew and his fellow Catholics of Midnapore for the purpose of having a resident Priest placed at that station.

The Catholics at Midnapore do not we believe exceed sixty in number, and they are all, with hardly an exception, very poor. Yet, notwithstanding, such is their pious solicitude to have an opportunity of attending to their religious duties, that these good people have engaged to contribute out of their scanty means, on an average, eight annas, or a shilling per month, each, to obtain the spiritual blessing of a resident Pastor. This is an example, worthy of being emulated by their fellow Catholics at other stations in this Presidency, where the Catholics much exceed, in numbers and property, their Brethren at Midnapore, and where, nevertheless, not as much is contributed in the year for Religious

worship or for the officiating Clergyman, as would pay even half the expenses of his Carriage hire, not to speak of the cost of his maintenance, of the repairs of the local Chapels or Oratory, or the outlay for Divine Service, for all which, the Bishop is left to provide as he may. And, yet, at these stations, persons are sometimes to be found, who are presumptuous enough to complain, if even once in the month, the Priest, from zeal for the Salvation of Souls and in obedience to his Bishop's instructions, visit another locality, where a few Pauper Catholic Families reside, who have no earthly means, to enable them to co-operate towards the support of their Pastor. With respect to the good Catholics of Midnapore, their zeal, and (for their humble circumstances,) their generosity, merit the highest praise, and will, we trust, be rewarded, with the blessing, they so well deserve of having amongst them a pious and efficient Priest to minister to their Religious Consolation.

MISSION OF MIDNAPORE.

To the Catholic Residents of Midnapore.

DEAR GENTLEMEN AND LADIES,—My presence in Calcutta gave me the pleasure of paying my humble respects to His Grace the Archbishop of Edessa and Vicar Apostolic of Bengal; when His Grace expressed to me his wish of sending down a Clergyman to preside at this Station, so long as the good Catholic Residents of this Station would take an active part in seconding his Grace's views towards the Subscription of such monthly Donation as their respective circumstances may admit of, in the furtherance of an object which it is their duty to promote; and the good and incalculable blessings which will be thereby derived, need not be mentioned, as it will be at once evident on consideration, I need scarcely add, that His Grace himself will be happy to advance a sum viz. 10 Rupees per mensem, and I therefore trust fervently that the Community in general will unanimously agree in the above. Add to this also the benevolent Civil and Military Officers of this Station will be requested to favor us with their kind aid and co-operation, and I doubt not that they will cheerfully come forward to promote an object so worthy of their patronage and which will in itself bring its own reward.

I am,

Dear Gentlemen and Ladies,

Your's very faithfully,

W. ANDREW.

29th February, 1852.

Monthly Subscribers.

Mr. J. D. M. Sinaes,	...	...	Rs. 8 0
E. Sinaes,	...	...	2 0
R. Sinaes,	...	...	0 0
L. Miranda,	...	...	1 0
Robt. Rennell,	...	...	1 0
Mrs. J. A. Coelho,	...	...	4 0
Mr. J. Silvester,	...	...	3 0
J. W. Oantopher,	...	...	2 0
Mrs. E. Coelho,	...	...	0 0
M. Alexander,	...	...	1 0
F. Miranda,	...	...	0 0
C. O'Connor,	...	...	0 0
Miss C. Sinaes,	...	...	2 0
Mr. W. Andrew,	...	...	1 0
W. Louis,	...	...	1 0
Mrs. V. Gomes,	...	...	0 0
A. Charles,	...	...	0 0
B. Silvester,	...	...	1 0

Letter of Mr. W. Andrew to His Grace, the Most Rev. Dr. Carew, V. A. W. B.

MY LORD,—It is with feelings of unfeigned respect I take this opportunity to address your Grace, sincerely trusting that these hasty lines will meet your Grace in the enjoyment of health.

2. In accordance to your Grace's desire I tried my best to impress upon the Catholic Residents the necessity of getting a Clergyman at this station.

3. I am extremely happy to state for your Grace's information that I have succeeded in my endeavours, as all with the exception of a Lady, Mrs E. Coelho, have come forward with their subscriptions, which amount to Co's. Rs. 27 per mensem.

4. This (27) with another 10 kindly promised by your Grace will make an aggregate of Co's Rupees 37, which sum I am inclined to think will be adequate for the maintenance of a Priest and an Oratory at this station particularly as living is cheap and the climate good.

5. Notwithstanding the above, I must solicit your Grace's further assistance in obtaining other contributions, which the exigencies of renting a house (for the proposed Ofatory) and other expenses will require.

6. A house will be allowed for 3 months by a friend of mine free of rent, but we cannot in justice expect this favor of his for a longer period, and in that case we will require a house as mentioned in Para 5.

7. My exertions were carried so far as to seek the assistance and co-operation of the civil and military officers of this station but I regret exceedingly to state that they met with no success.

8. Most of the Catholics here are situated under very limited circumstances, which

matter leaves no room for calling for further assistance from them, in fact, it was with much perseverance on my part that I got up the sum above mentioned.

9. Under the circumstances alluded to in Paras 4 and 5: I on the part of the Catholics trust your Grace will favor us with a Priest before Easter (ensuing) as we are anxious to perform our Christian duties as soon as possible and a week's notice will be sufficient for us to lay a Dak &c. for the Clergyman's trip, the expences of which will be unanimously defrayed by the Catholics here.

10. The preceding list will shew your Grace how the expences of the Priest and Oratory will be regulated and with reference to the 2nd item, marked *, it is desirable that a Christian servant if possible accompany the Priest.

11. I respectfully beg to submit for your Grace's information my address to the Catholic Residents, in which will be found their subscriptions—I shall feel obliged to your Grace for the return of this with your reply which I hope will be a favorable one.

12. Should your Grace be so condescending as to comply with our request (which my acquaintance with your Grace's goodness leaves me no room to doubt) I trust a Priest competent in English and conversant in the vernacular will be sent.

13. I must not omit in this place to record my best obligations to a friend of mine Mr. J. Cantopher who has aided me much and taken an active part in seconding my endeavours in this matter.

14. I must apologize to your Grace for the length of this address which has some how or other become longer than what I had first anticipated, and beg to subscribe myself with due deference.

Your Grace's most obedt, &

humble servant

W. ANDREW.

Midnapore, 14th }
March, 1852. }

List quoted in Para 10.

	Per Mensem.
The Priest to be paid for his support, &c.,	Ra. 25 0
A Servant, if a Christian to cook meals for and live on the remnants of the Priest's Table, to receive a pocket allowance of,	1 8
Wine for the Altar,	1 8
Wax Candles,	2 8
Incense, Cocoanut Oil for lights (on Sundays,)	1 0

Washerman,	1 0
Sweeper,	0 12

Total, Rs. 33 4

Surplus, to be defrayed with further addition for House rent &c., as mentioned in Paras: 5 and 6,	3 12
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Grand Total, Rs. 37 0

* N. B.—If a Christian Servant be not obtainable, a Mahomedan one will be employed at 3 Rupees from here.

W. A.

BENGAL CATHOLIC ORPHANAGE.

MY LORD ARCHBISHOP,—I beg most respectfully to transmit your Grace the sum of twenty Rupees, as my portion of subscription about to be made on Saint Patrick's day, in aid of the Catholic Orphanage, which is so creditably conducted under your Grace's protection.

My family and I, most respectfully solicit your Grace's Holy prayers and blessing,

I am, my Lord,

Most Respectfully,

Your Grace's humble servant.

M. Cunningham.

Bood-Bood,

13th March, 1852.

MISSIONS OF CHINA.

(From the *Annals of the Propagation of the Faith* vol. xiv. July 1851.

Letter of Rev. Dr. Bertrand, Apostolic Missioner, to Rev. Dr. Voisin, Director of the Seminary of Foreign Missions.

Kiu-hien, August 23, 1850.

"SIR AND VENERABLE COLLEAGUE,—
"Since my last letter, gloomy events have occurred in my district. Within two leagues to the south of the city of Kiu-hien, there is a small village called Ly-tou-pa, comprising two hundred inhabitants, who are all Christians. In 1847, the good neophytes had combined together for the purpose of purchasing a house, to be used both as school and oratory. The purchase money amounted to more than 130 ligatures. This was a high figure for our *Ly-tou panians*; but being delighted at possessing a chapel, they lived in peace and content, Their

exclusive occupation lay in tillage, and they took no concern about transactions not within their sphere. They led a patriarchal life. On every festival and Sunday, they assembled in their modest sanctuary to recite there in common their praises of God, and read their books of piety. Their good conduct attracted the attention of the pagans of the neighbourhood, and many individuals were already inclined to imitate them and embrace our holy religion. Even the comptrollers of the market in the vicinity, called Ly-tou-ho, acknowledged their virtue; they proclaimed aloud that the inhabitants of Ly-tou-pa were irreproachable.

"The only requisite wanting to complete the happiness of these neophytes was to have amongst them a Priest, who might reside among them, at least three months of the year. In order to meet their wishes, Right Rev. Dr. Sinite sent Rev. Mr. Tapie to them. This dear fellow-labourer reached Ly-tou-pa upon the 12th of August: you can estimate the joy of our dear Christians. The approach of the feast of the Assumption enhanced their delight; they thanked God for having procured them the consolation of hearing Mass upon that day, a consolation which they had not experienced in their lives. They therefore hastily adorned their oratory, collected flowers, and prepared wax-lights to honour the great festival. When the longed-for day arrived, they sang with heart-felt transport the praises of the Queen of Angels. The congregation had attained all it desired; its aspirations were fulfilled. But alas! how short-lived its joy!

"Jealous at their happiness, the demon sought to disturb their peace and blight the most satisfactory hopes, by suggesting to the old mandarin of Kiu-hien persecuting projects. This mandarin is another Verres: in the space of five years, he has extorted from the people under his government, more than one hundred thousand taels (1). His insatiable thirst for gold made him conceive that he might find some money among our Christians, and that he had only to lay a pressure on them in order to extract their treasures (2). Hence, upon the 24th of August, he left the city with a large escort of police, and proceeding down the river, reached Ly-tou-pa. Rev. Mr. Tapie, having got timely notice, fled into an adjoining house, and some Christians hurriedly seized his effects and hid them under straw. The mandarin entered on a sudden into the affrighted village. Presently the oratory was invaded, and the pictures and altar crucifix seized, a statue of the Blessed Virgin laid hold of, as likewise wax tapers, candlesticks,

and school books. After completing the pillage, and while his agents were scattered through the adjoining houses, the mandarin sat under the shade of a tree, and indulged in a diversion becoming him: he compelled the children who came up through curiosity to trample upon the cross. Terrified by the ascendancy of this magistrate, eight of these young Christians from seven to twelve years of age perpetrated this profanation; the others, being better advised, took to flight. In the interval, six men were arrested and loaded with chains. Here are their names: *Toung-tcheu-tsoung*, *Toung-tcheu-huo*, *Toung-tcheu-min*, *Toung-tieu-fou*, *Toung-tieu-tai*, and *Houang-fou*, former chief of police. It was then midday; the mandarin gets into his palanquin, and goes to market for his dinner at Ly-tou-ho; the police follow him, conveying away the captives, and carrying the plunder. O divine Pastor! what is to become of the six lambs which the wolves have so inhumanly torn from your fold? Their whole crime consists in their having listened to your voice.

"On reaching Ly-tou-pa, the mandarin was first taken up with other matters. Towards evening, he summoned the six Christians to his tribunal. Noticing among them Houang-fou, who had been his police officer, 'Is it proper, that an old officer like you should profess the religion of the barbarians of the west? Are you not ashamed to have abandoned Confucius, in order to adore a crucified criminal? Ponder well, that if you do not become reclaimed to better sentiments, you will be condemned to expire in tortures.' Houang-fou, who was a Christian not worth a straw, made a profound obeisance, and said, 'Mandarin, I did wrong to embrace the Christian religion; I ask your pardon; I am disposed to obey your orders.' Such an avowal not only relieved him from blows, but likewise secured him his freedom on the spot. He, therefore, returned back, and all the Christians designated him an apostate.

"There remained the five other prisoners. The mandarin first addressed to them a multiplicity of questions concerning the crucifix, the pictures, the calendar; and next, when summoned to trample upon the cross, and renounce the religion of the barbarians, they replied they could not. In order to intimidate them, forty blows were inflicted upon the cheeks of *Toung-tcheu-tsoung*, the elder of the five, and sixty were inflicted upon *Toung-tcheu-huo*, the most resolute of all. After this occurrence, the mandarin despatched an escort, under the command of a Lao-ye, with orders to confiscate the oratory of the Christians. It was then nine o'clock.

Great excitement prevailed at Ly-tou-pa. The police laid their rapacious hands upon every object that suited them, and appropriated whatever seemed likely to be of use to them. The bed mats, the benches, the chairs, and the kitchen utensils were all taken. After finishing the plunder of the house, they closed the doors, and affixed outside large placards injurious to our faith, and sealed with the mandarin's seal. The next day, after leaving Ly-tou-ho, the persecutor having summoned the five neophytes to his bar, ordered them to renounce the Christian religion, and trample the cross under foot. Their reply was the same as on the previous evening: 'We cannot do so.' Then flying into a furious passion, the mandarin vomited out against them and all Christians a torrent of insults: 'Hellish race,' exclaimed he, 'I must exterminate you from the soil of Kui-hien. You say, the high mandarin of Su-ten does not persecute the Christians; I, the mandarin, of Kui-hien, mean to annihilate them: you likewise say, the viceroy of Tchou-tou does not condemn Christians; the emperor is gracious and tolerates them; be it so: I, the mandarin of Kui-hien, I wish to put an end to them, as an end has been put to Bishop Su.'

"Meanwhile the throng of spectators was immense. The mandarin accosting the pagans, 'You, my faithful people,' said he to them, 'listen; if you owe money or rice to the Christians, take care not repay it. If, on the contrary, they owe you anything, exact payment; if they do not, charge them, beat them, kill them; the mandarin is on your side.' Having spoken thus, he got into his boat, and was conveyed to the town. The five confessors, guarded by police, followed after him, but in another boat. When they reached Kui-hien, they were cast into a pestilent dungeon. A weightier chain was fastened to Toung-tcheu-hio. This was done in punishment for his steady demeanour. When the sun was setting below the horizon, the five prisoners began to recite aloud, in common, their beads and evening prayers, to the great astonishment of the pagans, who thronged in crowds to listen to them. Such were the occurrences of the 25th.

"Upon the 26th the interrogatory commenced by threats, which the confessors met by refusals. Next, a horrid scene ensued; at a given signal, they were smitten, first on the hands and then on the jaws. After some blows, the executioners stopped.

"*The mandarin*: 'Do you renounce your religion, and consent to trample on the cross?'—*The confessors*: 'Sooner die.'

"The executioners strike a few more blows and stop.

"*The mandarin*: 'Do you renounce your religion, and consent to trample on the cross?'—*The confessors*: 'Sooner die.'

"The executioners resume their blows.

"*The mandarin*: 'Do you renounce your religion, and consent to trample on the cross?'—*The confessors*: 'Rather die.'

"In the mean time, Toung-tcheu-min uttered heart-rending cries; the other said, 'Jesus! save me!' The executioners struck sixty blows at different intervals.

"Afterwards the leather ferula was applied. The executioners struck some blows upon the cheeks.

"*The mandarin*: 'Do you renounce your religion, and do you consent to trample on the cross?'—*The confessor*: 'Never.'

"The executioners resume their blows.

"*The mandarin*: 'Will you renounce your religion and do you consent to trample on the cross?' The mouths of the confessors were full of blood, and they were unable to reply. 'Continue your blows,' said the mandarin. The executioners, after having administered sixty strokes, desisted. The mandarin distinguished a voice which cries, 'Jesus! save us' (It was the voice of Toung-tcheu-hio). 'Oh! they still pray; strike, strike, kill them!' Their jaws are mangled; blood gushes from their mouths; their hands hang paralyzed, and the bloody scourge makes deep gashes along their backs. The executioners raise the reeking rod, and apply it with their whole might on these sufferers. Toung-tcheu-soung totters and falls fainting on the ground. The executioners had completed their hideous task; but the mandarin was not yet satiated; bursting with rage, he cursed those innocent victims, and ordered them to be conducted to their prisons, where, after having dressed their wounds, the confessors still continued, during five days, to unite in prayers.

"On the 1st September, whilst their wounds were still fresh, and their jaws dreadfully swollen, they were forced to appear again at the bar. The mandarin, according to his custom, commenced by threats, and commanded them to trample on the cross. Toung-tcheu-hio replied in the name of all his companions, '~~Mandarin~~, it is useless to speak to us of apostasy; we are prepared to suffer everything rather than renounce our faith. You can imprison, exile, or decapitate us if you think proper, but you never can deprive us of our God.' On hearing these words, the judge struck his breast in bewilderment. He seemed to say, 'Alas!

what is to be done with such people?' In a word, he had never met with Christians.

"Since the occurrence of the 26th inst. more favourable feeling had sprung up in his heart. His friends, deriding his impotency, had blamed him for exercising too much severity towards those innocent victims. An interview which he had with the mandarin of Ta-chou contributed somewhat to render him more humane. This functionary, passing by Kui-hien, did not approve of the excessive severity that his colleague exercised towards those new converts. 'What is the use,' said he, 'of punishing men who are neither robbers nor murderers? You will torment them in vain; if they are thoroughly Christian, they will let themselves be murdered rather than renounce their religion. Believe me, terminate this matter as quietly as possible; it is unbecoming to spend your time in tormenting peaceable persons, whilst you leave unpunished so many thieves, who devastate your district.' The officials of the court published the words of the mandarin of Ta-chou. Seeing, therefore, the firmness of the five confessors, the tyrant said to Toungh-tcheu-hio, 'I will neither exile nor behead you; your mothers have given you life; why should I deprive you of it? I only require you to conform to my wish, which is, that you shall utter a word of repentance, and then I will leave you in peace. On returning to your homes, you can continue to pray as heretofore.' 'We cannot pronounce this word,' replied Toungh-tcheu-hio; 'we have never injured anybody; we are not rebels; we are innocent: what faults are we, then, to correct? Were we to utter such a word, it would be denying our God. We are fully impressed with a conviction that ours is the true religion: how could we verbally renounce it?' This time, the five confessors were not scourged, and even were permitted to lodge at the hotel, guarded by a constable, who became their involuntary messmate, such is the custom here. From that day they were free, except when they appeared before the mandarin.

"The tyrant, as you may perceive, sought to conclude the matter, without appearing conquered; but as he could not obtain what he desired, either by violence or mildness, he had recourse to the following stratagem, worthy of Julian the apostate. Upon the 4th of September he caused the five converts to appear before him, and addressed them in the following terms: 'I regret to see you plunged in such profound ignorance. You have not studied the writings of the divine Confucius; therefore it is not surprising that you are so unenlightened. You are a stranger to

all that concerns the happiness of man. The pernicious doctrines of the barbarians of the west have bewildered your understanding; consequently, how great is your folly! You imagine that you have got a soul; but let me ask you what is this soul? Have you seen it? Where is it? That which you call a soul is simply a *Ky* (air), which evaporates like smoke when you cease to exist. You dread hell and expect paradise after death; this hope is absurd; banish those thoughts. (He smiles)—I will tell of what paradise consists; in holding a high station in life; being possessed of riches, and enjoying the pleasures of life. Behold the true paradise; do not seek for any other; for my part I pity you, and I intend to enlighten you as well as I am able; and with that view, I should wish you to study a truly spiritual book on the doctrine of the emperor. This book will expand your ideas; in order that you may not find it too fatiguing, I shall only require of you to learn a single paragraph that I have selected; the day that you recite this currently shall be that of your freedom.' A copy of the said extract was at the same moment distributed to each of the confessors, containing arguments to prove that the Christian religion was false, and that it must be classed among perverse sects. Toungh-tcheu-tsoung, Toungh-tcheu-hio, Toungh-tieu-fou, and Toungh-tieu-tsai, guessing that this writing contained something to entrap them, refused to study it; but Toungh-tcheu-min, viewing it as a method of escape, learned it off like a parrot. At the next meeting, the mandarin inquired of the confessors if they had learned the paragraph of the divine book. Toungh-tcheu-min hastened to give a proof of his diligence; he recited the passage. 'That is right,' said the mandarin; 'I wish for nothing more; you have now denied your religion; you are free.' Toungh-tcheu-min, making a low bow, retired.

"The four other converts persevered in their refusal. Neither threats nor cruelty could force them to change their opinion. The mandarin was more enraged against Toungh-tcheu-hio than against the others. Piqued with his courageous replies, he sentenced him to receive forty more strokes. At last, towards the beginning of October, the four Christians presented to the mandarin a petition, in which they promised that they would conduct themselves peaceably, and commit no disorderly act, at the same time remaining steadfast to their religion; in a word, they undertook to be good Christians and faithful citizens. The mandarin, being anxious to terminate the business, yielded to the petition, and the confessors were set at liber-

ty. They returned to Ly-tou-pa with the glory of having suffered in a good cause, and more steadfast in their religion. Since that occurrence, the old persecutor has left the Christians unmolested, but refused to return the confiscated property. He has said that the oratory must remain shut up until it crumbles in ruins.

"Behold the kind of freedom we enjoy. I remarked to you last year that religious emancipation will with difficulty be introduced into the interior. The Chinese mandarins and learned class are averse to it.

"I recommend myself to your prayers and to your holy Sacrifices,

"And I have the honour to be, my very dear Brother,

Yours obedient humble servant,
"J. BERTRAND, *Missioner-Apostolic.*"

POETRY.

THE HOLY CROSS.

(Translated from the French, for the B. C. Herald.)



Jesus, Saviour Digne
O cast a look bright
On me thy sinful child.
A pilgrim poor and weak
Thy guiding hand I seek
To lead me through the wild.
O God of mercy, Thou who once didst bear
Suffering and death upon the Cross of pain
To save a world of sin—who didst not spare
Thy flowing blood, to wash away the stain—
Jesus, enthroned on high
O let my humble cry
Reach thy first dwelling place
O deign on me to shower
Faith's treasures, and the power
Of thy refreshing grace
My God, my hope, I pray
That love for virtue may
My every thought control
That not a thought impure
Successfully may lure
The wakings of my soul
And to my trembling heart
Do thou O Lord impart
The daily needed strength
That by no fall deprest
Its may heavenly rest
May safe arrive at length
And now O Lord for grace I sue
To live and die a Christian true
That faithful to thy laws Divine
I still may seek, from day to day
The task of dutious love to pay
Till all my will is blent with thine.
And when the hour of death shall set me free
And my enraptured soul may fly to thee
Then grant me Jesus, with thy saints on high
To sing Thy praise to all Eternity!

Selections.

FEAST OF ST. PATRICK, APOSTLE OF IRELAND.

We beg most heartily and earnestly to call the attention of the European community to an advertisement in our columns, announcing that a Sermon will be preached to-morrow morning, the 17th instant, at the Roman Catholic Church of St. Thomas, in this city, for the benefit of the Orphans maintained in the Charitable Institutions of that persuasion. As these destitute children are for the most part Irish, it has been thought right—and we think the selection evinces judgment and good taste—to select the day of Ireland's patron Saint, on which to make an appeal to the public in behalf of Ireland's orphan-children in India. We have named the religious edifice in which the Sermon will be delivered, but we can assure the public that that there is nothing sectarian in the object in view, nor will there be a tinge of it in the appeal to the best feelings of the audience. Most of the Orphans in whose behalf the public of all sects, and creeds, and denominations, will be addressed, are the children of our intrepid and invincible soldiers, who have fallen down before the enemy in the two Sikh campaigns, doing their duty to their Queen and country, and to the public here, who are now invited to subscribe a mite for the maintenance of those they have left behind them, dependent on the bounty of their country. We hope, for the honor of the Calcutta community, of liberality, and humanity, that the attendance at St. Thomas's may be numerous, and that those who may be unwilling or unable to attend, will not fail to aid in the good work, by a donation portioned to the means with which the Father of the Widow and the Orphan has beneficently endowed them.—*Morning Chronicle, March 16.*

CONVERSION OF RUSSIA.

We are told that the French Jesuit organ *L'Univers*, dwells, in a recent article, on the important consequences which would follow from the conversion of Russia to the Romish church, and points out, in the following words, the peculiar ~~features~~ which the condition of the Russian church offers for the change:

"It is evident that in England as in Germany the government would be unable to draw along the masses in a movement of conversion; in Russia, on the contrary, it would perhaps suffice that the great—that is to say, the government

and some bi-shops—should be converted, for the whole nation to follow them. The Catholic missionaries who have lived in Russia for thirty years attest that, looking at the submission, the good faith, and the attachment of the people to every ancient usage, especially religious, a conversion, if it came from the high clergy, might operate in such a way that *the masses, ignorant as they are of the causes which separate the two churches, would not even perceive this change.*"

This report of the Catholic missionaries is certainly valuable, in some sense, very encouraging. We could not subscribe to the doctrine that ignorance of the causes which separate the two churches would make the Russian *mudjiks* indifferent to the change; for we should be surprised not to find that their bigotry, like most other people's was proportionate to their want of knowledge; but we can easily believe that they know so uncommonly little about the matter, that they would not perceive the transfer of their spiritual allegiances; and, if they did not perceive it, they could not easily object to it. This is exactly what the *Univers* says; but though we are ready enough to accept his view of the probabilities, we do not quite appreciate the motive to such a very facile conversion. The *Univers*, however, explains it thus:—

"Now, Russia reckons nearly fifty-five millions of schismatics, and there are nearly 18,000,000 others, outside of her bosom, who would be in a given time led forward by the example of this empire. In the hypothesis now before us, there would, therefore, be more than 72,000,000 of souls brought back to the true faith." *Manchester Guardian*, Jan. 3.

RELIGION IN SOCIETY, OR THE SOLUTION OF GREAT PROBLEMS; PLACED WITHIN THE REACH OF EVERY MIND. TRANSLATED FROM THE FRENCH OF THE ABBE MARTINET, BY ARCHBISHOP HUGHES, NEW YORK.

CHAPTER III.

VARIOUS SOLUTIONS.

THE solutions given to this question at the present day may be reduced to four.

From whence does man come? I do not know, and I care not to know, answer the indifferent.

Man, says the pantheist, is one of the innumerable fractions of absolute unity, a modification, a transient form of the great whole.

Man, says the atheist, is the work of nature, the spontaneous production of the earth, a very singular effect of that blind force which eternal matter.

Man, says the christian philosopher, is the work of an infinite intelligence and power, which existing alone from all eternity said, at the beginning of time: Let the universe and man be; and universe and man were.

Of these four solutions, which is the most rational, the most worthy of a man?

CHAPTER IV.

SOLUTION OF THE INDIFFERENT.

Ignorance is generally a thing of which no one boasts. The appellation ignorant is every where esteemed injurious, and synonymous with brute. It is the custom to parry it, in the street by a blow; in the saloons by a sword-thrust. The words, "I do not know," "I am ignorant," which should be in such common use, seem a foreign language, when we speak of questions however trivial. There are persons from whom one could more easily tear their beard hair by hair, than exact from them expressions so uncouth.

How is it then that these modes of speech, in matters of religion, far from appearing humiliating, have something pleasing in certain literary and scientific illustrations? How is it that a man of talent believes himself disgraced if he is thought to be occupied with religion? Is it because nothing is so popular as religious instruction? But this would be a great weakness. If it is an honor to know what most men are ignorant of, it is stupid to be ignorant of what every one knows.

What! can ignorance be the proof of an elevated mind, the seal of genius! Then let the ass raise his ears, and mount the shield. I salute him king of unbelievers. By no effort is it in the power of man to descend low enough to dispute the palm of ignorance with the brute.

certainly it is very much amiss to carry the head so high, when the heart is so degraded, when one has so little self respect as to take no interest in the question: Am I the work of chance or of a superior intelligence? Will the being which thinks in me be consumed by the worm of the sepulchre; or freed from its gross envelope, will it go to take its place among immortal beings? In fact, on what does this strength of mind which goes so far as to stifle reason, rest? On meanness of soul. It has long been said; "The impious will believe nothing, because they aspire to the right of doing everything." If they refuse to examine dogmas, it is because they see the character of dogmas at the end. Leave them the secret of their fortune, permit them certain degrading amusements and you will

induce them to believe the most incredible things.

What can be more absurd than this conduct. Will there be no God, because man chooses to doubt his existence? Will the eternal prisons destined for the despisers of his law be less terrible, because they plunge into them blindfold? At the word hell, the indifferent smile, but is a smile sufficient to overthrow the faith of the human race! Shall one, "I do not believe," founded on ignorance, prevail over the conviction of thousands of men, who have preceded us? For as to the existence of future rewards and punishments, there is, and there never has been, but one voice among men.

The indifferent cannot say; "I am certain that the future life is a chimera." How could they have acquired certainty on a question which they have never examined; especially when the immense majesty of the race affirms the contrary, and gives very good reasons for it.

If they cannot rationally affirm the falseness of religion, it is then possible that religion, is true, and hence they should reason thus; "It is possible that God, the creator and legislator exists; it is possible that he has imposed on man duties whose observance may one day be recompensed with a divine munificence, and whose transgression on the contrary, will plunge him into eternal misery. It is then possible, that when I leave this life, my affected ignorance of the laws of the great master may deprive me of incalculable happiness, may draw down upon me punishments, of which the sufferings of this life are only a feeble image. Yet it would be weakness of mind to occupy oneself with such a question." Was not Pascal right in saying that there were no terms to characterise so extravagant a creature?

(To be continued.)

STATE OF ANGLICAN PROTESTANTISM IN THE DIOCESS OF ST DAVID. N. WALES. BY THE PROTESTANT BISHOP HALL.

"I will undertake to say that there is not a Welsh dissenting minister in your lordship's diocese who receives 50*l.* a year from the gratuitous offerings of his flock, who does not give cheerfully two services to his congregation every Sabbath, besides two or three prayer-meetings in the course of every week; and yet we, the members of the Established Church, the property of which is worth many millions annually, the incomes of whose twenty-six bishops amount to above 200,000*l.* a year, are to be told publicly by one of those bishops that one service a week

is sufficient for spiritual instruction, and that he 'would not enforce a second service without the greatest reluctance.'

Bishop Hall proceeds to survey the state of the churches of the diocese. We extract a few specimens:—

No. 3. Llanafan Fechan.—Mr. Rees, farmer, who lives close to the church, informed me that divine service was very seldom performed here unless there are banns to publish, a wedding, or a funeral.

No. 4.—Llandulais.—This church is a barn-like building, with large holes in the roof, evincing every symptom of neglect and discomfort.

No. 5. Llanfihangel Abergwesin.—No service performed in this church five out of six Sundays for want of a congregation.

No. 6. Llanfihangel Bryn Llabuan.—Divine service not often performed here, except a wedding or funeral takes place. The vicar rides by on a Sunday afternoon, but seldom has occasion to alight and do duty from the want of a congregation.

No. 7. Llanfair trêf Helygon.—The parish church was in ruins many years ago: the oldest inhabitants does not remember it standing.

No. 8. Llandeglay.—The clergyman is forbidden to have his horses in the churchyards, but he puts in two calves. The school is held in the church, into which the belfry opens, which is open to the churchyard. Calves are still turned into the churchyard, and, I was told, still sleep in the belfry.

No. 9. Llangybi, four miles from Llanbedr College, has neither doors nor windows. The sacrament has not been administered for ten years. Service seldom performed at all. Cows and horses walk into the church and out at pleasure.

No. 12. In another parish the vicar has been in the Insolvent Court; and was also suspended for three years for immorality, but allowed to return. He has only a congregation of about fifty, whilst the dissenters have four chapels, with congregations of about 1,300.

Eglwys Faix church is in the parish of Llanboidy, about four miles from the parish church. The churchyard is open to the main road, and pigs and cattle have free access in and out. The church is an old substantial building, of moderate size, but in a state of ruin, simply from want of repair. The door has neither lock nor bolt; full fifteen inches of the bottom of it is worn away so that pigs as well as dogs can pass into the church. In consequence of the bad state of the door, there was full three inches of water on the floor; the roof is also in a sad condition, and admits the water freely. The church has two large windows in front, one on each side of the pulpit—the one on the left hand side has not one inch of glass in it, and it is said has not had any for the last seven years at least. The chancel railings, having decayed and fallen, are thrown in the corner: and although the chancel window was made a few years ago, no glass was ever put into the upper panes.

Llandowror.—This parish is a frightful demonstration of the destruction of the church in Wales by the present system. About eighty

years ago this parish was under the pastoral care of a native Welshman, the excellent and eminent Griffith Jones, renowned for his piety, abilities, and qualifications. This church had then 500 communicants, and people came many miles to attend the service. But this church has now no roof to its chancel, of which it has been destitute several years. The churchyard has neither wall nor fence; *sheep were seen standing on the church tower some months ago.*—In one parish the curates *has only of late been suspended*, of whom the parishioners said he was '*so bad that the devil would soon be ashamed of him.*' The vicar has not preached in this parish for ten years, and lives twenty miles off. He has had the care of the parish since 1812, which is now reduced to the above deplorable state, though formerly, when in other hands, it was quoted as the model parish of Wales.

The sight from the altar of Llandowror Church is truly deplorable, and most unworthy of a place of worship. The communion table is a small, *dirty article, which would be considered a disgrace by the poorest cottager in the neighbourhood.* The railing of the so-called altar is decayed, and some of the staves half rotten. The roof of the church has been lately repaired, as the bishop came down in the end of July or beginning of August last, and before his visit the Rev. J. Evans, Vicar of Llanboidy, informed the parishioners that they must repair the church before the bishop's arrival, and in consequence of which the present slight repairs were made, before which the water came through in such a manner that it was altogether unfit for public worship. The chancel was for many years completely dilapidated, and there was *one large hole stopped with straw.* A very respectable person in the neighbourhood said he had been there fourteen years, and that for years after he came the roof of the chancel was in complete ruin. The repairs which have been since executed consisted in putting on *slates without mortar, each of which can be counted by the person who stands below, and the light can now be seen through the chancel roof.* The pews are in such a state of ruin, that pieces of them are scattered about; and *there are deep holes in the floor.* In one pew half the floor was wanting; and in stepping from the aisle into the pews, there is actually danger of breaking the limbs; and it is asserted that the bishop appeared very much annoyed when he saw the state things were in. It is also stated that the Rev. J. Evans, rural dean, *made particular inquiries about the sheep on the church tower after the speech of Sir Benjamin Hall during the last session, and that he received such evidence as proved that there was no mystery in their having attained that eminence.* In the spring of 1850 the churchyard was in such a defenceless state that *cows, pigs, horses, and sheep went in and out as they pleased; and the very best tombstone it contained was actually rooted up and thrown down by pigs and cows.* The rector lives very far off, and has never been known to preach more than once—on the occasion of what is called 'marrying the church.' He then preached for ten minutes. The rector's house is deserted, and is not now fit for any one

to live in—the roof of the back kitchen having fallen down, and other parts of the building being in complete ruin.—*Examiner Jan. 3.*

SCOTLAND &c. &c. BY J. G. KOHL.

Some very magnificent Highland dirks were shown to me at Perth, as forming part of the regular costume of a chieftain. With these dirks there was mostly connected a knife and fork, a peculiar and characteristic appendage for chieftains, who often had to conquer their dinner with their sword.

"Weel, sir, and have ye seen fair Perth town?" inquired, with a mimic Scotch accent, an Irishman who took his seat beside me on the top of the coach to Dunkeld, and who went on to make such free remarks on Perth and its "bonnie lasses," that I was fain to beg him not to speak so loud in the hearing of so many Scotch people.

"Oh, it's no matter," "the Scotch know once for all that it's all over with an Irishman, in this world and the next. We all grow up in the darkness of catholicism and the errors of popery."

Before us, in the box-seat by the coachman, sat a Scotchman, with his gray plaid drawn round him, as grave and silent as a statue. Whenever we passed any wandering passengers or labourers in a field, I noticed, however, that he made a movement and threw down some small papers which the people picked up. I thought at first he must be a doctor or some other professional man who wished to take this method of distributing his address among the country people; but he soon presented me with some of the papers, and I saw that they contained prayers and short religious contemplations, printed on each.

In every village we passed through, wherever he espied children at a cottage door, or men at work, he called out to attract attention, and then threw down some of his packets. The men looked up, and the children jumped to catch them, and each began diligently to peruse their contents. In those I read, the most sacred subjects were treated in such an extraordinary style, that I dare not venture to give any extracts, lest it should appear as if I wished to turn them into ridicule. I think it is scarcely possible that writings of this character can do any good.

Many of them also were so profoundly unintelligible that, though I am unwilling to describe them as works of darkness, it must be acknowledged that there was not to be

perceived in them the faintest ray of sound human understanding, and that they consequently wanted the very foundation of all light, and I cannot believe, either that the Almighty looks down approvingly on such things, or that hard-working men, or their poor ragged children should be able to derive from them the smallest drop of spiritual consolation. I observed to my travelling companion that his liberality in the distribution of these tracts, must be rather expensive to him, but he answered, "Oh dear no, a hundred of them don't on the average cost me six-pence."—p. 54.

THE REV. J. BENNETT, AND HIS NEW PARISHIONERS.

A correspondent enabled us to announce in our last, that the rev. gentleman, whose proceedings at St. Barnabas, and St. Paul's, Knight-bridge, attracted so much attention a twelve month since, and led to his compulsory resignation, had just been appointed to the vicarage of Frome.

The Puseyite *Morning Chronicle*, in making a similar statement, rejoiced over the strength of Mr. Bennett's attachment to his mother Church, inasmuch as, notwithstanding his hard usage, and the temptations encountered in a visit to Rome, itself, he had returned to take an English vicarage; and the Marchioness of Bath who had presented Mr. Bennett to the living was complimented on having done a great service to the Church. His new parishioners, however, are of another mind. The 'clergy and laity of the parish of Frome,' having ventured upon the unusual step of addressing to the Marchioness a remonstrance upon the exercise of her undoubted rights as patroness of the living. 'We owe it,' they say, 'to God, to our flocks, to our children, to our servants, to ourselves, to protest against the confiding the cure of souls among us to one from whose writings, published but a year and a half ago, we cite the following passages, not by any means as exhibiting the whole of what we deem opposed to the scriptural truthfulness of our beloved Church, in his productions, but merely as exemplifications of the teaching which, as members of that Church, we solemnly repudiate.'

In the first of these passages, Mr. Bennett declares, that unless a certain 'possibility'—namely, the reversal of the decision of the Judicial Committee of the Privy Council—be realized, 'the pastors who have as yet been enabled to adhere to the Church of England, finding that she denies herself and forfeits her claim to catholicity, will, one by one, be ejected by the force of the law from her communion; and, although not loving the peculiarities of Rome, will, in order to preserve any faith at all, either in their own hearts, or in the hearts of those over whom they are set, be compelled to seek salvation in her bosom. This will probably happen within ten years. Then will come the

end. Protestantism will sink into its proper place, and die, and whatever was Catholic in the Church of England will become Roman.'

The second passage is an explicit denial of the right of private judgment:—

'In England a man looks round him for the church, and finds it presented by the bishops and priests *defuncto* such, and recognised with jurisdiction as such. He has no need of arguing any matter. As long as the church stands there before him, it is *her* business to see that all is right, not his. . . . To go out of her would be schismatical, to remain in her Catholic. In the same way being born in Italy, he looks round him for the church, and finds it represented by the bishops and priests, with all things appertaining. He has, as an individual, no right to dictate to the church, but to hear it. Does it deny anything necessary to salvation? Does it insist on any practice which will bring damnation? Certainly not. Then, whether he *likes* what is taught in detail is nothing to the point; he looks to the church, which he sees visibly before him: he submits, to that church. To do so is Catholic, to do otherwise would be schismatical. He is to live as though he did not know of the existence of any other church than that where he is born: he is to act *à priori*, as though of course, and according to our Lord's rule, the church was one. If there be differences that is nothing to him. The churches, with their bishops and rulers, must look to that. *It is their sin that unity is broken: it is their duty to restore it.* It is his alone to obey. In Rome he obeys; In England he obeys; in Franco he obeys. His obedience makes him a Catholic; the rest he leaves to God.

The third extract is only one sentence, but an emphatic one:—'All ideas of the Bible, and the dispensing of the Bible, as in itself a means of propagating Christianity, are a fiction and an absurdity.'

These passages, italics and all, are taken from the last edition of Mr. Bennett's *Letters to his Children on Church Subjects*. In the preface to that edition the writer avows that in the work itself he 'has said many things more strongly than he did six years before,' 'because he feels things more strongly;' that he 'has altered and added many passages, and given to all a more emphatic tone.' The memorialists therefore consider they are justified in accepting this as the deliberate and latest exposition of Mr. Bennett's views, which they regard as perilously unsound; and they cling to the hope which we were assured that we might entertain, that your Ladyship would not make any appointment which would be otherwise than agreeable to the inhabitants of Frome and conducive to their spiritual benefit.—*Nonconformist, January 7.*

WILL IT BE BELIEVED.

The Rev. J. Bennett, one of those Tractarian clergymen who regard the salvation of men as mysteriously dependent upon certain priestly rites, obtained unenviable notoriety, about twelve months since, for the extent to which he carried his Romanizing partialities, in the churches of

St. Barnabas and St. Paul, Knightsbridge. Since his compulsory resignation, he has paid a visit to the see of the Holy Father, between whose sentiment and his own there is a close approximation. Mr. Bennett, however has returned to England as good a nominal Protestant as he left it—holding now, as he did then, 'that all ideas of the Bible, propagating Christianity, are a fiction and all absurdity.' Mr. Bennett's admirers rejoice in the strength of his attachment to his mother-church, and seem to regard it as a matter for grateful surprise that he has not followed the example of many of his brethren by resigning himself to the allurements of the Papacy. How, with his own written words before them, they could have anticipated anything different from what has occurred, we leave it for them to explain. Mr. Bennett's religion is geographical. As an Englishman he believes himself bound to belong to the English Church. If he were an Italian, he would have been equally bound to the Church of Rome. 'It is his duty alone to obey; in Rome he obeys; in England he obeys; in France he obeys; his obedience makes him a Catholic—the rest he leaves to God.' Episcopal policy ousted this enlightened clergyman from his aristocratic living—episcopal differences of belief have left open, in another diocese, the door to a fresh scene of ministration. The Marchioness of Bath has presented him to a living in Somersetshire, and 'the clergy and laity of the parish of Rome' have addressed to her ladyship a respectful remonstrance upon the exercise of her legal rights as patroness. They owe it, they say, to God, to their flocks, to their children, to their servants, to themselves, to protest against the confiding the cure of souls among them to one holding such religious sentiments as those avowed by Mr. Bennett, and 'they cling to the hope that the Marchioness of Bath will not make any appointment which would be otherwise than agreeable to the inhabitants of Frome, and conducive to their spiritual benefit.'

Now, it is morally certain, that had Mr. Bennett professed the cure, not of souls, but of bodies, that were the establishment of which he is an officer, one for the restoration of health, instead of for the regeneration of the immortal spirit, every one would have scouted the absurdity, not to say cruelty, of any legal arrangement, whereby the freedom of individual choice is set aside, and the self-respect of the subject is treated with profound indifference by the laws of the land. Is the case a bit better because the interests at stake are not temporal, but spiritual? What right have the inhabitants of Frome to quarrel with the incidents of a system which they sanction by belonging to it, and uphold by enforcing upon others? What estimate can they put upon their own dignity when they are content to petition a woman not to thrust upon them a pastor whose tenets they abhor? The slave that whines in his chains may elicit our pity, but it is at the expense of our respect. Deeper humiliation than that of these alarmed parishioners it is scarcely possible to conceive. If the picture will admit of a lower shade of degradation, it is added by the fact, that they are not sensible of their disgrace.—*Ibid.*

TURKEY.

Public funerals of Christians have lately taken place at Mostar (Bosnie). They were the first for four centuries which took place with exterior solemnities. Till now the Christian burials were ordered to be made without any pomp. The Austrian Consul has claimed for them the free exercise of their worship by virtue of the last reforms granted by the Sultan.

PIEDMONT.

The Government have ordered that the professors of Theology should give their course of instruction in the halls of the University, instead of giving them, as therefore, in the Catholic Seminary. On the other hand, the Ecclesiastical authorities have selected two Professors, entrusted with the care of giving theological instruction in the Seminary and ordered that whoever might be desirous of being admitted to Ecclesiastical Orders, should attend them.

B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

Amount of Collection at St. Thomas'

Church on St. Patrick's Day, ...	Rs. 186	12
Capt. MacDonald, <i>Moghan</i> , ...	50	0
Mrs. O'Shaughnessy, for the Orphan Collection in Patrick's Day, ...	32	0
A Friend, thro' Mr. Olliffe, ...	4	0
Some Clothes, thro' do. do.,		
Mrs. Lane, ...	10	0
Mrs. Shircoro, thro' Mrs. Roskell, ...	15	0
Messrs. J. L. and P. Fleury, ...	8	0
H. M., of <i>Burduwan</i> , ...	20	0
Mr. Barry, Medical College, ...	2	0

Through Rev. Mr. Tracy.

A Catholic,	3	0
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For February 1852.

Mrs. H. C. Lackersteen,	5	0
Miss Lackersteen,	5	0
Mrs. R. J. Carbery,	2	0
Madame Bonnaud, for Jan. and Feb., ...	4	0
Mr. P. Bonnaud, do. do.,	10	0
Jas. Rostan, for Feb., ...	4	0
J. H. Rostan, do., ...	1	0
T. Sinaes, for Jan. and Feb., ...	2	0
R. J. Carbery,	4	0
Mrs. Greene, for Feb., ...	1	0
Miss Gregory, for Jan., ...	1	0
Mr. N. O'Brien, for Feb., ...	2	0
G. B. Cornelius, do., ...	2	0
J. Bellamy, for December, ...	1	0
Mrs. J. Mendes, for Feb., ...	2	0
Mrs. Carbery, for March, ...	1	0
Miss M. Carbery, for do., ...	1	0
Miss Carbery, ditto, ...	1	0

Through Mr. N. O'Brien.

Veritas,	Rs. 2	0
R. F.,	1	0
Veritas,	2	0
A. Jones,	4	0

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 13.] CALCUTTA: SATURDAY, MARCH 27, 1852. [Vol. XXII.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, March 27.

DOCTRINE AND DISCIPLINE OF THE CATHOLIC CHURCH ON CHRIS- TIAN MATRIMONY.

(Continued from page 157.)

THE stern inflexibility of the Catholic Doctrine on the enduring Indissoluble tie of Christian Matrimony, during the life-time of the contracted parties, soon made it evident to Henry, that to effect his wicked purpose of divorcing his virtuous and saintly Consort, and marrying Anne Boleyn, the Gordian knot, which bound England to St. Peter's Chair, the centre of Catholic Unity, must be first sundered. But so great was the violence and impetuosity of that Monarch's lust, that to hasten its gratification, he refused to wait even for the short period, which should elapse, when Cranmer, by his promotion to the Primatial See of Canterbury, might, as had been previously arranged between himself and Henry, pronounce sentence of divorce, and give to the projected marriage with Anne Boleyn, some semblance of a regard for public decency.

Reckless of every consideration of this

nature, the perverse Monarch, on the 25th day of January 1533, nearly four months before the iniquitous sentence of divorce was pronounced by Cranmer, procured the marriage ceremony with Anne Boleyn to be privately celebrated at Whitehall. For obvious reasons, this event was concealed from public notice, until Anne's pregnancy made it necessary to expedite summarily the sentence of divorce, in order to secure some sort of claim to legitimacy for Anne's now expected offspring, at the period of its birth. But notwithstanding, that every human artifice was unscrupulously and promptly resorted to for that purpose, by the King as well as by those who seconded the Monarch's unlawful wishes, Elizabeth was born on the 7th September 1533, that is, within little more than three months from the date, when Henry's marriage with Catharine had been iniquitously declared invalid by Cranmer. To the scandal attendant upon this occurrence, was added deep mortification on the part of Henry, at the disappointment of the hopes he had long cherished, of securing by his marriage with Anne Boleyn a male heir to his throne.

In this way, did the Almighty intimate silently, but strongly, to Henry, that his divine laws upon the sacred and inviolable Sacrament of marriage cannot be disturbed with impunity, and that in his own good time, he will avenge himself on the violators of them, and defeat and confound the wicked policy, by which the transgressors were actuated in the accomplishment of their guilty pro-

jects. It would have been happy for Henry and his subjects, had he profited of the lesson conveyed to him by this first disappointment of his hopes. Had he done so, he would have escaped from a subsequent accumulation of grievous crimes, and he would also have saved his own subjects from much unspeakable misery, both spiritual and temporal.

But unfortunately it happened to Henry, as it ordinarily happens to men, when they by a fatal mistake, committed under the impulse of passion, have once passed the boundaries that separate vice from virtue. Their descent into the abyss of crime is rapid, and their return to the height from which they had fallen becomes, every instant, more and more impracticable and desperate. In a short time after the publication of the Divorce, the Scaffold groaned beneath the number of victims, who, because of their censure of Henry's conduct, drew upon themselves the charge of constructive treason or misprision of the same. By degrees, the King's conscience became seared, and his feelings of justice and humanity extinguished. He had begun to wage war with God and the Church of God, and in return, the curse of discord raged in his own bosom, and caused its horrors to be exhibited both in the privacy of his own palace and in the government of his people. In less than two years after his marriage with Boleyn, his affections began to be alienated from her and transferred to Jane Seymour. In these circumstances, but slender evidence sufficed, to enkindle suspicion of Anne's conjugal fidelity in the Royal mind, and thus augment the aversion, which Henry had begun to entertain towards her. There can be no doubt, that the habitual levity of Anne's conduct exposed her to the slander and mis-representations of her enemies at Court. Nor is it more dubious that the new passion, which the King had conceived for Seymour, predisposed his irritable and jealous temperament, to listen, with undue eagerness and readiness of approval, to the unfavourable reports of her rivals against her. It suffices for our present purpose, to state, that in consequence of these reports, Anne was arrested, tried and sentenced to be burnt or beheaded at the King's pleasure, and that two days after, her marriage with Henry was solemnly declared by the temporising and unprincipled Cranmer, to be and always to have been null and void. This most inconsistent judgment was subsequently confirmed by Convocation and by both houses of Parliament. Thus, again, did the Almighty, by making Henry the avenger of his adulterous marriage with

Anne Boleyn, in the disgrace and ignominious death of the latter, try to speak again to the Monarch's heart, and awaken in it a conviction, that there is no wisdom, no counsel against the Lord, and that God will bring to nought the designs of the wicked and their devices against his holy law and its ordinances.

THE OUT-STATION OR COUNTRY MISSIONS OF THE VICARIATE APOSTOLIC OF WESTERN BENGAL.

THE Missions of which we propose to treat at present are those of Howrah, Serampore, Barrackpore, Chinsurah, Jessore, Berhampore and Midnapore. We shall begin with the last named Mission, because though the Catholics of that District do not exceed sixty in number, and are, for the most part very Poor, yet they have always evinced a most praise-worthy solicitude to procure the blessing of a Resident Pastor, and they have at the same time, sought to attain their laudable purpose, not by anonymous mendacious letters, published in Protestant Journals, whose Editors were imposed upon by the assumed pious verbiage of these productions, but by honest and honorable means. Hence it was to their Bishop, that, they, in conformity with the conduct of good Catholics throughout the world addressed themselves, and not to Protestant Journalists, who, however otherwise respectable, are wholly unacquainted with the details necessary to enable them to judge rightly in the matter, and are, moreover, not unfrequently but too well disposed by prejudice or ignorance of our religion, to speak disparagingly of Catholicity and its Ministers. No, the poor, humble Catholics of Midnapore, happily for themselves and for the edification of their Brethren, were unskilled in the base tactics of anonymous and calumnious letter writing, and as dutiful Children have recourse to their Parents and not to a stranger in their wants, they were content to appeal to their Chief Pastor for the Spiritual Consolation, which they desiderated.

There is another feature in the conduct of the Midnapore Catholics peculiarly worthy of commendation, because it furnishes a satisfactory proof of the earnestness and sincerity, with which they sought after the benefit they Petitioned for. The circumstance we refer to, is the generous alacrity they showed, to contribute on their part, as much as their humble means would admit of, towards the travelling expences and the permanent support of a

resident Priest at their Station. For, they knew well, and no honest Catholic here can affect ignorance on the subject, that there is no fund whatever at the disposal of the Archbishop Vicar Apostolic, for the purpose of sending Priests to the Out-Stations and supporting them there. Whatever is done in this way, the Archbishop has to provide means for in the best way he can. Within about the last twelve Months, Culna, Kishnagur, Jessore and Berhampore have been visited by Priests deputed for that purpose by the Archbishop, who had to defray all their expenses of support and travelling.

In the present arrangement adopted by the Archbishop, the Catholics of Serampore and Barraekpore have an opportunity afforded them on three Sundays in each month, of assisting at Mass and of approaching the Holy Sacraments. On the last Sunday of the month, the Priest visits the Catholics at Chinsurah and officiates in the morning for them, whilst in the evening of the same day, provision is made at no small expence, for having Vespers sung and a Sermon in English preached at the Serampore Catholic Church. It may be here observed, that ordinarily, the Priest who visits Serampore arrives there on Saturday and returns to Calcutta in the course of the following Monday, thus affording an abundant opportunity for the sick and all others disposed to do so, to profit of his Ministry. The monthly outlay of the Archbishop for the carrying out of these arrangements and for the support of a Clergyman is little if at all short of Sixty Rupees. The repairs now nearly completed of the Church and Presbytery at Serampore will cost more than one thousand Rupees, and would considerably exceed that sum, if not kindly superintended by Mr. Gantzer.

Every Catholic here knows the poverty of his Brethren in the Howrah district. The care of the Howrah Catholic Church having for the last year devolved on the Archbishop, the cost for Divine Service, for Church repairs, for Servants to take care of the premises, for providing a Priest to officiate there on Sundays and holidays of obligation, and for sending a Priest there wherever one may be required to visit the sick, has all, moreover to be defrayed by his Grace. As to the dues or subscriptions received from Serampore or Howrah towards meeting the expences here enumerated, they are so trifling as not to deserve any notice. The utmost received in this way from both places may be estimated at about one hundred Rupees per annum.

With respect to the Servants employed

in the care or service of these Churches, to their own Master they stand or fall, and he is the proper and most impartial judge of their qualifications for their respective duties, as he alone has to provide for the payment of their wages. It is certainly far less offensive to God, and far less disedifying to Society, to see a well behaved Non-Christian Hindoo in charge of the house of God, rather than a dissipated, immoral, merely nominal Christian, a disgrace to the name of Catholic, and the Priest who relieved the Serampore Church from such a nuisance deserves well of Religion and Society.

CORRESPONDENCE.

PROTESTANT INTOLERANCE.

To the Editor of the B. C. Herald.

DEAR SIR,—It occurs to me that Foreigners must be very much amused at the conceit and self-sufficiency of John Bull, for I defy any person to take up a News Paper or be five minutes in the company of an Englishman before he has dinned into his ears the following high sounding self-laudatory bombastic epithets: "British Constitution! British valour!" energy! power! hearts of Oak, and they might with justice add one more item, "wooden heads."

It is an interminable subject of boasting with them "that their laws and institutions are the most perfect and their Religion the most pure of any in Christendom, all which makes them (as they vainly suppose,) the admired and envied of the whole world.

If such were the case why are other countries so slow and unwilling to adopt either the one or the other? Why is it, that those who are best acquainted with their system of Religion are not only indifferent about it, but believe it to be a detestable heresy.

In a late issue of the Time's Newspaper, there appeared an article on Ireland which must have afforded the writer the most intense pleasure whilst penning it, as he evidently seemed to chuckle with inward delight at the prospect afforded to him, of the total dismemberment of the Irish, as a nation, of the scattering the mere Irish (Catholics) like chaff before the winds of heaven, and of the certain consequence of their place being filled up by honest Protestants.

Poor infatuated mortals, to think that unaided by God they can accomplish such mighty designs as they picture to their morbid

maginations! People may say that the age of miracles is gone by, when did miracles cease? If the English would but look at the signs of the times, not through the distorted medium of Protestantism, or the dark glass of infidelity, but through the light of faith and reason, they would see that all the Prophecies of Scripture are in the daily progress of fulfilment. They might see a miracle, yes as great a miracle as the raising the dead to life! in the gradual but sure Conversion to the Catholic faith of England, (England the nursery of heresy and infidelity) not by human means unassisted by God, such as the Protestants use to make proselytes in Ireland, by the offer of rewards to the poor and needy, to seduce them from their allegiance to their God. No, in England it is not the poor alone that are daily converted to the true faith but also men of rank and high standing in Church and state,—men eminent for talent and virtue, and of undoubted judgment, and discernment, whom no temptation, or offer of rewards could in the slightest degree influence.

Why the whole wealth of England could not allure to the Anglican Church one half the converts to Catholicism made in a single month in England alone, whilst the Protestants at a most enormous expence, and certainly with a zeal deserving of a better cause, compass land and sea to make one Proselyte and when they have made him, &c. &c.

If instead of expending millions of pounds sterling annually in supporting hireling preachers and false Prophets, they would earnestly pray to God to open the eyes of their understandings, they might see another great miracle in the millions of Irish Catholics who have (within an incredibly short space of time) emigrated to America, a country destined ere long to be as great and perhaps more powerful than all Europe put together. If they walked by the light of faith or of the Gospel (to which they profess such an ardent attachment) they might easily discern the finger of Providence pointing to America and directing his faithful Irish people to proceed there, as to the field of their future labours; not alone to enable them to fill their granaries with corn, and their Coffers with gold to be destroyed by rust and the worm, but to plant there the standard of the cross and sow the seed of true Religion; and then patiently await the gathering in of the harvest, which no doubt will be a glorious one and will repay them a thousand fold for their labour. They cannot, or will not see any miracle in this, there is not a sufficient departure from the ordinary laws of nature in it, to entitle it to be called a miracle; yet

there is a very wide departure in it from any thing that human foresight or prudence could suggest, and such as should oblige them to exclaim with Pharoah's Magicians: The finger of God is here.

It cannot be denied, that the poor Irish have been driven by the tyranny and oppression of their rulers from the beloved land of their birth, to seek a refuge in a foreign country, not less certain is it, that these may be the very means or instruments, which God in his infinite wisdom employs to work out his own beneficent but unfathomable designs, to awaken his people from a state of apathy, to a proper sense of duty, to inspire them with an increased zeal in the cause of religion, and for the salvation of souls, and to compel them to go forth and preach his Gospel to all Nations, and by that means to stem the current of infidelity, which but a short time back seemed to overwhelm the land.

But notwithstanding the thousands of Irish that annually emigrate to America and elsewhere, let not the English apply the flattering unction to their souls, that the Island of Saints is ever destined to be a hot bed of Protestantism; they never committed a more grievous mistake than to think so. Since the days of the glorious Pious and immortal—of him who saved them from Popery and wooden shoes, the Irish have always had too much faith in the promises of Christ to his Church, to be apprehensive of any such calamity. Rather let old Ireland be consumed by wars, pestilence, and famine, than that her holy temples should be polluted by heretical worship; however there is very little fear on that head, so long as the Catholic Church gives her Pastors (such as she at present possesses) to watch over the interests of her children, Pastors who are not only willing to suffer, but even if necessary to lay down their lives for their flocks.

I will now, Sir, ask a simple Question. Have the English, cause to triumph in their successful but wicked attempt to compel millions of loyal British subjects to seek an Asylum in a country by no means friendly to Great Britain? For let what may be said, the Americans do and ever will retain a deep sense of the injuries inflicted on them by that country. They cannot easily forget the Tomahawks of the red Indians, the English allies in America, nor will the assumption of maternity, (the mother country) heal the bleeding scalps of the thousands of Americans, who were hunted to death like beasts of the field: Mother country indeed!! A nasty cruel mother who tried to strangle her offspring at it's birth, and to let slip the dogs of war on her children.

There is another subject deserving a little more consideration than the Rulers of Ireland are disposed to give it. It cannot be denied that the Irish Catholic yields to no one under heaven, in his allegiance to his sovereign, and in his obedience to the powers that be, but let him once be forced to cross the Atlantic Ocean, and that obedience changes into contempt and hatred of his former Rulers, and should Ireland at any future time be engaged in a struggle for her Religion or political independence, it remains to be seen, whether the Millions of her sons who have voluntarily exiled themselves, will be more powerful for good, than if they had remained at home, not alone by their own numerous strength, but by the sympathy which their cause must obtain from those amongst whom they sojourn, especially from those who believe in the same God and profess the same faith with themselves.

I am dear Sir,

Your Sincerely,

A CATHOLIC.

March 22nd, 1852.

CONVERSION TO THE CATHOLIC FAITH.

ON Thursday last, the Feast of the Annunciation of the Blessed Virgin Mary, an English Protestant, a Lieutenant in Her Majesty's Army was received into the Catholic Communion, at St. Thomas' Church, by Rev. Mr. Kennedy, Rector of St. John's College, and conditionally baptized by the same Clergyman.

MISSIONS OF TONG-KING.

Extract from a Letter of his Lordship, the Right Rev. Dr. Retord, Bishop of Acanthus, and Apostolic Vicar of Western Tong-King, to Messrs. the Directors of the Seminary of French Missions in Paris.

2nd May, 1850.

"DEAR SIR AND BRETHREN,—“I wish to acquaint you with the most important events which have occurred to us since the beginning of 1849, and to give you an exact statement of the present condition of our Mission.

“As usual, I will be obliged to announce to you happy results, but at the same time chequered by sad events. I will begin by relating some good news, because it gives me more satisfaction to communicate it. Next,

you shall be informed of our misfortunes, the recital of which is often more interesting on perusal.

“You are aware that Messrs. Neron, Charbonnier and Bonnard arrived at this Mission: the two first arrived during the last Lent, and the third joined them a few days since. Besides these three brothers, we have received a reinforcement of eleven Annamite Priests, who are labouring with untiring zeal in this small vineyard of the Lord: six of them have been ordained by me, and five by the Right Rev. Dr. Jountet. With respect to our divines, our teachers, Latin and Chinese students, or catechism pupils, and our nuns, *Lovers of the Cross*, and our Christians, the following were their numbers towards the end of 1849: Theologians, twenty-five, of whom four were Deacons, seven Subdeacons, and eight in Minor Orders; catechists, a hundred and seventy five, some Professors of our colleges, the rest attending on the Missioners or Priests, or employed in different studies. The Latin scholars amounted to two hundred and twenty-three; the preceding year we had more, but the scantiness of our resources forced us to diminish them, and I am thinking we shall soon be compelled to make still further reductions. One hundred of them are studying the Chinese language, under the direction of two masters, one teaching our community of Ke Vinh, the other that of Ke-Nou. There were five hundred and sixty-two catechist pupils or domestics. Of this number, composed, as you may perceive, of one thousand persons, four hundred and thirty-three individuals are attached to our community, the rest being servants. To keep up a succession of native Priests, we are obliged to have a large number of students, because, before the completion of their studies, some die and others return home, or, perhaps, being incapacitated by want of intellect, virtue, or character, are obliged to be sent to zealous Priests, or to their parents. Those who finish their course of studies cannot be admitted to theology, or ordained until they are good instructors, fully approved of by the Missioners and Priests, and well exercised in the art of preaching and instructing the pagans, and accustomed to Missionary duties; so that by the time they become ordained, they are, perhaps, forty years old or more. Now the result of my reflections and experience of eighteen years, is the conviction that such is the only method to form here worthy Clergymen. The total number of our Nuns in the end of 1849 was four hundred and seventy-three, and of our Christians, one hundred and twenty-eight thousand four hundred and sixty.

"From statistical details I pass to our resources. The year 1848 was pretty good for the harvest. The harvest of the 5th month was tolerable, that of the 10th month middling; our receipts from the country were something better than the preceding years, and as we had a certain quantity of rice in reserve, we had less to purchase, thereby effecting some saving in our expenses. Having made a calculation, we find, that although the past year was not a bad one, and that we had attended to economy, still there was a deficiency of 4,452 franes: still I do not think it possible to live with more economy than we do, keeping up so many houses and their inmates, supporting so many claims, regulating so many things and with less money. This single consideration ought to interest you in our behalf, and if you cannot increase our means, at least try to keep our remaining resources from being entirely exhausted, otherwise we shall be compelled to diminish our labours and abandon some of our colleges.

"Since the edict of our young king, Tudur, against religion and its ministers, more especially the European Missioners, his pagan majesty forgot us: by degrees, the mandarins follow his example, and after a period of fear, things seemed to resume their ordinary aspect. Thus, seeing that far from giving us religious liberty they strive to take it from us, we boldly resumed it, and generally speaking enjoy tranquillity at least up to this date. We have set to work with fresh vigour, preaching, and hearing confessions night and day, chanting High Mass with all solemnity before a great assemblage of the faithful as well as pagans. Jesus and Mary have blessed our efforts; we have reaped a more plentiful harvest than in any preceding year, as you may perceive by the following catalogue of Communicants during 1849:—

Infidels' children baptized,.....	9,649
Christian children baptized,....	2,636
Adults,	693
Confirmation,	6,406
Ordinary Communions,.....	132,796
Viaticums,.....	2,779
Marriages,.....	1,045
Total Baptisms,	12,986
Confessions,	210,717
First Communions,	5,763
Extreme-unctions,.....	4,371

"To the six hundred and ninety-three adults that we have baptized, if you add the children that have been born of them, and fifty-three pagan children we purchased and sent out to Christian nurses, you will have one thousand at least of converts. The annual augmentation of this Mission is rated

to be about from fifteen hundred to two thousand; it is increased by the arrival of some hundreds Christians from East and West Tong-King, who come to settle near us, so that taking an average of years, our Christians have increased to three thousand.

"During the past years I have endeavoured in a special manner to excite the zeal of our Priests, or catechisers, our Nuns and our Christians, to baptize all pagan children in danger of death. I have written several Pastorals on the subject; I have translated and published all the indulgences granted to those who endeavour to convert the heretics or baptize their sick infants. I offered recompenses in the shape of holy books, images, crosses, beads, medals, &c., to those who either baptize or purchase to rear up any of those poor creatures, and I further offered to reimburse any expense attendant thereon. In several parishes we have established societies of male and female baptizers, where they collect a fund by degrees that they either traffic with, or purchase ground, and with the proceeds they purchase timber suited to making coffins or religious emblems, and funeral requisites, so that whenever pagan children die, the society provides them a solemn funeral with music, which is followed by the children of both sexes. The infidels are so delighted with the funeral pomp of their children, that whenever any of them are taken ill, they entreat the Christians to come and baptize them. There is great zeal manifested by the entire Mission for this good work; but to stimulate them, I am obliged to distribute a great number of books, images, and beads. Everything of this description that you send me is thus employed; still it is not enough: I cause many beads to be made here for the same purpose. However, though this causes me some outlay, I do not regret it. Still, we shall never baptize such numbers as in China; because the Annamites, even infidels, love their children so much; besides, they have many, and are proud of, and contented to have them. They do not destroy them, nor expose them for sale, as in China. They never complain of being overburdened with their numbers, and it is only during a famine, when they cannot feed them, that they consent to sell them rather than see them die of hunger. On this head, the Annamite people are superior to the Chinese.

"With respect to my private affairs, I shall only give you an account of my apostolic exertions in Ke-Bang, principal town of the former district of Mr. Charrier; and the little that I will say to you on the subject, may lead you to suppose all that we have achieved elsewhere: our duties are always the

same, and generally speaking, successful. Up to this period I had been prevented from visiting the parish of Ke-Bang and of Ke-Trinh, comprising about twelve thousand persons, and, nevertheless, these two parishes have suffered more from persecution than any others, and it is in this province that the mandarins and pagans have exercised most cruelly their authority. I have resided there three months with Messrs. Schœffler and Legrand, accompanied by seven native Priests and about forty catechisers. We have laboured night and day hearing the confessions of those who came from all parts of the two parishes to present themselves at the holy tribunal. Four Annamites preached at the same time in Ke-Dai, Ke-Trinh, Dia-Oc, Vi-Hoang. I despatched in every direction catechisers, in order that they might exhort sinners, instruct children, prepare the faithful to receive the holy Sacraments of the Eucharist and Confirmation, ascertain the number of converts to Christianity in each district, regulate their temporal affairs, gain the confidence of idolatrous families whom we hoped to convert. The village of Ke-Bang was continually crowded with strangers; nothing was heard but the voices of the preachers, the Christians singing psalms, the children studying catechism. All the roads that lead to Ke-Bang were thronged with people, who hastened not only from all corners of the district, but also from Xu-Thay, from Xa-Noi, and from the province of the Rev. Dominican Fathers, and in this multitude were to be noticed many pagans, who came, some to profess Christianity and others for amusement. There we were to the knowledge of all; pagan and mandarin, little and great, all appeared to be fascinated; no one thought of the bribe offered for our capture; no one dreamed of apprehending or denouncing us. All the Christians were thunderstruck, and thought that the peace we enjoyed sprang from something miraculous. In the beginning we trembled and feared that some misfortune would occur, or at all events that we should have been obliged to fly; but at last, seeing that our tranquillity was undisturbed, we became more courageous, and one would have supposed that we were preaching in a Christian country. The people of Ke-Bang were excessively proud of the divine protection which apparently encompassed us; so that if I wished, they would have been disposed to go and seek Mr. Charrier in France, to prevail on him to return with them. It was truly distressing to witness the sorrow that was caused by our departure; the village wore a look of unwonted wo. In spite of our labours, and the success that

crowned them, there was still much left undone in this district, formerly under the jurisdiction of Mr. Charrier; but we have left a religious impression which will not be easily effaced. Moreover, what I have accomplished with the Brothers who accompanied me in Ke-Bang, Messrs. Titand, Castext, Neron and Charbonnier have accomplished with equal success in the province of Ha-Noi. For some years past our Christians have been in general animated by a great desire to approach the Sacraments, and on our arrival at the different places, the people flock round the holy tribunal and keep us engaged until after midnight. This, my dear Brothers, is the good news which I have to give you with respect to our Mission; but in connexion with our happiness, there is much misery and many calamities, of which it is time to give you some detail.

"The first misfortune that befel this country was the arrival of the Chinese ambassadors, who came about the middle of last year; they were the bearers of the regal charter to our youthful monarch from the emperor of China. According to the custom, they should stop at the capital of Tonquin, where the new prince should repair from Cochinchina; but our present king, fearing that in consequence of their arrival his eldest brother would supplant him during his absence, did not attempt to leave the centre of his kingdom. This accounts for his having asked and obtained permission not to present himself in person in Tonquin, and the Chinese ambassadors were obliged to go to Phu-Xuan to accomplish their Mission. You cannot conceive how much annoyance and what great expense this journey has occasioned. It was necessary to have palaces erected along the roads and on the borders of the river for the reception of the embassy and suite. Numerous splendid boats were constructed for their accommodation, whenever they preferred travelling by water. Canals were formed in certain localities to prolong their route, and by these means they were led to suppose that the kingdom was much more extensive than it really is. On the arrival of the strangers, orders were issued that the people should assemble in crowds, attired in their holiday costume, bearing abundant presents, with a joyous semblance, to make believe that the country was more rich, and the people happier, than any others they had ever seen. The retainers of the ambassadors were numerous; three or four hundred soldiers accompanied them, armed with swords and wooden pikes, as a proof that in the Annamite country, the terrible and valourous Chinese do not require real arms to make themselves be feared and respect-

ed. When they travelled by land, the Annamite people were obliged to carry them in palanquins with all their baggage, and all their provisions prepared for their repasts, and bags of Chinese mould on which they slept at night and reclined during the day, in order that they might enjoy continually their native land. You may guess what labour it was for these poor people to carry on their shoulders so many persons and so much luggage, exposed to the rays of a scorching sun. And, yet, the Chinese affected the greatest contempt for these Annamites; who, nevertheless, on many points, were their superiors. You can have no idea of the filth of these Chinese: their method of cooking is truly disgusting, and their habits are extremely cynical.

"The arrival of the ambassadors was followed by that of pirates and robbers, who created and continue to create much evil here. Last year all the borders of Tong-King and Cochin-China were infested by these brigands: they bore away their plunder in fifty or sixty boats; the smaller ones, containing women and children carried the booty, and the larger ones well armed with a numerous crew, to fight and plunder likewise. Happily, two English steamers gave chase to the Chinese pirates on the borders of Tong-King, and destroyed some 60 boats, killing and drowning many of them, and any of these wretches that remained have been dispersed, but, however, they have again united and commenced their maritime exploits. The robbers that scour the province of Ha-Noi, cause more destruction than the pirates; being driven on by hunger, they are more numerous and remorseless. 'Hungry bellies have no ears,' one might add, 'no hearts.' Though I mentioned that our harvest was pretty good here, it is quite the reverse in Ha-Noi the greater part of its soil being inundated by the rivers, and as in Cochin-China and Eastern Tong-King, the produce of the tenth month has been generally a failure. The Annamite merchants and Chinese speculators in grain came here for provisions, which has greatly raised the price of rice, in so much that we suffer want and penury everywhere. The half of our Christians are actually starving, added to which, they are exposed to pillage of the robbers, who burn their houses, sack the villages, and murder all who dare oppose them. Few nights occur without some atrocities of this sort taking place. There are four or five banditti in the province of Ha-Noi, consisting of three or four hundred men each, with chiefs and arms: they are like small armies, which nightly infest the whole country, and which the mandarins leave unmolested, as they dread to attack them. In addition to

these devastations a great number of incendiary fires occurred here towards the close of last year, and the cause of them has not been traced. In the town of Ke-Cho, Vi-Hoang, and Van-Sang, many houses have been consumed by the flames. Almost half of the great Christian district of Tan-Do has likewise been burned. At Vi-Hoang twenty ships of Christian traders have been reduced to ashes. I had some relief distributed to the neophytes who were sufferers. But you can conceive that having scarce enough for ourselves, it is hardly possible we can effectually assist others.

"I have not as yet said anything about the persecution, which was the staple subject of our former letters. Perhaps you think it has ceased, and that we enjoy that religious peace our souls so long desired; however, such is not the fact, though we certainly are more at ease than when under the former kings. We still, occasionally, encounter storms that shake the planks of our little ship, and compel us to furl our sails, and lose much time and money to satisfy avarice. But to state facts; on last Holy-Saturday, whilst the Priest was preparing to celebrate Easter Sunday at Dong-Cho, and our Christians assembled in large numbers to celebrate the vigil of the feast, two policemen, accompanied by the pagan magistrate, rushed precipitately into the midst of the assembly; they cursed, and then took into custody, and bound the catechiser who was lecturing, and, finally, demanded money. The Christians, exasperated at this insolence, rushed upon, felled them, and beat them soundly; a very great act of imprudence, for which the Christians paid dearly. The chief mandarin immediately forwarded a report of the occurrence, exaggerated frightfully, to the governor. He understood, he said, that this meeting was a pretext for the Christians assembled at Dong-Cho, to raise the standard of revolution, on which account, he instantly despatched agents to gain intelligence of their movements, and in reality found the Christians forming battalions, and preparing their arms, an Annamite Priest and the Bishop being the ringleaders of this formidable conspiracy, and that the constituted authorities had been despised, and the agents most cruelly beaten by the rebels, &c. The consequence was, proceedings were instituted, which terminated in about two months, by the banishment of the Christian Bishop, the arrest of the Annamite Priest, and a fine of about 3,000 francs.

(To be continued.)

POETRY.

THE DYING SAVIOUR.

(Translated from the Spanish, for the B. C. Herald.)

PART I.

And art thou He who once did veil His light,
His Majesty Divine, on Sinai's height—
When in the burning cloud He did appear
And by the thunder speak, that Israel might hear?
Are these, who now such impious clamours raise,
Are these their sons, who in those awful days,
Trembled to hear His voice, and hid them from His gaze?

I know Thee yet! although forsaken now
Thou hang'st upon the cross; and on Thy brow,
Upraised to Heaven the while,—impressed I see
The marks of more than mortal agony!
Upon Thine eyes, slow falls the veil of death,
As with a bitter sigh Thou yieldest up Thy breath.

O precious Victim! Ere the world began
Thou hadst atoned for all the sins of man,
Ere chaos was dethroned, or time was born,
Or darkness fled before the Earth's first morn,
Self-offered Victim of eternal love,
Already hadst thou died in the decrees above.

Else—who dared open thus the sacred flood?
My Saviour dear, who dared to shed Thy blood?
O why thus covered thy celestial face
With pallid horror? where the hand so base
To bind around thy brow, blood-stained and torn,
That mocking coronet of piercing thorn?
'Tis even so! thou art man's hope alone,
The only sacrifice our God will own.
Should, from the East to each far distant pole
One sea of guilty blood unceasing roll,—
Ev'n this could not our expiation win;
'T would be an angry God's just punishment for sin!

To heaven He calls—"my God! my God! O why
Hast thou forsaken me?"—Lord, hear that cry;
Withdraw the vengeance, waiting to be hurled
In thy just wrath against a guilty world;
Let hope arise, the sinners' cause to aid!
Since on the sinless one thou hast the burden laid.

The prayer is heard!—recalled the dread command
The bolt falls powerless from the Almighty hand.
The coming darkness, harbinger of death,
The mournful aspect and the failing breath,
The last sad accents—all ascend to Heaven,
And God is pacified,—and man may be forgiven.

Angel of death! approach—the task is thine;
Wield thy permitted sword against that form Divine
That so the mighty Victim's dying groan
May rise accepted to the Father's throne
The sacrifice is made, the work of mercy done,
And now the Father turns in tenderness towards His Son.
Earth, open thy bosom—for thy Lord awhile
Will hide within thee—and thou, sacred pile,
Lend, lend thy veil; to one more great than thou
Must all thy glory in deep homage bow.
To him who conquered sin, and against whom the yell
Of fury now resounds from lowest depths of hell.

He dies! he dies! O fellow-man, shall we forbear to weep,
Since every sin of mine and thine has caused that anguish deep!

Selections.

THE CALCUTTA CHRISTIAN ADVOCATE, AND HIS BIGOTRY.

The *Calcutta Christian Advocate* has lost no time in coming out strongly against the local journals, for having, whilst under Pro-

testant management, advocated the cause of the Roman Catholic Orphans of this city and recommended the attendance of the community at a house of worship of that persuasion, to hear a Sermon, to be preached in their behalf. We did commend these Orphans to the sympathy, the charity, and the liberality, of the public, but found, as we at the time expected, that the stock of these feelings was as small, as the results have turned out to be almost invisible. The *Englishman* disproves from his own columns that he advised the community generally to be present, and any one that will take the trouble to look back at our appeal in behalf of those Orphans will find the following words—"We hope that those who may be *unwilling* or unable to attend, will not fail to aid in the good work, by a donation proportionate, &c." This was surely significant enough with reference to those who, although adverse to a creed and worship, might still be willing to do an act of charity and mercy, and aid the Orphan without recognizing or encouraging his religion. There was no appeal to the public for support for the Propaganda as it is called, nor for the maintenance of Popish priests or missions. The Sermon preached on the occasion alluded to was purely in behalf of the Orphan, and it turned out, as we have announced since its delivery, a failure, as far as any aid from the body of Christians outside of the Roman Catholic pale, is concerned.

Almost all the wards in the Roman Catholic Orphanage, are Irish by race, the children of Irish parents, and for the most part of our soldiers who have been killed of late years, doing their duty on the field of battle. It will be well for those who ignore and reject the claims of these children to a little Protestant or Dissenting charity, to look at home, and consider what an enormous revenue has been exacted and wrung by a Protestant Church establishment, from the race and creed to which these helpless orphans belong. Look, Mr. *Christian Advocate*, at the Irish Protestant Church establishment forced upon a Roman Catholic country, and supported by British bayonets in affluence, uselessness, and sloth. Be pleased to remember that within a very few years, the wills of four or five Protestant Bishops in Ireland paid legacy duty on property amounting to above a million sterling, drawn, always unwillingly, and often by force, from the Roman Catholic population of that unfortunate country, and then tell us whether there is a parallel or not—a compulsory one it's true—to the donation of a few rupees towards supporting and clothing the destitute children in question, by their Protestant brethren? As to the wafer and

the idolatry—take care. Don't begin with reason, because reason is of a most dangerous and expansive tendency in these matters, and those who begin to wield it against others and other religions at times get wounded as sorely as they strike their antagonists, sometimes more severely. It is a most dangerous weapon, we repeat it, and one that no advocate of either party concerned in these matters ought ever think of introducing into their discussion. In clutching it, it is impossible to make certain when you shall catch the handle, and when the blade, and it generally damages both sides, it both are equally sharp in its use, which is by no means troublesome or difficult.

There is an attempt being made to extend the anti-Maynooth Crusade to India, and inflame the community here with the miserable and degrading squabbles of Irish religious bigotry and intolerance. By all means do away with the grant of a few thousands a year to the Roman Catholic College of Maynooth, when you have done away with your unchristian, bloated, and detestable Irish church establishment—but not till then. Remove that disgraceful and over-grown incubus, which has for hundreds of years weighed down and oppressed the Roman Catholic population of Ireland, and then send the Maynooth grant after it as soon as you like, and the sooner the better—but don't let us hear that those who are plundered to the extent of millions, have no claim to the receipt of a few thousands, although they cannot establish any on the sympathy and charity of their Protestant brethren in this heathen land.—*Morning Chronicle, March 23.*

A NEW ORGAN OF PAPAL AGGRESSION.

A new journal came out on Saturday in Dublin with a circulation of 34,000 copies. Such we are informed, is the number of the *Weekly Telegraph* already disposed of; and the cry (alluding to the purchasers) is, 'still they come.' This paper is said to be the property of a company of wealthy and enthusiastic Roman Catholics, whose first object is to 'propagate the faith,' and if the speculation pay its expenses well and good; but this is altogether a matter of secondary consideration. Hence the paper is all but given away. The only name publicly known in the concern is that of Mr. W. B. Macabe, the author of 'A Catholic History of England.' This gentleman does not disguise the objects he has in view—to write up Popery and write down Protestants. In short, he means to out-babel the Henceforth things are to be called by their proper names. Liberalism is to be denounced. No liberty whatever is to be the

governing principle of the *Telegraph*. By the way, the following article—which, we presume, is intended to completely demolish. Lord Palmerston—is likely to render the late Secretary for Foreign Affairs even more popular among the friends of civil and religious liberty in England, as well as Ireland, than he is at present; and it is but truth to say that the noble lord is popular here with all who really respect constitutional liberty:

'Lord Palmerston.—It rejoices us to be enabled to commence our labours by congratulating our Catholic readers, in all parts of the world, upon the expulsion of Lord Palmerston from office. There is no malignant bigot, and there is no ruthless infidel (the worst of all persecutor), who is not justified in lamenting the downfall of this statesman as the man beyond all others that ever held the foreign seals, during the present century, the most competent to promote the persecution of the Catholic priests, and the spoliation of the Catholic Church. That which Henry VIII did as a tyrannical King, and that which Luther abetted as an infuriated fanatic, Lord Palmerston—the professing Liberal!—the pretended emancipator!—the fair-spoken, smooth-tongued parliamentary orator, was, as Secretary of Foreign Affairs, always engaged in doing—that is, in abetting the persecution of conscientious Catholics, in upholding their oppressors, in foisting the destruction of Church property. Thank Heaven! the man is driven from office, who, under the most shallow and the most false of all pretences, promoted civil war in Spain and in Portugal—a war which drenched both countries in blood—a war that was stained with innumerable crimes, and that terminated by the enrichment of knaves with the lands of the Church—that saddled Portugal with a grievous foreign debt—that tarnished the ancient credit of Spain with dishonour—that made the religious orders beggars, deprived nuns of their private property and their convents—and that made the people the bondsmen of a miserable band of stock-jobbing Jews and place-holders. Thank Heaven! we say that the man is deprived of power who used that power to rob the Church and enslave the people of Portugal—to rob the Church and enslave the people of Spain. Thank Heaven! that he who employed his power to render the Christian Maronites the helpless victims of the persecuting and unbelieving Turks, is now deprived of that power which he used so vilely and so execrably. Thank Heaven! that he who sustained the freebooters in Switzerland in their attack on the Catholic cantons, and incited by his fitting instrument—the present Sir R. Peel, the infidel free corps in their spoliation of the Church, and their oppression of good men, for insisting upon their right, as fathers, to have their children religiously educated—Thank Heaven! that his political power is at end, and that his civil influence in Europe has been brought to a close. The Catholics have reason to rejoice in the overthrow of this the most able, the most crafty, the most relentless, and the most malignant of their foes. He has fallen, not through their influence; but he

has been deprived of power by one who equals him in the intensity of his hatred to Catholicity, but who is his inferior in every other respect. Lord John Russell, the willing, but in this an unwitting, instrument of the Catholics, can alone boast as his feats, in opposition to their demands of justice, that he has either as a Colonial Secretary, or as a Home Secretary, denied to them some small right, and as a Prime Minister passed his in-operative Papal Aggression Bill; whilst Lord Palmerston can boast, with truth, that but for him the Church of Switzerland would not be enslaved, and that the Church of Spain would not in ten years have been deprived of property which has been estimated at no less a sum than £36,000,000. Lord Palmerston has fallen; and it is said of him, by all the London papers, that whilst he was in office he proved himself to be 'a truly English Minister.' In one sense, this is correct. If it be praise to say of a man, that to promote the pecuniary prosperity and commercial advantages of his own country he disregarded the claims of right, of truth, of justice and humanity, then we do affirm that so interpreting his conduct, Lord Palmerston was a truly 'English Minister.' To prevent the growth of manufactures in a foreign land, by stirring up a civil war amongst its inhabitants, and thereby give an impulse to trade and manufactures in England, was the becoming task of an English Minister; Lord Palmerston performed the task most faithfully. He did this for Portugal—he did this for Spain; and English smugglers drive a profitable trade in consequence of his policy: he did this for Germany and for Italy, since 1848; and what with such eminent success for his country, that those manufactures, which were previously the rivals of England in neutral markets, have disappeared. He was preparing to perpetuate the same policy; he had at his command gangs of desperate refugees, who were during this year to have been scattered like so many firebrands over the Continent; and at the moment that the plot was ripening to maturity, his sympathiser, his coadjutor, his associate in bigotry, seizes upon him and casts him out of office. Assuredly, we are justified in supposing, that in such events as these a higher power than that of man is discernible.—*Standard*.

RELIGION IN SOCIETY. OR THE SOLUTION OF GREAT PROBLEMS: PLACED WITHIN THE REACH OF EVERY MIND. TRANSLATED FROM THE FRENCH OF THE ABBE MARTINET. BY ARCHBISHOP HUGHES, NEW YORK.

CHAPTER LVII.

DEVOTION TO MARY INNATE IN THE CHRISTIAN.
—FIRST SOURCE OF THIS SENTIMENT.—ITS
UNIVERSALITY.—CONCLUSION.

THE question which now occupies us is one of the heart rather than of the intellect.

Can a true Christian be found, that is to say, one animated with a sincere love for

Jesus Christ, who does not turn with gratitude and affection towards the mother who bore him and whose breast has nourished him! Where is the sinner touched with grief for his faults, and struck with fear of the judgments of God, who does not invoke with confidence that Mother of mercy whose persuasive prayer smooths the brow of our heavenly Father, and who covering with her shadow, as with a merciful cloud, the guilty earth, defends it from the fires of the sun of justice, and transmutes the scathing lightning into dew?*

What more natural than for the unhappy child of Eve who daily feels the poison of sin circulating in his veins, to have recourse to her whom heaven has chosen to dry it at its source! Does not the same faith which teaches him that the blood of Christ is the only remedy for his woes, teach him also that the blood of Christ is the blood of the Virgin?

We are accused of exalting the power of Mary too much by calling her the dispenser of graces; but is it not through her that God has chosen to give us his Son, who is the source of all grace? It is called a crime in us to go to Jesus through Mary; but is it not through Mary that Jesus has come to us? Is the interposition of this Divine Mother anything but a divine fact which the Catholic does not create, but which he recognizes and accepts?

These considerations, like all those which we have hitherto developed, are no doubt adapted to justify the sentiment of filial piety of the Catholics towards the Mother of God; but they do not create it. This sentiment has an origin more profound, more intimate, more powerful; it is the effect of the communication which Jesus Christ makes us of his life, even the voice of his blood which flows in our veins.

Let us here call to mind the Catholic doctrine of Christian justification, and the ineffable union which the sacraments establish between Christ and the Faithful. The assured effect of baptism, according to all evangelical principles, is to make us children of God and brothers of Jesus Christ, or rather his living members; but can one be a brother of Jesus Christ without being a child of Mary? Can we live according to his moral life, and be animated with his sentiments, without sharing his tenderness for his Mother? Is not our *affiliation with Mary* the necessary effect of our *transubstantiation to Christ* in the Eucharistic Sacra-

* Ego feci in coelis ut orientetur lumen indeficiens, et sicut nebula texti omnem terram. (Eccles. xxiv. 6.)

ment? Can the blood of the Son really circulate in our hearts without making them thrill with love for the Mother, and without calling down upon us all the tenderness of Mary?

If we examine this subject a little, we shall see that the devotion towards Mary has its root in the very foundations of Christianity, that it is the logical and necessary consequence of the intimate relations of Christ with his members; we shall see even in the profound indifference of the partisans of Reform for the Mother an unequivocal proof of their rupture with the Son.

It is a remarkable fact and one which proves how naturally the devotion to Mary finds its place in the Christian soul, that among the number of Protestants who are every day returning to Catholicism, there are scarcely any who experience the least repugnance to this devotion. Many had even long cherished in their heart a profound veneration for the Mother of Christ, and were afflicted at the cruel neglect in which Protestant worship had buried her. Let us listen to the words of a man whose return is at this moment giving joy to the Catholic world.

"From my earliest years," says M. Hurter, "without seeking instruction from any book, without entering into any discussion, without possessing any knowledge of Catholic teaching with regard to the Mother of God, I felt myself penetrated with an inexpressible veneration for her. I imagined in her the advocate of the Christian, and from the depths of my heart I addressed myself to her in the retirement of my private life."*

To these testimonies of the naturally Christian soul in favor of the worship of Mary, to this mass of Biblical facts and christian arguments which conspire to justify it, what can its miserable detractors oppose?

They demand one passage of Scripture which prescribes, or at least authorises this worship. But has not Christ said to us all, in the person of the well-beloved disciple, *behold your Mother!* as he commanded us all in the person of the Apostles, *receive and eat; this is my body*†. Do not the Scriptures show us every where Mary fulfilling towards us the office of the most devoted Mother, and submitting her heart to the most dreadful tortures in order to restore to us the most preci-

ous of lives? What more is necessary for well-disposed children? What can we think of that heart which, in presence of the best of Mothers, would wait for the order to love her!

If the words of Scripture are needed to authorise the honors which we render to Mary, the Holy Spirit himself announced, by the mouth of Mary, the concert of benedictions which will be eternally ascending to her from the midst of all the generations of humanity; "*And behold from this moment all generations shall call me blessed.*"*

Where among us, we would ask of our separated brethren, is that public testimony of veneration and love towards the Mother of the God-Saviour? For the three centuries of your existence, what are the monuments which you have reared in the midst of you in her honor? For monuments are the voice of the people, the sensible expression of their thought. What do we discover in our cities and our villages which recalls the memory of Mary, but the ruins of temples and the shapeless fragments of statues which the piety of your Catholic fathers had dedicated to her? What do we find in your sacred orators and writers, but a torrent of calumnies, insults and sarcasms against the servants of the common Mother.

It is inconceivable and even deplored by one of your most able ministers, that the Woman by pre-eminence—she whom heaven has exalted far above all women—is precisely the only one whose praises and whose name your worship proscribes.† Is this knowing and honoring Christ? Do you believe that he who was so sensible of the least favor, and who wished that the memory of the woman who shed precious perfume upon his head, should be spread as far and endure as long as the Gospel, that he would approve among Christians this disgraceful neglect of the incomparable Mother who formed him of her flesh and blood, nourished him with her milk, followed him to the foot of the Cross, and received in her arms his inanimate remains! Let us review all the Christian ages, and find if we can, one of them which has not realised the prophetic language of Mary by striking demonstrations of its piety towards her. What religious emulation to celebrate and honor the Mother, among all people who have known and adored the

* *Exposé des motifs qui ont décidé son retour dans le sein de l'Église Catholique.* (See *L'Ami de la Religion*, Sept. 5th, 1844.)

† We may find a learned and splendid demonstration of what we can here only hint at, in the work of Father Ventura, *La Madre di Dio, Madre degli Uomini*, &c. Rome, 1841; and we are happy to be able to announce to our readers, that the Lyonsese press will soon give to France an excellent translation of this work.

* Luke i. 43.

† "No one dares to speak of Mary. And yet when theological prejudice is no longer present to oppose good sense and reason, true natural feeling takes the ascendancy, and ministers discourse at the cemetery or in the temple, upon the men and women whom they luter." (M. C. A. Muller, *Des Beaux-Arts et de la Langue des signes*, &c., p. 42.)

Son! We nowhere discover that solitary and abstract Christ dreamed of by the founders of your worship, but Christ as he showed himself to the eye of the prophets, as he appears in the Gospel; a child of the Virgin, long borne in her bosom and in her arms, fulfilling towards her for thirty years the duties of the most obedient Son, expiring under her eyes, and still reposing in her arms before passing from the Cross to the sepulchre.

Let us interrogate all the christian nations; we shall not find one of the great voices of Christianity from the first successors of Peter to Gregory XVI., from Ignatius, Irenæus, Epiphanius, Cyril, Ambrose and Augustine, to Bossuet and Fénelon, who has not intoned a hymn of praise to Mary; not a sovereign dear to religion, who has not wished to reign under her auspices; not an illustrious name in science, literature or the fine arts, who has not consecrated to her some of his vigils. How many great works in every department have been inspired by devotion to Mary!

What year has passed when the faithful have not repeatedly thronged to the foot of her altars to solemnise her festivals; what week of which they have not consecrated one day to her memory; what day when the bell does not summon them to address to her the angelical salutation. There is no city where she has not a temple, no temple where she has not an altar, no altar which does not present some memorial of the confidence of the children and the bounty of the Mother.

And when has this universal sentiment of tender devotion to Mary, which we see triumphing over the sarcasms of impiety and heresy, as well as over the destroying influence of time, when has it appeared with more energy than in our age of coldness and indifference! Admirable instinct of the Christian family! it is at a time when the hissing of the serpent makes itself most loudly heard and his last venom is distilled, that on all sides rise the most ardent prayers towards her who has bruised his head; it is at a time when infamous inventors of romance penetrate the deepest folds of the human heart to introduce into it their corruption, that the shepherds and their flocks seek an asylum in the *Immaculate Heart* whose ineffable purity is never tarnished by a breath of impurity.* As children in extreme peril, they are not satisfied with pressing around their mother and taking refuge in her arms, but they throw themselves upon her bosom.

My beloved separated brethren, for a moment impose silence upon prejudices which

are no less repugnant to the feelings than the understanding of the Christian, and ask yourselves if that is not the true family of Christ, where his Divine Mother is most reverently cherished and honored.

PROTESTANT LADIES HEARING CONFESSION.

ECCLESIASTICAL INTELLIGENCE EXTRAORDINARY.

We give from the Tablet a piece of extraordinary ecclesiastical intelligence. Protestantism changes and multiplies its forms daily; which alone should convince every sensible Protestant, that that cannot be the true religion, which every day changes. We should feel thankful, if any bible reader would tell us, on what scriptural text a woman establishes her power of forgiving sins, and consequently of hearing confession.—
[Ed. Bombay Cath. Ex.]

Leeds, Dec., 1851.

Mrs. Hookwood, having received from her husband faculties for hearing the female members of his flock, proposes to sit at her tribunal every Saturday immediately after Post-Communion.

Her "vestry" being contiguous to that of her husband, care will be necessary to prevent the respective sexes from finding themselves in the wrong box. They will, therefore, observe the notices—"ladies," "gentlemen"—which will be legibly posted.

From Mrs. Hookwood's department all males will be rigidly and absolutely excluded, but the exclusion of females from the other side is liable to the following exception: that those whose cases exceed Mrs. Hookwood's power will receive from her a ticket marked "reserved case," upon the production of which they will be allowed to pass on to the side of the gentlemen.

Females will observe that a slight change will be necessary in the words of the Confiteor, in consequence of the sex of the Minister. They will say for "Tibi Pater and Te Pater," "Tibi Mater," &c.

N. B.—Communications received by letter, and the conscience relieved by return of post. The letters should be marked "Private. Female Department," and a blank (stamped) envelope enclosed.

VIVAT REGINA.

ENGLAND—The Marchioness of Bath has appointed for the vicarage of *Frome* the celebrated Reverend W. J. E. Bennett, late incumbent of St. Paul's knights bridge; which nomination provoked a protest of the clergy and laity of *Frome*, *Parson Calvert* at the head. The Marchioness returned a suitable answer to this impertinent interference with her constituted right of gift. The only objection against the Reverend Gentleman was, because he is a Puseyite and sides too much to Popery.

AMERICA-BALTIMORE—We are glad to learn that the Right Reverend Dr. Fr. Patrick, Kenrick, Bishop of Philadelphia, is promoted to the archiepiscopal see of Baltimore. He is

* Arch-confraternity of the Holy and Immaculate Heart of Mary.

well known through his various classical and theological works, and is considered to be one of the greatest divines of the 19th century.

The Tablet of December 20th furnishes statistics of the Catholic Church in the United States, divided by his Holiness Pope Pius IX. into six ecclesiastical Provinces. The first apostolic vicariate was erected at Baltimore in 1790; the second at New Orleans in 1793; four others in 1808; from 1820—1830, five more; from 1830—1840 again five more; from 1840—1850, eleven more; in 1850, nine more. There are now 36, of which 34 are erected into dioceses. They have, in all, Churches and chapels. ... 1832

Priests ...	1303
Seminarists ...	322
Communities of both sexes ...	100
Boarding and other Schools...	194
Establishments of charity ...	108
Catholic Population ...	1,663,500

PIEDMONT.—According to letters dated December 7th, which we have received from Turin, the Sardinian government had, at last, come to an agreement with the Holy See and the concordat was concluded by ministry were determined to put into execution, and to dissolve the chamber of Deputies, if it met with too strong an opposition.—*Tablet*.

We understand, on good authority, that a London Clergyman of eminence, distinguished for his strict adherence to Rubrical observance, and an advocate of "Church principles" and "Church practices," together with an Hon. Baronet, who served the office of church warden under him, are on the point of being reconciled to the Church of Rome.—*Tablet*.

ST. THOMAS' CHURCH.

From an English Gentleman, a Convert, towards flooring with Marble the Chapel of the B. V. Mary in the Southern Aisle, ...	100 0
From a Catholic, towards flooring with Marble the Chapel of St. Joseph in the Northern Aisle, ...	25 0

B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

Major Tylee, Commandant, Officer 7th, B. N. I., <i>Delhi</i> , ...	Rs. 100
Amount received for Cards given at St. Thomas' Church on Patrick's Day, for the Orphanage, ...	36
A Friend to the Orphanage, through L. B. Oliva, Esq., ...	52
John Jackson, Esq., for Feb. March and April, ...	75

Through Mr. H. J. Joakim.

Mr. J. Bartlett, ...	5 0
" T. Scallan, ...	10 0
" W. H. Smith, ...	4 0
Muncherjee Sapooree, ...	3 0
Mr. W. Jackson, ...	1 0

Through Mr. N. O'Brien.

A Friend, ...	Rs. 3 0
E. Land, ...	3 0
C. D., ...	3 0
J. W. Davis, ...	5 0
B., ...	1 0
C. B. W., ...	5 0
Captain Jemison, ...	1 0
George Daly, ...	5 0
Mary Mowat, ...	5 0
J. H. H., ...	1 0
J. M. D., ...	2 0
J. D., ...	1 0
E. S. D., ...	1 0
J. H. R., ...	5 0
A Friend left poor, ...	2 0
George Petty, ...	2 0
J. N. Paul, ...	5 0
T. D., ...	2 0

BOW-BAZAR.

Collection made by Mr. Jas. Mylan, in aid of 'St. Xavier's Chapel' for the month of February last.

H. M., at Burdwan, ...	Rs. 5 0
Mr Jas. Rideout, ...	Rs. 5 0
" F. Pereira, ...	2 0
" J. Cornelius jr., ...	2 0
" J. Baptist, ...	2 0
Messrs. Deefholts, ...	2 0
Mr. J. King, ...	1 0
" Chas. A. Pereira, ...	1 0
" J. F. Pinto, ...	1 0
" M. T. Lepies, ...	1 0
" J. Leal, ...	1 0
Mrs. C. R. Belletty, ...	1 0
" R. DeLallana, ...	1 0
" Hobson, ...	1 0
" Speede, ...	1 0
" M. B. Rotellho, ...	1 0
" M. A. Barrett, ...	0 8
Mr. E. Botelho, ...	0 8
" W. Salvador, ...	0 8
" P. Gill, ...	0 8
" W. Martin, ...	0 8
" J. Andrew, ...	0 8
" J. Brown, ...	0 8
Mrs. R. Pyva, ...	0 8
" R. Lepies, ...	0 4
" E. Martin, ...	0 4
" E. Ambrose, ...	0 4
" J. Francisco, ...	0 4
Mr. J. Nicholas, ...	0 4

Expenditure.

Paid Servants' wages and contingencies, ...	Rs. 25 13 0
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CATHOLIC MISSION AT CHITTA-GONG.

THROUGH REV. MR. MCCABE.

A Widow's Mite, ...	Rs. 1 0
Mr. Gill, ...	2 0

THE BENGAL CATHOLIC HERALD*

EXTRA

GRATIS.] CALCUTTA: SATURDAY, MARCH 27, 1852.

ARRIVAL OF THE OVERLAND MAIL.

The P. and O. Company's Steamer *Huddington* had broken down in the Red Sea. Mails and Passengers all safe. It was on her return voyage to Calcutta, and when about 27 miles from Suez her intermediate Shaft was broken, and she was towed back to Suez by the *Ajdaha*, where she would have to remain till a new shaft is sent from Calcutta, or England.

(From the Home News Jan. 21.)

Nothing is talked of in England but the threatened invasion, and volunteer rifle corps are being enrolled all over the kingdom. Lord Palmerston disavows the conduct of the Captain of the express in firing on the American steamer *Prometheus*.

Major General Cathcart supersedes Sir H. Smith as Governor at the Cape, and C. H. Dirling, Esq. is appointed Lieutenant Governor.

In France the National Guard has been disbanded, and ordered to be re-organised, the constitution promulgated, and Jerome Bonaparte, (ex-king of Westphalia) and M. Troplony appointed President and vice President of the Senate.

* Press of matter prevented this Extra from appearing on last Saturday.

168 political prisoners have been transported from France to Cayenne.

All the Trees of Liberty have been cut down in Paris amidst the plaudits of the populace.

France has begged the bones of the Duke of Reichstadt from Austria.

M. Thiers is in England.

Parliament was opened by the Queen in person on the 3rd. The business expected to be immediately brought before it, is the New Reform Bill, Cabinet difficulties, the state of Europe, the threatened invasion, our defences, our Colonies, and Ireland. A dissolution of Parliament is early expected.

The Marquis of Normanby has resigned the French embassy, and is succeeded by Lord Cowley.

Mr. Fox Maule succeeds Lord Broughton at the Board of Control, and is replaced at the War Office by Mr. Vernon Smith.

These cause of Lord Palmerston's dismissal was his having written to Lord Normanby approving of the late acts of Louis Napoleon without consulting the Premier or other members of the Cabinet.

There has been great destruction of life and property by floods in Yorkshire, Lancashire, Cheshire, and Derbyshire,

but principally near Huddersfield in Yorkshire.

An attempt was made by a man in a religious habit to assassinate the Queen of Spain or her child; the Queen was slightly wounded.

The French President has decreed that the members of the Orleans family cannot possess any real or personal property in France, that it shall all be sold within a year, and such as has been acquired by Louis Philippe since August 1830 restored to the State, and divided among certain charitable institutions, and the Officers and Members of the Legion of Honour. The above decree is very unpopular, and has caused M. M. Montalembert and Dupin to resign their appointments, and retire from the Government of Louis Napoleon; protests against it are also expected from Spain, Belgium, Naples, &c. Louis Napoleon, at a grand entertainment given by him to the English residents in Paris, indignantly denied all intention of going to war with England. A publication got on by the French exile has been suppressed in Belgium at the instance of the French President.

Ireland,—Meeting of the Catholic Defence Association.

Lord Viscount Gormanstown—I beg leave to move that his Grace Dr. Cullen, Primate of all Ireland, do take the chair. (Loud cheers.)

Mr. Reynolds, M.P.—I have the honor to second the motion moved by Lord Gormanstown, that his Grace the Archbishop of Armagh and Lord Primate of all Ireland do take the chair. (Cheers.)

The motion was unanimously agreed to, and the chair was taken by

**THE LORD ARCHBISHOP OF ARMAGH,
PRIMATE OF ALL IRELAND.**

His Grace, on taking the chair, said—My lords and gentlemen, whilst returning you many thanks for the high honor conferred on me by calling me to fill this chair, you will allow me to manifest the great gratification I must necessarily feel, in seeing myself surrounded by a circle of gentlemen so distinguished and influential. Venerable prelates from the remotest parts of the kingdom, noblemen of the highest rank and merit, members of parliament, professional and

other gentlemen of well-merited influence and reputation, abandoning their usual occupations and pursuits, and sacrificing their own comfort, and convenience, are assembled here to-day. And for what end? Is it for amusement or recreation—to delight their ears with music, or to feast their eyes with the delusions of a theatre? Is it to promote their own private interests, of those of their friends and families? No; your thoughts and aspirations are far more noble. You have come thither to take part in promoting the interests of religion and the glory of God—to defend the rights and liberties of the holy Catholic Church—to resist, in a peaceable and Christian manner, the attacks that have been made on us—and to bring to light the evil designs and artifices of our enemies. (Cheers.) Is it not truly consoling, is it not cheering and of good promise, to see so much disinterested zeal, such devotedness, such firm determination, enlisted in so holy a cause? (Cheers.) May this Association be the means of fostering and encouraging so noble a spirit in the Catholic body of those kingdoms. Above all, may it enkindle and preserve amongst us Christian union, the characteristic mark of the disciples of Jesus Christ; so that all the Catholics of this empire may be united and cemented into one compact body, determined to preserve its own liberties by the arms of charity, justice, and truth, but ready also to assist others in asserting their just rights. (Cheers.) If we be united—if our course be guided by the great and Catholic principles of our religion, we shall be strong and able to extort the respect of others; but if our movements be swayed by low and paltry motives of self-interest, or by personal or local considerations, we assume a false position where it is impossible to defend our cause, and we run the risk of making ourselves contemptible in the eyes of the world. It cannot, indeed, be expected that so many men should all take the same view of each subject, especially in matters of prudence or administration; but, when differences of opinion arise, they can be settled without driving things to extremes, and without interrupting that harmony which should prevail in Association established for objects me

dear to our hearts. Every sacrifice should be made for the purpose of preserving unity of action, and strict order in all proceedings. (Hear.) This cannot be done more effectually than by continually keeping in our mind the word of the Gospel—"Seek ye first the kingdom of God and his justice, and all these things will be added to you." God will bless even the temporal interests of those who are anxious for His glory, and the salvation of their own souls, and He will give them that union and strength that are necessary for the success of their undertaking. My lords and gentlemen, I repeat that I am consoled and filled with hope when I consider the motives that have brought you here together. You have heard that faith is assailed, and you have come forward to defeat it. What you have heard of the attacks made upon us cannot be denied. A conspiracy has been formed, extending itself to every part of the empire, to undermine and destroy the religion of the people, to rob them of the only precious inheritance handed down by their forefathers, to extinguish that light which cheered them on, and preserved them through centuries of darkness and desolation, to erase the only memorial that had made Ireland glorious in past ages, and still gives her a high name amongst the nations of the earth, to make Irishmen renounce that faith which was preached to them by St. Patrick, which connects them with the centre of unity, and maintains them in communion with two hundred millions of their Catholic brethren spread all over the world—attempts, I say, are made to rob us of this treasure more dear to us than our lives, and to substitute the darkness and wanderings of error in its place, or to establish indifference to all religion, or a base hypocrisy in the minds of our people. (Hear, hear.) They are invited or tempted by Bibles or incrimination to renounce the teaching of the Church, "which is the pillar and the ground of truth," and to put themselves under the guidance of men who are in continual contradiction with themselves, who have no fixed principle excepting that of hostility to the Catholic Church, and who are tossed about by every wind of doctrine. Such is the mission which the emissaries of error, though not professedly, still in

reality, propose to themselves. The conspiracy entered into against us is strangely constituted, but it shows how every shade of error can unite against truth. High and low churchmen (there are, indeed, many honoured exceptions), Presbyterians, Methodists, Unitarians, unbelievers, have leagued themselves together in this work. None of them have confidence enough in their own particular forms of belief to expect to establish it in the country—none of them approve of the opinions of the others—but all being animated by a common spirit of error, can unite so far as to assail truth, and endeavour to destroy Catholicity. But you, with God's aid, will frustrate their efforts, and impede them from accomplishing their wicked designs. (Hear, hear.) We are not to be surprised that deluded or malicious men should league themselves together in so bad a cause, making great sacrifices to promote evil, and lay waste the vineyard of Christ. Lest we should be scandalized by such things, our Redeemer forewarned us that they were to happen, that His followers were to be subjected to obloquy and calumny, and that the powers of hell would be incessantly leagued against them. What is occurring in Ireland at present reminds us of the persecutions of the first Christians, and of the last struggles of Paganism against truth. Every one is acquainted with the efforts that were made by the ruling powers and by the philosophers of the day to sustain that falling system. Calumny, misrepresentations, perversion of facts, caricatures, and insults, were the arms then employed, as they are now—

"An hideous figure of their foe they drew,
Nor lines, nor looks, nor shade, nor colours true,
And this grotesque design exposed to public view."

In the second century the Christians were assailed with the same calumnies as are laid to the account of the Catholic Church of the present day. In reading the famous Apology of Tertullian, you would imagine that he was repeating the charges that are made against us by the orators of Exter Hall, or the street preachers that infest our towns. As it is now the fashion to call us *Romanists*, and to endeavour to deprive us of the name of *Catholic*, so the emperor Julian decreed that our forefathers in the faith

should not be called *Christians* but *Galileans*, and as it was by the medium of education that he expected to restore the worship of the gods so in our days efforts are made to revive Protestantism by infusing poison into the tender mind, at the fountain of instruction. (Hear, hear, and cheers.) But may we not hope that these are the last efforts of an agonising system, whose dissolution is approaching, and which will soon have no more animation in its members than paganism had after the days of Diocletian or the apostate Julian? All Christendom will exult and be glad when this happy consummation shall have been obtained; not that the personal downfall and disgrace of the antagonists of truth is an object of desire, but that we must rejoice to see error and prevarication at an end, and be consoled to observe those who are in the mazes of heresy and infidelity retracing their steps, and escaping from the brink of the abyss which threatened them with irretrievable ruin. I have said that it is nothing new that misguided men should be filled with zeal in a bad cause; I may now add, that we are not to be surprised if they be successful in particular cases in carrying out their perverse designs, especially when they have the command of money and influence—when they are sustained by great temporal power, and when they wield this power with unscrupulous audacity against a weak and unprotected population. The destruction of the faith in many Christian countries by Mahomet, armed with fire and sword, is a matter of wonder to no one; and when the same or similar earthly causes are set to work in other places, they may produce some portion of their natural effects. Man is weak, and prone to evil; nothing easier than to lead him away from the steep and rugged paths of virtue into the broad and easy road of vice? Judas fell among the Apostles. The imperial house of the first Christian monarch was disgraced by an apostate. (Hear, hear.) Even in the most flourishing times of the Church, which we contemplate with delight and pride, there were Christians weak enough to deny their faith, to turn their backs upon religion, and to offer incense to the gods. (Hear, hear.) All the heroic zeal and eloquence of a St.

typrian could not preserve his flock from such instances of human frailty. The devoted pastor did not hesitate to record the fact in his admirable writings, though the thought that even one of his children should be lost overwhelmed him with grief. Should it then be a matter of astonishment to us to find that some few unhappy Catholics have fallen a prey to the wolves in sheep's clothing that go around the fold, or to "the roaring lions that are seeking whom they may devour." (Hear, hear.) Should it be a matter of triumph to the preachers of error to have been successful, after long and continued efforts, in gaining over to their cause some few undutiful children of the Church? Let us see how the facts really stand. The attempts to pervert our people have, I believe, been successful in some few cases. Poor, neglected, starving peasants, oppressed by famine, and afflicted by disease, in remote districts, where the calamities of the times left them without the means of education or support, have to a very small amount been betrayed into acts of hypocrisy or apostacy, selling, or pretending to sell, their souls for vile pelf. (Hear, hear.) In our towns some corrupt or degraded characters, "whose god was their belly," or who were a prey to their pride, their concupiscence, or their avaricious spirit, have immolated themselves and their children to Moloch. The drunkard, the unjust, the extortioner, the profligate—men or women who had previously no religion in practice, have occasionally strayed away, and are the trophies of the zeal of our modern Pharisees, who, like their prototypes in the Gospel, compass sea and earth to make one proselyte. And when they have found him, make him a child of hell, tenfold worse than themselves. Yes, whilst the men who are converted to the Catholic Church are either reclaimed from their sins by their conversion, or rendered more perfect and exemplary than they had been before, on the contrary, those who leave the same holy Church are not improved by the change; but having renounced their faith, they cast themselves headlong into a career of dissipation and vice. (Hear, hear.) The Church is purified by the loss of such infected members, as the tree is improved by lopping off the rotten branches, and

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the field fertilized by eradicating the noxious plants and weeds from its surface. (Hear, hear.) We might rejoice at the loss we seem to sustain, did we not reflect that every poor soul has been purchased by the precious blood of Jesus Christ. Such, then, is the harvest which our modern apostles of error have reaped in Ireland. Though immense sums have been collected in England, and great exertions made by those who trade in souls, and who frequently nourish themselves in the traffic—though there has been great boasting and great rejoicing in the camp of the Philistines—yet, if the accounts were made up, the total amount of their perverses would not exceed a few hundreds, and all these of the lowest, the most degraded, and most ignorant classes. No one person previously distinguished for his virtue and his practice of religion—not one of any note or respectability—no man of even moderate information is to be found amongst them. And these perverses, such as they are, what have they cost to those who have gained them? (Hear, hear.) The probability is, that if the truth were known, every one of these defrauded men has cost the credulity of the English people several thousand pounds, expended upon parsons and street preachers, and the publication of vile tracts, as well as in buying the victims themselves. And if the same rate of purchase were continued, the whole property of England would scarcely be sufficient to people one-half of this kingdom with Protestants. (Hear, hear.) Is it not, however, to be lamented that the good faith of many generous Englishmen, “who have zeal, but not according to knowledge,” should be thus imposed upon, and that their money and their contributions should be converted to the vilest purposes? Let us hope that this meeting will have the effect of making them examine the matter more closely, and inducing them to look after the base manner in which the missionary proceedings are conducted in this country, and to consider the unhappy results that they are calculated to produce. (Loud cheers.) Though, as we have said, there have been some few unhappy defections in Ireland, we may proclaim with confidence that, through the mercy of God, the efforts at proselytism have signally

failed amongst us; our people were never more sincerely attached to their faith, nor more firmly determined to preserve their holy religion. (Cheers.) How many of them during the years of famine underwent all the horrors of a lingering death, afflicted by starvation rather than accept the bribe offered them by the tempter? How many are still suffering unheard of privations and cruel persecutions who, were they only to deny their religious doctrines, would be raised to comparative affluence? How many of them show their conscientious and unshaken adherence to their creed by professing it in the midst of dangers and temptations in the remotest regions of the world, whither they are obliged to fly for a place of shelter and refuge, and to which they bring the knowledge of the blessings and the benefits which are conferred upon society by the holy Catholic Church? The religious spirit of our people is noble and unbroken; it is worthy of our fore-fathers, whose constancy and courage merited for them the admiration of the world; may the faith which they professed never be eradicated from this soil, hallowed and sanctified as it is by the blood of so many martyrs; may the glorious epithet of Catholic be for ever associated with the name of Ireland. (Loud cheers.) But, perhaps, some one will say if the efforts of our enemies continual and energetic as they have been, if these efforts have been so unavailing and so signally fruitless up to the present, why should we meet here to day? Why take so much interest in exposing the wiles and stratagemis of our enemies? Though this objection is not devoid of plausibility, it is easily answered. When the enemy has got into our territory, and is lying in ambush in our streets and our fields, though he may be weak, and unable to effect much mischief—still it is our duty and our interest to watch his movements, to caution the unwary, to put all on their guard, lest any one, by being careless and unthinking, should fall into the snare. This is the more necessary on account of the artifices and deceits to which the enemy has recourse in order to conceal the wickedness of his designs. He does not come now to assail us with his native ferocity—he repudiates his name of Pro-

testant—he proclaims himself a true Catholic, and thus becomes what is described in the Gospel as a wolf in sheep's clothing. Hence the necessity of vigilance and activity. (Loud cries of hear, hear.) "It is easy to be cautious," says St. Cyprian, writing in times like our own, "if the danger is before our eyes, for when the foe declares himself the mind is forearmed for the battle. But fear and caution become more needful when the enemy steals upon us in a lurking way, and deceives by pretence of amity; an enemy that moves towards his ends by gestures of so subtle a description, as to have acquired therefrom the "name of serpents." Such is the admonition of St. Cyprian, and how carefully should it be attended to in the present time, when perversion is procured by promises, by bribes, by presents, by holding out seductive hopes of superior enlightenment, and by everything that can flatter human pride? Hear, hear.) "The enemy," adds the same Saint Cyprian—"now flatters and deceives, transforming himself, as the Apostle says, into an angel of light, and dressing out his emissaries as the ministers of righteousness. These are the maintainers of night for day, of death for salvation, of despair for professed hope, of perfidy, pretending honor, and of Antichrist, instead of Christ. They invest falsehood in improbabilities, and employ stratagem for the frustration of truth."—*Cypria de Unitate Ecclesiae*. Though the losses sustained by us are exceedingly trifling in point of number, still the reasons we have alleged show us we cannot look on them with indifference;—indeed we cannot consider anything as of little moment, were there is question of eternal salvation, or danger of offending the majesty of God. Now what can be better adapted to excite anxiety within us than the thought that even one of our poor Catholic brethren should be exposed to the risk of apostasy? What can there be conceived more detestable or more degrading than the name of an apostate? Like Cain he bears an indelible mark of ignominy and disgrace upon his forehead. His soul becomes a mortal wilderness overcast with darkness—it can have no hope, no charity, no virtue, meritorious of eternal life for without faith it is impossible to please God. When any one denies the true religion, he destroys the beginning, the root, and the foundation of all justification, and we may say that he is irreparably lost. As long as faith remains, as long as the root is sound there may be hope that it will one day throw up new branches, and produce flowers and fruits. (Loud and enthusiastic cheering.) But what can be hoped for when the root itself is decayed? What chance of restoring the building when even the foundations have been undermined and shaken? (Hear, hear.) Apostasy is directly opposed to the veracity of God, and strikes at his very existence. Hence it is that St. Thomas calls it the greatest of all sins and the most grievous offence of God. Hence also St. Peter declares that it were better never to have known the truth, than having once enjoyed that distinction to have forfeited it. Such is the enormity of the guilt, such the appalling effects of the sin, such is the precipice to which our poor people are invited. (Hear.) It is in this light that the guilt of apostasy is to be regarded, and has been always regarded by the innumerable millions of children of the Catholic Church. Are Protestants certain that the Catholic body are wrong in their view upon this subject? It is useless to reason with bigots or fanatics upon this matter; but I would say to a sincere English or an enlightened Irish Protestant—are you aware of the nature of the work you are engaged in when you aid in promoting proselytism?—have you reflected on the responsibility which you assume?—are you ready to censure as false the religion of two hundred millions of Catholics, the great majority of Christians actually in the world? are you ready to condemn to perdition the souls of all those who preceded the Reformation? They professed the very same doctrines which you are assailing in Ireland. Do you not allow every individual to follow his own private judgment? Why, then, deprive Catholics of this right? Have you any claim to infallibility? Are not your opinions continually wavering? Do not the dignitaries of your Church adopt contradictory views upon the most vital points of Christianity? until you have some

decided certainty regarding your own doctrines, why endeavour to intrude them on others? Why should Anglicans collect money to promote Presbyterian or Unitarian opinions, which they condemn? or why should the Presbyterians of Derry hold bazaars to aid in establishing prelacy in other parts of Ireland, which they themselves regard as damnable and anti-Christian? (Hear, hear.) Will the morality of Ireland be improved by introducing Protestantism among the poor? Look to the state of the Lutheran peasants in Sweden—look to the depravity of the mining and agricultural districts in England, as detailed in parliamentary reports—look to all this, and decide whether you can continue your crusade against our faith, or aid in carrying it on with safe consciences. Let any reasonable Protestant ask himself these questions—let him reflect upon what he is doing—and he will be obliged to admit that he is not acting in conformity with his own principles, that his proceedings are not guided by prudence, and that, to say the least, he is exposing himself wantonly to the risk of encouraging and promoting a system which may spread and increase immorality, cherish hypocrisy, undermine faith, and lead innumerable souls to eternal perdition. But leaving these reflections to others our course, as Catholics, is clear. We cannot but detest apostacy—we cannot but determine to make every exertion and every sacrifice to preserve the poor from incurring the guilt of denying Christ before men. Christian charity teaches us to love the poorest of our neighbours as ourselves—to desire their salvation as we desire our own—and, with the help of God, we shall leave nothing undone to save the poor souls that have been redeemed by the precious blood of the Immaculate Lamb. If any one perish, let it not be by the silence or neglect of this meeting and of the Catholic body—let his blood be upon his own head, and upon the heads of those Pharisees who seem to delight in doing the work of perdition, and making themselves the emissaries and agents of the enemy of mankind—(hear, hear) of those men without counsel and without wisdom, who are thus described by the Scripture:—"Their vines are of the

vineyard of Sodom and of the suburbs of Gomorrah; their grapes are grapes of gall, and their clusters most bitter; their wine is the gall of dragons, and their venom of asps, which is incurable." My lords and gentlemen, I have now trod-pas-sed too long upon you (no, no); but the importance of the subject induces me to exercise your patience for a few moments longer, whilst I direct your attention to one of the means which is most effectively employed in promoting apostacy and error, and on which Catholics should be especially on their guard. (Hear, hear.) What I refer to is not a modern invention; it is a plan that was laid down more than one hundred years ago by the Protestant Primate Boulter, and has been acted on more or less vigorously ever since. It is hopeless, said he, to gain on the grown up people in Ireland; let us seize on their children and educate them Protestants. The crafty statesman could not but see that if youth were once corrupted, the poison of heresy would soon pervade the whole body. It is in consequence of this lesson that we now behold the whole country covered with proselytising schools, in which the practices of our religion are derided, the vilest hatred against Catholicity inculcated, lying and hypocrisy publicly taught, and the name of the most holy Mother of God and the saints scandalously insulted. (Hear, hear.) It is the duty of all Catholics to raise their voice, and to expose the fatal and wicked tendencies of such seminaries of iniquity: it is the duty of all parents to withdraw their children from such nurseries of irreligion, and thus to preserve from contagion and death the tender lambs of the fold. But it is not alone of such schools, though they cover the face of the country as a network that we have to complain. There is a still greater grievance, in the immense and powerful system of Protestant education which is upheld in this Catholic country at the public expense, or was originally established by public endowments, and which cannot but exercise a most deleterious effect upon the spirit of our Catholic population. I do not complain that the Protestants should have adequate means to educate their youth; but I think it a ground of complaint that the education of Ca-

tholic should be put into their hands, and that a Catholic people should be taxed to support Protestant institutions, whilst they themselves are left without public educational establishments, if you except one ecclesiastical college; and the most liberal concession made in their favour is, that all religious teaching shall be banished from the public schools and colleges to which they have access, and that that teaching shall be conducted by men of every religion, or of no religion, on a system that seems admirably adapted to shake the faith of unsuspecting and not well-instructed Catholic youth in the great principle of our religion—that out of the pale of the holy Catholic church there is no salvation. It is my confident hope that this association will do something to remedy this state of things, which may be called an indirect system of proselytism, and that reports will soon be drawn up showing the immense funds and the extensive territories—I may call the estates by this name—that are applied to the support of Protestant schools and colleges in this country, and that also the national schools, which alone can be frequented by Catholics with safety, shall be carefully examined; not with the view of destroying or injuring that system, but for the purpose of impeding encroachments, of resisting abuses, and of bringing the schools to such a state that they cannot now or at any future period be employed as an engine for proselytism by any enemy of our faith. (Cheers.) But, leaving these matters for a more accurate examination at another time, allow me to call your attention for one moment to the unhappy state of poor Catholic children in regimental, military, and nautical schools. (Hear.) I will not refer the case of Birr, which has lately occupied so much of public attention, and which I trust will be brought before parliament. But I will state to you that I have seen a letter of the 10th of November last from a most humane and liberal man, the officer commanding at Nenagh; in which, replying to the query put to him by the Catholic Clergyman, “what religious instructions are given to the children,” he answers—“the Roman Catholic children may read the Douay Bible, but are

to learn the Protestant catechism.” (Oh, oh.) I will not stop to call your attention to the nautical schools on one of the quays in this city, where many Orphans of Catholic sailors have been perverted in times past, and where, if I am correctly informed, many poor sailors’ children are still educated in a bitter spirit of hostility to the faith of their fathers; but I will state fact which must surprise you at a moment when we are assured that the fullest liberty of conscience is granted to Catholics. There is a sort of nautical training school on board a vessel called the *Wizard*, in the port of Queenstown. In this school there are about seventeen Protestant boys and 53 Catholics. On Saturday evenings some of the boys who are near their parents’ houses are allowed to return to their homes, and may attend mass, if they wish, on Sundays. But what provision is made for those Catholics who remain on board? Are they sent to the Catholic church? Are they to be visited by a chaplain? No; but they are conducted to her Majesty’s vessel, the *Ajax*, the flag-ship in the harbour, and there obliged to attend Protestant service given by the chaplain. (Oh, and hear, hear.) The school in which these things are done is held under the Admiralty. Now, is not this a matter that merits the serious consideration of our members of parliament? They cannot do religion a greater service than by obtaining redress in this, and a thousand and other cases of similar hardship and danger to Catholics. (Loud cries of hear, hear.) The boys who are trained in the first elements of nautical life in Queenstown are afterwards sent to other schools in different ports of England. What fate may their religion expect, then if it is treated with so little regard in the heart of Catholic Ireland? I believe we may safely say that Protestantism of one kind or other is taught in all the naval and military schools of England, and that the poor Catholic children, many of whom are from Ireland, who are admitted to these schools, must sacrifice their souls before they can enjoy the bounty of the state.

(To be continued)

C. A. SERRAO, BENGAL CATHOLIC ORPHAN PRESS, 5, MOORGHYHUTTA ST.

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 14.]

CALCUTTA: SATURDAY, APRIL 3, 1852.

[Vol. XXII.]

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, April 3.

RECENT CONVERSIONS TO CATHOLICITY IN CALCUTTA.

UNDER the persuasion, that a brief exposé of some of the remarkable circumstances, connected especially with recent Conversions to Catholicity in Calcutta, will prove both gratifying to our Catholic and instructive to our Protestant readers, we now propose to lay before them certain interesting particulars, relating to these events.

We shall allude first to the Conversion of an English Protestant Gentleman and of his wife and Family. This Gentleman's Father was an Episcopalian Clergyman in Scotland, and, in the ordinary present acceptation of the phrase, a low Churchman. His son, the subject of this notice, received under his Father's care and at College an excellent education, and, in addition to this advantage, was gifted with a good understanding and a remarkably amiable disposition, one which inclined him, as it were constitutionally, to think well of others, and to speak and act courteously and benevolently in regard to all men.

Hence instead of deriving pleasure, from listening to the violent invectives of Protes-

tant Preachers against Catholics, he was, on the contrary, always pained by them, and by a species of reaction, natural in one of his kindly feelings, he was prompted to take the part of the accused, and anxious to find out some excusing plea for them. The number of Catholics being very great in the Corps to which he belongs, and the conduct of the great majority of them, both as Christians and as Soldiers, being in every way respectable, this palpable fact, of which he was a daily witness, strengthened his innate propensity to think charitably of Catholics, and made him listen with suspicion to Anti-Popery Pulpit declamations. Whilst he was in this State of mind, the great bug-bear of the so called Papal Aggression, occasioned by the restoration of the Catholic Hierarchy in England, became a Familiar topic for Protestant Preachers, even in the remote Military Stations of the Punjab. To the consolation of the Elect, the Ecclesiastical Titles Assumption Bill was, meanwhile, brought into Parliament, and, in a short time, passed into a Law. Now, assuredly, for the tenth and last time the beast was crushed, and "Non-Resurgam," inscribed in large characters upon his Grave. Why should not the Righteous and their Children rejoice with great joy, at this downfall of the *man of sin*, and at the glorious triumph of the pure Gospel over Papal Superstition? And, of course, we need hardly say, they did rejoice, and true to their principles, not content to do so, without warranty thereto from Scripture, one of their Breachers, a Chaplain of the Indian Es-

establishment undertook, in a public Sermon preached by him, to prove, that the great event of the day, viz. the enactment of the Ecclesiastical Titles Bill and its inevitable result, the destruction of Popery, were all clearly foretold in the Apocalypse. But what gave the *Coup de Grace* to the Preacher's argumentation was, that his alleged destruction of the Apocalyptic Beast, took place agreeably to what was predicted, just after the said Beast had gained many triumphs over the Faithful, by seducing from Anglican Protestantism numbers of its Clergy and Laity, and joining them under the Standard of the man of sin. Who, now, that this extraordinary coincidence was so obvious, could hesitate to recognise in the Penal Statute against Papal Aggression, the achievement of that final victory over Antichrist, which was promised in Revelation to the Children of the Saints?

But alas! for Protestant Orthodoxy, this reasoning so satisfactory to the Preacher appeared far otherwise to the subject of this notice, and was the occasion under Divine Providence, which first impressed upon him the necessity of impartial Religious enquiry on his part, in order to his attaining a rational certainty of the Faith he ought to profess. According to the Preacher, the power of the *man of sin*, who was to speak words against the High One, and to crush the Saints of the Most High, was to endure for *a time and times and half a time*. Now continued the Preacher, as "*a time means a period of 500 years*, the whole duration of Antichrist's reign, which began somewhere in the second century was according to the Prophet Daniel, not to exceed 1750 years, the exact interval which had elapsed in 1851, the very year in which the act against the so called Papal Aggression, received the sanction of the British Sovereign. All this the preacher admonished his hearers, is so graphically delineated in the following verses of the Prophet Daniel, that he who runs may read "and" says the Prophet, (after a time and times and half a time) "judgment (i. e. the British Parliament) shall sit, that his power may be taken away, and be broken in pieces, and perish even to the end. And that the kingdom, and power, and the greatness of the kingdom, under the whole Heaven, may be given to the people of the Saints, of the Most High," (the English people doubtless,) the people, in the words of a witty French writer, of one Dish (Rois Bif) and of one hundred and one religions.

But to return to the subject of the present notice. On his way home from Church, he and his amiable and very intelligent Lady,

expressed respectively their remarks on the discourse, they had just heard, and on the reasoning of the Preacher. That reasoning, they observed, proceeded wholly on obviously gratuitous, unsustained assumptions, which, unless accepted as true, could lead legitimately to no certain conclusion. To resort to such delusive argumentation in the grave matter of religion was, they felt, most unworthy of the minister of religion, as well as most insulting to the understanding and judgment of the congregation whom he addressed. This gross violation of propriety was, they reflected grievously aggravated, by the circumstance, that it was deliberately perpetrated, for the purpose of traducing the religion, as well of millions of British subjects, as of the great majority of Christendom, and representing it as identical with the impiety and blasphemy of Antichrist, thereby exciting against them the disgust and abhorrence of their Protestant fellow subjects, and of every believer in the Gospel. A good cause could not, it was clear to them, stand in need of such discreditable patronage or support. It is only falsehood that will avail itself of spurious, illegitimate artifices, to sustain its faltering, tottering fabric, in order thus fraudulently to obtain a claim to respect, to which it has no real or well grounded title.

In any matter of moment, doubt is most painful to the rational and prudent Christian, but when it obtains in the paramount concerns of religion and eternity, it then becomes intolerable. The reflections, we have just premised, threw the subject of our notice and his amiable wife into that unhappy state, and to find relief, they felt it to be their duty to have recourse to prayer and diligent enquiry, in order to come to the knowledge of the truth. Without disclosing to any one the state of their mind on the subject of religion, they procured and read attentively and prayerfully, each day, those books in which they were told, that the Catholic doctrine is explained and vindicated. Much of the day having been thus passed for some months, they communicated every evening, familiarly and impartially to each other, the impressions, which their reading produced respectively in them. The happy result of their pious and persevering solicitude was, that by the time of their arrival in Calcutta, they were fully convinced, that to secure their salvation, they had no alternative, except at once to embrace and openly profess the Catholic Faith. Of their own accord, and without having made the acquaintance of a single Catholic Priest or Lay person in Calcutta, they presented

themselves to the Vicar of the Church of the Sacred Heart, informed him of their convictions, and besought him to receive both themselves and their child into the Catholic Communion. They were accordingly duly prepared for conditional Baptism, after which they devoutly confessed and received the Holy Communion.

The conversion to which we shall next advert is that of an English Protestant Gentleman, a Lieutenant in Her Majesty's army. In one point of view, this Gentleman's conversion seems somewhat more extraordinary, than the conversions we have just detailed. From the enquiry we have made into his case, we can state, that to the best of our belief and information, the Gentleman, of whom we now treat, had never in his life, conversed on religion with any Catholic, either Priest or Lay Person. Of his own free accord, and without his name, or any thing connected with him being known to the Priest to whom he addressed himself, he entered into St. Thomas' Church, and announced to the officiating Clergyman his desire to embrace immediately, and without delay, the Catholic religion. Being informed in return, that it was necessary, that the Archbishop's sanction for his admission into the Church should be first obtained, and next that the Priest who was to receive him should be satisfied both of the purity of his motives, and of his being competently instructed in Catholic doctrine, he rejoined, that, for some time past, he had devoted his attention to the examination of the various common-place accusations preferred by Protestants against Catholics, and had fully satisfied himself of their utter falsehood—that hence, he was led to enquire into the claims of the Catholic Church, to be the only true Church of Christ—and that now being fully convinced of these claims, he could not expose his salvation to any further danger, by remaining outside her Communion. A statement to the foregoing effect was made to the Archbishop, and the Convert, with every exterior indication, even to the shedding of tears, of great piety and gratitude to God, was happily admitted to conditional Baptism, and received into the Church.

We have selected only two, out of many similar instances of Conversion to the Catholic faith. But these will abundantly suffice to satisfy the Catholic, who mourns over the daily unceasing calumnies, with which his religion is assailed, that, as in the physical order, God drew light out of darkness, so in the moral order too, he can at his good pleasure, make even the very revilings of the enemies of his truth, instrumental towards its

triumph. The honest, well disposed Protestant may also learn from the narrative we have premised, that it is a short sighted evil policy, which carries with it its own antidote, for Protestants, to try by the misrepresentation of Catholic faith or morality, to uphold their cause and crush that of their Catholic adversaries. In this as in every thing else, human devices will come to nought, and truth, in the end, will be sure to triumph. Like the great Luminary of the Universe, the light of truth may be sometimes partially obscured, but the mist will be but transitory, and the obscuration will only serve to give increased lustre to religion in our regard, and make us appreciate more fully the inestimable value of the possession of the true faith.

Before we close these remarks, we shall lay before our readers a happy illustration of the facility, with which the fashionable Protestant mode of interpreting the Apocalypse, which exhibits the Pope, as *the man of sin*, may be retorted against our adversaries. In the first of Dr. Newman's justly celebrated Lectures, the Lecturer exposes the absurdity of the Protestant view of the Catholic Church, by adducing several examples, from English History and Jurisprudence, in which, if the language or the emblems employed, were to be interpreted in the same way, in which Protestants insist upon interpreting the language and rites of Catholicity, the most preposterous and erroneous conclusions, would be the result. Thus, for example, continues the Lecturer, Lord Clarendon states, that James the first of England, on one occasion called himself "a God:" Lord Bacon styles the same Prince "a sort of little God" Pope calls Queen Anne a Goddess, and Addison cries out of her "Thee, Goddess, thee Britannia's Isle adores!" "Nay," adds the Lecturer, "even at this very time, when public attention has been drawn to the subject, Queen Victoria causes herself to be represented on her coins as the goddess of the seas, with a pagan trident in her hand."

"Gentlemen, can it surprise you to be told, after such an exposition of the blasphemies of England, that, astonishing to say, Queen Victoria is distinctly pointed out in the Book of Revelation as having the number of the beast? You may recollect that number is 666; now she came to the throne in the 37, at which date she was eighteen years old. Multiply then 37 by 18 and you have the very number 666, which is the mystical emblem of the lawless King!!!"

In Dr. Lingard's admirable exposure of certain modern fashionable interpretations of the Apocalypse, the learned writer exhibits some amusing specimens of the different

ways, in which the Apocalyptic Mania affects those who suffer from that contagious distemper. A Mr. Granville Sharp furnishes one of these instances and a Mr. Galloway the second. Mr. Sharp, says Dr. Lingard is known to be singularly partial to monosyllables. "He has written a volume on the Hebrew letter *vau*, and another on the Greek articles α , π , ω . From letters and articles, he was induced, by his previous success and the importunity of his friends, to proceed to the explication of the visions in the book of Revelations. Here the Apocalyptic mania soon discovered itself; but the appearance of the disease was modified by his previous habits of monosyllabic investigation. He convinced himself that the name of the beast was *Lateinos*, and that *Lateinos* must signify the Latin church. The proof is curious. *Lateinos*, he contends, is derived from the Hebrew monosyllable *lat*, which means to cover or conceal. Now the Latin church, in the celebration of the mass, conceals some of the prayers from the people, by ordering them to be pronounced with a low voice: therefore the Latin church is *Lateinos*, the beast in the Apocalypse. Moreover the head of the Latin church resides in the palace of the Lateran, a name derived from the same monosyllable *Lat*: and the Lateran palace is situated in the country anciently called *Latium*, an appellation also derived from the same monosyllable *Lat*: and *Latium* is a province of that part of Europe called Italy, which also derives its name from the same monosyllable *Lat*. Be not startled, gentle reader: Apocalyptic maniacs can with equal facility read backwards or forwards; and Mr. Sharp informs us, that, if we read Italy backwards, we shall have *Ylati*, in the midst of which is the same Hebrew monosyllable *Lat*.* Naviget Anticyram!"

"In Mr. Galloway the visions of St. John assumed a different character, from the horror with which the interpreter viewed the French revolution. With him the beast of the bottomless pit was France, the little horn was France, the man of sin was France, and antichrist was France. Mr. Galloway was a punster; and, during his apocalyptic paroxysm, he was unable to distinguish between a pun and a syllogism. The beast, he tells us, is *revolutionary France*, because the beast sprang from the earth, which is a *revolutionary* planet, performing diurnal *revolutions* round its axis, and annual *revolutions* round the sun.†"

* Granville Sharp to the Hebrew nation, p. 127—131.

† See Brief Commentaries on such parts of the Revelations and other prophecies, as immediately refer to the present times, by Joseph Galloway, Esq.

But there is something still more strange with respect to modern Protestants and the Apocalypse, of which it is right, that our readers should be informed. It is, that notwithstanding the mania, which has recently prevailed among a large class of Protestants of every denomination to demolish Catholicity, by argumentation professedly derived from the Apocalypse, yet, nevertheless, we are assured by the Edinburgh Reviewers (No. 121) that "the most learned, and intelligent, of Protestant divines have, *almost all*, doubted, or denied, its canonicity. Calvin, and Beza, denounced the book as unintelligible, and prohibited the pastors of Geneva from all attempt at interpretation: for which they were applauded by Joseph Scaliger, and Isaac Casaubon. Joseph Scaliger,—who also rejected the Epistle of St. James,—did not believe the Apocalypse to be the writing of St. John, and allowed only two chapters to be comprehensible; while Dr. South scrupled not to pronounce it 'a book, that either found a man mad, or left him so.'"

If this testimony be true, and who can doubt it, can any words be more fit to portray the folly of the Apocalyptic crusade, which Protestants have carried on so long against Catholics, than those of the Poet "*Patruunt montes nascetur ridiculus mus*." That they may learn wisdom from the past is our prayer for them.

CORRESPONDENCE

PROTESTANTISM.

To the Editor of the B. C. Herald.

SIR,—I have often deplored the great and manifest want of success of the several Protestant Missions in India. When one takes up a Missionary Report, no fruits scarcely of Missionary labor and exertion are to be met with therein. Some time ago I saw the "twelfth Annual Report of the Benares Auxiliary to the London Missionary Society, from January 1851, to January 1852." From the perusal of this Report I learnt, that there are, in connection with this "Auxiliary," three European Missionaries, one of whom left for Europe November 27th 1846, who has not returned yet, one English School teacher, five Native Christian teachers, two Native Catechists, and a Native Christian Doctor, they have four or five Chapels, and about as many Schools.

Now one might reasonably expect that their success was ample and commensurate to

their numbers; but it is contrariwise. The Report informs us that, the Native Christian Church last year consisted of 20 members. Since then there has been an "increase of three members." Again it is said, when we wrote our last Report, the number of Native Christians in connection with this Mission was 44, at present it is 60, which shows an increase of 16 persons. Not all profess personal piety, we make a distinction between our Church and our congregation. Those who profess personal piety, and partake of the Lord's Supper, are counted Church members, the rest who attend the public worship of God form our Christian congregation, we press none to profess more piety than he has, we put no unnecessary hinderance in the way of those who of their own accord express a desire to join the Church, and to partake of the Lord's Supper.

Here are 60 Native Christians 23 of whom are *pious* and 37 *impious*! After many a long year of Missionary residence among (and many a thousand pounds expenditure upon) the Natives of Benares by the London Missionaries these are the fruits gathered in, and this is the harvest reaped!

Yet the Report, strange to say, calls this "*success*," and declares, "God has helped us thus far, and will be our help in future if we obey him."

This "Auxiliary" has a "Bazar Girls' School," superintended by one of the Missionaries wives. She writes in her Report of her School as follows: "our usual numbers are from 28 to 36. The children are all of the poorer class, and receive from 4 to 8 pice weekly, and two suits of new clothes yearly, also hair oil. They attend Church every Sabbath morning," this, we presume, is not a whit dissimilar to the mode of proselytism practised in Ireland, on the lower orders of Roman Catholics, by the Church of England gentry, and which the Editor of the *Tablet* so much reprehends from time to time. We shall cite two or three more extracts from the Report in question, and then desist from our animadversions thereon.

"Long before Mr. Bethune, the Missionaries and their wives spent time and money" (was the money their own?) "on what are called Bazar Girls' Schools. The Schools are gathered and kept together by giving pice and clothes to the girls who attend. None will attend without receiving pice. The natural consequence is that none, but the lowest of the low come, not so much for instruction as for the pice and new clothes. These Bazar Girls' Schools are taught in low, dark mud huts, in which it is unpleasant to

see a European lady teaching ragged, dirty children."

Now Mr. Editor I ween you will concur with me in saying, that when these European ladies and their husbands are *well paid monthly*, for teaching, and preaching to these "ragged, dirty children," they should not complain of having to set about such performances; such fastidious ladies and gentlemen are not adapted for Missioners unless, like the Saviour, they preach and teach in "the highways and lanes of the city" to "ragged, dirty" idolaters, who have souls as precious as themselves, and for whose salvation the Lord of glory died.

The London Missionaries are erecting "by public Subscription" a new School whose "estimated cost is about 3000 Rupees and which is to be a *Gothic Hall* sixty feet long by twenty in breadth," for the accommodation of "a European lady" (a Missionary's wife) and "from 28 to 36 of the lowest of the low of the native girls." And further, the building is to be beautified "with a *fine entrance*," with "*Gothic Pillars* at the gate," and "a *little Tower with a bell* to give it the air of a public institution." It is said again that this new School for "from 28 to 36 ragged, dirty native girls," will be "quite a *jewel* in an architectural point of view, will be a *great ornament on Cashee's high road*, and a lasting monument to Major Kuttee's taste and architectural skill."

In conclusion these London Missionaries write thus, we ask those who love India and pray for its conversion, to give us a fraction from their large incomes, not for our own work, but for carrying on the work of the Lord in Benares."

Now it baffles my greatest powers of Comprehension to perceive how subscribing towards the erection of a "3000 Rupees Gothic Hall," which is to "be a jewel in an architectural point of view," and "a great ornament on Cashee's high road," besides "a lasting monument to" the architect's "taste and architectural skill," can be subscribing towards the furtherance, or "carrying on the work of the Lord in Benares," I question whether it is not their *own work* and not the Lord's, the building of such *costly houses*, when much *plainer ones* would answer.

As a Protestant I never could see any warranty in holy writ, for making the main part of a Missionaries duties to consist in teaching in fine Schools mere secular literature, such as Arithmetic, Euclid, Conic Sections, Algebra &c. &c., which will never "convert a poor sinner from the error of his ways." The command of the Lord Jesus (which must be the same always) is: "Go ye into all the world,

and preach the Gospel to every creature," Mark 16, 15. There is no sanction given here to the practice that obtains, among Protestant Missionaries, of confining the greater part of their time, and spending the greater part of their funds, in communicating secular education to the heathen, and distributing among them Bibles as though they were commanded to do so by the Almighty.

How, Mr. Editor, do your Catholic Missionaries go to work in the conversion of the heathen? They don't distribute Bibles I opine; they don't teach Idolaters Mathematics first, with the hope they will become Christians afterwards? as our Missionaries seem to fancy. At least so one would think from their manner of proceeding in the holy warfare. In conclusion, hoping you will give insertion to this in your first (or any subsequent) issue.

I remain yours obediently,

* AN OLD BAPTIST.

March 22nd 1852.

P. S.—Out of the vast number of Converts recently gained to the Roman Catholic Church, from the ranks of Protestantism, have you heard of any of them being Ministers of Churches dissenting from the National Protestant Church? I have never heard or read of a Baptist, Methodist, or Independent Minister embracing the tenets of the Catholic Church. Of course I don't mean to argue that this has never happened. As you are more deeply read in and conversant with these matters than any of my near contemporaries per chance you will oblige by affording the information requested, for which I shall feel ever obliged and grateful.†

HOLY WEEK.

I. PALM SUNDAY, ON THE PROCESSION.

THIS last week of Lent is called Holy Week, because of the holy events which it commemorates, and the holy dispositions with which we ought to celebrate it. It is also called the Great Week, "not," says St. Chrysostom, "because the number of its days and hours is greater than those of any other week, but because of the great and unspeakable

things that were done in it; for in this week the tyranny of the devil was destroyed, death was overcome, the curse was taken away, God was reconciled to man, and heaven was opened to all believers. This week is called the Great Week, therefore, because of the great gifts which God bestowed in it."

There have been two great weeks since the world began; the week of creation, in which "the heavens and the earth were finished, and all the furniture of them," and the week of redemption; and this last week is incomparably greater and more wonderful than the former. Of the former there is no special commemoration made by the Christian Church; but the latter is every where kept in the most solemn manner throughout the whole Catholic world. Indeed, it is not too much to say that all the other weeks in the year are but so many shadows, as it were, of this great week, depending upon it and receiving their character from it. You know, for instance, that Sunday is but a weekly repetition, throughout the year, of Easter-Day. I mean, that it was in order to commemorate the resurrection of Christ that the Apostles changed the day of rest from the seventh day, the Jewish Sabbath or Saturday, to the first day of the week, the Christian Sunday; so that every Sunday may now be looked upon as a faint shadow, as it were, of Easter-Day. So, in like manner, it is in order to commemorate the crucifixion of Christ that the Church orders the sixth day of every week to be observed as a day of abstinence; and thus every Friday throughout the year becomes in some sort a petition of Good-Friday. In former times, and indeed in most countries even now, Saturday also is a day of abstinence, "because it is included," says a holy Pope who lived 1450 years ago, "between the sorrow of Good-Friday and the joy of Easter-Day." Thursday, too, is every where marked as a day of special devotion to the Holy Eucharist, because on that day in this week that Blessed Sacrament was first instituted.

Thus you see that this week is indeed, as it was called, the Great Week; so great as to impart something of its sacred character even to the other weeks of the year. We may be sure, therefore, that the Church would not let it pass, by as any other week, with nothing particular to mark it, but that she would take care to distinguish it in some very special manner, so as to cause its lessons to penetrate deep into every Christian heart. For this purpose she has chosen not merely to recite to us the history of our Blessed Lord's Passion as it has been recorded by the Evangelists, and as she might recite to us any other

* An Old Baptist gives his name and address.

† Besides numerous Converts both Lay and Clerical from German Protestantism of every denomination, the Conversations from Protestantism in America consist also of Clergymen and Laymen; in England. Mr. Mason, the well known Convert, had been a Wesleyan Methodist Preacher, Mr. Thayer we believe belonged to the same connection, and the learned Brownson of America was at the time of his Conversion, a Unitarian, having previously embraced and renounced in succession almost every other denomination of Protestantism Ed. B. H.

history written in a book, but rather she sets it before us as a living picture. Like a wise mother, she does not attempt to teach the minds of her children, and to touch their hearts, merely by words and arguments addressed to their understandings, knowing that instruction by itself is a dull, cold thing, and that it is far easier to move a man by means of what he sees than by means of what he hears. Each event, therefore, in the life and death of our Blessed Lord, the Church not only commemorates, but also, represents in some material and sensible manner, so as to place it before our very eyes; and that, not merely for the sake of implanting a knowledge of the great facts of the Gospel history in the minds of the ignorant and unlearned, but much more for the sake of moving the hearts and exciting the affections of every one of us, of every member of the household of faith, whether high or low, rich or poor, learned or unlearned.

The Church knows nothing of that philosophy that would leave the intellect the master of our senses, the eye, to be engaged only upon such subjects as the world, flesh, or the devil may choose to set before it. On the contrary, she feels assured that there are no ideas by which impressions are so quickly and so deeply engraven upon the mind as by the sight, and she would avail herself of this powerful engine for the improvement and salvation of Christian souls; sin, as she too well knows, the devil is unceasingly using it for their corruption and destruction. She so orders every thing, therefore, in her more solemn services, as almost to force her children (if I may say so) to be present at the scene on which she desires to fasten their attention; she obliges them, as it were, to take a part in all that was then done, and so calls up in their minds, almost in spite of themselves, all those feelings of gladness, or of sorrow which they would naturally have had, had they really been present at the time when those events first happened.

And is it not far better that the Church should do this than that she should leave her children at such times, each to his own powers of meditation? We are not purely spiritual beings,—we have bodies as well as souls; and if, as each one's experience will surely testify, our outward senses are a frequent source of distraction to the inward spirit, is it not wise and charitable of Holy Church so to arrange the forms and circumstances of her worship, as that they shall continually recal the wandering thoughts, and fix them on their proper object, even by means of those very senses which so often disturb and hinder us?

During these holy days, then, the Church

makes use of the most touching and expressive ceremonies to present to the minds of the faithful, in such a way as that they cannot escape from them, all the circumstances of the sorrowful and unspeakable mystery of our redemption; and she begins to-day with the triumphant entry of our Lord into Jerusalem, because that event took place on the Sunday immediately preceding His passion, and was, in fact, one of its first preparatory steps.

The first thing, then, which you will observe to-day in the function or service of the Catholic Church is this—that after the *asperges*, or sprinkling with holy water, the choir burst forth in the words of the hymn that was sung by “the great multitude” which on this day accompanied Jesus into Jerusalem:—

Hosanna, Hosanna;	David, David;	Hosanna to the Son of
Dauid, Dauid, qui venit in nomine Domini.	Dauid, Dauid, qui venit in nomine Domini.	Dauid, Dauid, qui venit in nomine Domini.
O Rex Israel.	O Rex Israel.	O Rex Israel.
Hosanna in excelsis.	Hosanna in excelsis.	Hosanna in excelsis.

Then, after a short prayer said by the priest (or bishop, if present), the subdeacon reads out of the fiftieth chapter of Exodus that part of the history of the children of Israel in which, after having rested beneath the palm-trees of Elim, they receive from Almighty God a promise of bread from heaven, whereby they should be assured of their complete redemption from the bondage of Egypt. Thus, as I need hardly point out to you, was but a type of figure or fact which we Christians now enjoy in reality, of that true bread from heaven which was first given to us on next Thursday, and of that perfect redemption from the bondage of sin and Satan which was purchased for us by the sacrifice made on the cross on the first Good Friday; and it is for this reason, therefore, that this Lesson is chosen for to-day.

Presently the deacon chants part of the twenty-first chapter of St. Matthew's Gospel, in which the event of the day is recorded at length, and then the priest (or bishop) blesses the branches, which are afterwards distributed to the faithful, and by them carried in the procession.

In Rome, and other places where they can be procured, only branches of palm or olive trees are used, because these are the trees which were used by the Jews themselves, and because they have a hidden mystical meaning, which furnishes the clue to the right understanding of the whole ceremony of to-day. This meaning, therefore, it is necessary that you should know. First, then, the palm has always been taken as an emblem of victory; so that in the feast of tabernacles, which the Jews used to celebrate every year, and which they always considered, not only as commemorative of their deliverance out of Egypt,

but also as typical of their future deliverance by the Messiah, they were ordered to take "the fruits of the fairest tree, and *branches of palm-tree*, and boughs of thick trees, and willows of the brook, and to rejoice before the Lord their God" (Levit. xxiii. 40). And when, at a later period, they succeeded in recovering the temple and the city out of the hands of the heathen, in the days of Judas Maccabeus, we read that they kept eight days with joy, and "carried boughs, and green branches, and *palms*, for Him that had given them good success in cleansing His place" (2 Macc. x. 7). And once more, when Simon Maccabeus and his men of war entered the castle of Jerusalem, it was "with thanksgiving and *branches of palm-trees*, and harps, and hymns, and crucicles, because the great enemy was destroyed out of Israel" (1 Macc. xiii. 51). The palm, then, is a sign or token of victory over some enemy; and oil, which, as you know, comes from the olive, is every where used in Holy Scripture as typical of great spiritual blessings and high privileges. "The branches of palm, therefore," to use the words of one of the beautiful prayers which the priest recites in the blessing of the branches, "represent the triumph of our Redeemer over the Prince of Death, and the olive-branches proclaim, in a certain manner, the coming of a spiritual unction. For that happy multitude, which went this day to meet Jesus, and strewed palms and olive-branches beneath his feet, understood that they were thereby shewing forth, by a figure, how that our Redeemer, having compassion on the misery of mankind, would fight for the life of the whole world with the Prince of death, and would, by His own death, conquer. And therefore they made use of such things as should declare both the triumph of His victory and the richness of His mercy" (i.e. palms to declare His victory, and olive-branches to declare His mercy). "And we also, with a full and perfect faith retaining both the ceremony and its signification, humbly beseech Almighty God, through the same Jesus Christ our Lord, that by Him, and in Him, we too may gain the victory over the empire of death, and may deserve to be partakers of His glorious resurrection."

These words will explain to you, far better than any words of mine could do, what is the meaning of the Church in the beautiful function of this day. It is both commemorative, or rather representative, of Christ's triumphant entry into Jerusalem a few days before His passion, and also symbolical of our own future entry into the true and heavenly Jerusalem, if only (in the words of another of the collects) "we be diligent to perform spiritual-

ly that which we this day act corporally, by gaining the victory over our enemy, and by loving works of mercy above all things."

The Church would carry our hearts and minds both backwards to the original scene, and make us feel as though we actually witnessed it ourselves; and at the same time forwards to that other scene which so intimately concerns us, which it is (in fact) the whole aim and object of our lives that we may one day witness, and ourselves take part in; viz. "that great multitude which no man can number; of all nations and tribes and peoples and tongues, standing before the throne, and in sight of the Lamb, clothed with white robes, and *palms in their hands*, and crying with a loud voice, Salvation to our God who sitteth upon the throne, and to the Lamb" (Apoc. vii. 9, 10). And this double purpose of the Church will explain to you why some of the anthems that are sung during the procession are historical, descriptive of that which really took place in the procession from Bethphage to Jerusalem, whilst others are prayers for ourselves, or hymns of praise and glory to Christ.

This also is the true explanation of another part of the ceremony, which will otherwise appear strange and unmeaning to you, viz. that when the procession returns to the church, the church-doors are shut, and a hymn is sung, partly by a few of the choir within the church, but principally by the main body of the procession who are standing without. Then the sub-deacon strikes the door with the staff of the Cross, and immediately it is opened, and the procession enters, whilst the choir sing the Gospel narrative of our Lord's actual entry into Jerusalem. This clearly is not historical; it does not describe any real fact that took place whilst our Lord was here upon earth; but it is symbolical and figurative, and intended to represent to us how the gates of heaven were barred against fallen man, until, by the redemption of the Cross, it was made open to all believers; so that henceforward we who bear palms in our hands, if indeed we have been careful to achieve that victory over our spiritual enemies, whereof the palm is given us as a symbol, may freely enter in through the merits of the same Cross.

And now I have mentioned all the principal features of this day's function, as far as it differs from the ordinary function of every high festival, excepting indeed one very striking particular which occurs in the course of the Mass, but which scarcely needs, however, any additional explanation beyond what is contained in the remarks at the beginning of these pages;—I allude, of course, to the chanting of the Passion, that is, the peculiar

way in which the history of our Lord's sufferings, as recorded by the Evangelist, is on this day and on Good Friday rehearsed to the people. "The words of the sacred history are distributed between three parts: to the principal of the three are assigned the words of our Blessed Lord, and no others; the second takes the narrative of the Evangelist; while by the third, whether singly or with others, are personated all the remaining speakers," whether individuals only, such as St. Peter, the high priest, the false witnesses, the servant-maid in the palace, &c., or the whole Jewish multitude collectively; or sometimes the multitude is represented by the whole choir, thus making a fourth part. I have already said that the Church would fain make us all present at the events which she is commemorating; and this is a very remarkable instance of it. The Passion of Christ, when chanted in this way, is not so much described as represented; and no devout person has ever heard it can fail to have had his feelings most powerfully moved, precisely in the way I have described. He will have felt as if he personally present in the judgment-hall of Pilate and upon Mount Calvary; as if he saw with his own eyes all the persons who were engaged in that tremendous scene, and heard with his own ears all the words that they uttered; until at last he falls, as it were spontaneously, upon his knees, to meditate in silence on the great mystery that has been accomplished. Certainly that man must have but a cold and stony heart who can listen to this solemn recital, and yet not be moved to feelings in harmony with the scene.

MISSIONS OF TONG-KING.

Extract from a Letter of his Lordship, the Right Rev. Dr. Retord, Bishop of Acanthus, and Apostolic Vicar of Western Tong-King, to Messrs. the Directors of the Seminary of French Missions in Paris.

2nd May, 1850

[CONTINUED.]

In the month of July, another affair happened, in the diocese of Cua-Bang, which is on the borders of Southern Tong King, as the extremity of our Mission. Father Dien, Parish Priest, returning from visiting the sick, was arrested by a constable. This holy Father was instantly handed over to the mandarin, who causing him to be flogged, and finding he could neither make him renounce his religion nor extract money from him, delivered him over to the governor of the province, who, out of respect for one of our rich

Christian citizens, but more especially the valuable presents given him, released the clergyman. On his liberation from prison, Father Dien celebrated a Mass of thanksgiving, which almost all the wives and children of the mandarins, together with a great number of subalterns and pagans, assisted at. In fact, this affair, which spread terror in every direction, terminated by a deliverance which filled our Christians with joy, and re-established confidence among them, but at a cost of more than 1,200 francs, of which our community only contributed 240 francs; the balance was furnished by Father Dien and the faithful of his parish.

A third adventure occurred to myself and Mr. Schœffler on the 5th of last December, which, but for the intervention of divine Providence, might have terminated in serious consequences, of which the following are the principal facts:—It was our intention on coming to Ke-Vinh, after our administration at Ke-Bang, to repose ourselves among our students, and recruit our exhausted forces, but the fervour of our Christians would not permit us to remain quiet; we had scarcely arrived, when they crowded around us, and indeed we would have found difficulty to repel them or desire them to retire, particularly as we were not much inclined so to do, for if we were disposed for leisure, we still preferred to see ourselves overwhelmed with work.

While we were here, the chief of the canton conducted the mandarin, Huyen, into the centre of our church, ostensibly on a promenade of pleasure, but, in reality, with a view of making him take into consideration the necessity of opening our purses. The mandarin, who had been well entertained, conducted himself with propriety while in the village. 'I am aware,' said he, 'that there are three Europeans among you, but I don't intend to harm them; besides, even if I wished it, I have not the power; this crowd of women would soon tear them from my grasp, following me as they do everywhere.' But when the gentry of the village went to return him thanks for this costly and importunate visit, and, in return, offered him some rice and ligatures; 'Oh! oh!' said he, 'this is a poor return for such a serious matter; a few crumbs, scarcely sufficient to satisfy my appetite. There are three European Missioners residing with you; if you wish me to leave them unmolested, you must give me thirty taels of cash.' Our Christians prostrated themselves before him, and employed all their eloquence, hoping to excite his commiseration, but he was deaf to their entreaties, and the converts departed with a sad heart, bearing away their rejected offerings.

They had scarcely left the court, when the mandarin despatched persons to seize on the rice and ligatures, and to remind them that they should immediately bring him the thirty taels. When our friends returned and announced to us the failure of their visit, 'That does not in the least astonish me,' said I. 'It is the chief of the canton whom we may thank for it. Treacherous man! he endeavours under-handed to injure us, in order that we may be compelled to employ him to remedy the evil of his own creation, and that he may seem friendly to us whilst he is slandering us behind our backs. It is thus he acted on my return from Xu-Nghe and from Xu-Thanh. There must be an end to this, nor will I any longer suffer myself to be trampled under foot. And I advise you not to give one sapec to the mandarin of Huyn; do not say a word to the chief of the canton; we shall continue to await here and abide the consequences. If the petty mandarin should come to capture us, we shall escape to the province of Ninh Binh in a boat; if money must be spent, let it be to the great mandarin; for it is better,' says the Annamite maxim, 'founder in deep water, like a ship, than be drowned in an oil-lamp, like a fly.'

'My opinion gave general satisfaction, and we decided on giving nothing. Nearly a month had passed and we continued unmolested, which induced the chief of the canton to believe that we bribed the mandarin, without asking his aid in the arrangement of the matter, and thus cheating him of his booty. Vexed at this proceeding, he hastened to denounce us to the governor; likewise accusing the mandarin of Huyn of having extorted money from us in return for the peace we enjoyed; at the same time he wrote to advise us to fly without delay: we were denounced, said he; the great mandarin was going to send a troop of soldiers to arrest us. We hesitated, at first, but receiving further warnings, and believing him capable of playing us false, we departed on the 3rd of December. And, on the 6th, in the morning, the chief of the canton arrived with a dozen of soldiers hired by him, and about one hundred pagans from the neighbouring villages, their purpose being to surround the town of Ke-vinh. As we were gone, they were not very minute in their searches, inasmuch as they only came to make good their word: they seized on nothing. But Mr. Schœffler and myself had been tracked in the following manner from the previous evening.

"After remaining three days and three nights on the banks of the river, we grew tired of being cramped in the boat. We

thought that we should be more at ease in our cell at Ke-Nop. We therefore soon arrived there. I cannot fancy who discovered our hiding place, and acquainted some ruffians thereof. They immediately came and disturbed our residence; whilst some ran and acquainted the petty mandarin, others kept watch and cut off our retreat. In a short time all the inhabitants of the village became aware of the occurrence; the news soon reached our community; as likewise the hamlet of Vinh-Tri, and from all quarters a crowd of men and women flocked to our assistance. Whilst some of them argued with the people who fancied they had us captured, the honest folk of Ke-Nop shyly set us at liberty, and conducted us safely from the village through a guarded passage. It was night-fall when we arrived in the midst of fields, from whence we perceived a vast concourse assembled on every side. We are undecided whether it was the troop of the mandarin, a horde seeking to capture us or friends coming to our assistance. In our ignorance we did not know where to seek shelter. In this dilemma, we seated ourselves tranquilly on a hillock, surrounded by a marsh, we shortly heard the voice of a man who asked some tidings of his boat; it was one of our catechisers. We learned from him that all danger was over, and that the crowd that followed us through the fields consisted of our pupils, and the inhabitants of village of Ke-Vinh who moved forward to those of Ke-Nop to deliver us. At the same time the mandarin entered Ke-Nop. It was a fortunate event both of the mandarin and as that we had not fallen into his power, because he would have been torn to pieces in a rescue, and this result would have occasioned a great outbreak. We returned in a boat and the following evening, after the ridiculous commotion in Ke-Vinh caused by the chief of the Canton who returned to our community. The mandarin, furious at having lost his prey, put to torture and imprisoned the owner of the house in which we found shelter, as well as the mayor of the village of Ke-Nop, and ordered them some dozen stripes to make them confess where they concealed the five bars of gold the ten bars of silver, and golden staff, and the silver cup (1) that he alleged I had given them. 'Surrender those treasures, said he, and then you are free; of what use would so much wealth be to you? What is your object in concealing it? Do you think I don't know all about it? Do you think I am not aware of all! At last after much entreaty, accompanied with a sum of 250 ligatures, the

(1) It was thus they styled my mitre and crozier.

mandarin set the captives at liberty. *Inclusive of all the expenses, this affair caused us a loss of 300 ligatures, which I paid.

"Lastly, about ten days after, another circumstance occurred in the parish of Hoa-Lac. This congregation went to offer presents to the mandarin of Huyen, hoping thereby to obtain permission to have their village blessed by a Priest; their tenders were accepted, and the request granted. The Christians, delighted at this protection, prepared everything for a solemn Benediction; but at midnight, and before the ceremony had commenced, the mandarin suddenly arrived, accompanied by about thirty pagans; they entered the house where the Priest was, with the intention of capturing him; he escaped precipitately; the mandarin pursued him, but without success. In the interval, the Christians had carried away and concealed all religious property. They then felt secure that no object of suspicion could be found on them, and penetrated with indignation against the treacherous mandarin, they began to shout 'Thieves!' They burned an old barrack, seized and beat the mandarin and his satellites, they bound them all, and in the morning went to represent their case before the governor of the province, who ordered the mandarin and several of his people, along with eight or nine of the principal converts of the place, to the cage; and thus a legal has commenced, the of which cannot be foreseen. But we can foresee that the folly of our Christians will cost them a considerable sum of money, and we shall deem ourselves happy if we escape without any other misfortune. You will see, by what I have told you, that persecution still rages. Our brothers of Cochinchina have promised us a decree of religious liberty; but the so longed for royal edict is always expected but never arrives.

(To be continued.)

Selections.

IRELAND.—MEETING OF THE CATHOLIC DEFENCE ASSOCIATION.

Speech of the Lord Primate continued.

I will read for you a few extracts from a letter written on this matter by a gentleman intimately acquainted with the state of public education in England. "Instead," says he, "of quoting private individuals, I beg to refer you to official documents. From the reports presented to the privy council by the Rev. H. Mosley, I gather the following particulars. In the year 1816, a

normal school for the instruction of regimental schoolmasters was established by Royal warrant, at the Military Asylum, Chelsea. It is under the control of the Secretary at War, the Bishop of London and others, and a Protestant clergyman is at its head. The text-books for religious instruction are—The authorised version of the holy scripture—Patrick Lowth and Whirby's Commentary—Pictorial Bible—Bible Cyclopaedia—Trench on the Parables and Miracles." From such sources, deemed heretical even by Protestants, do the teachers of regimental schools draw their religion. Attached to this Chelsea normal school there is a model school for 350 soldiers' children either orphans or otherwise, possessing particular claims on British gratitude. The subjects of instruction in this school are religious knowledge, and the same are "commonly taught in (English) national schools;" the text books are a selection from those commonly used in such schools. The boys of the first division have about the same amount of religious knowledge as those in the first class of such a school would be likely to do. It is not necessary to mention to you that it is fundamental rule in the so-called national schools in this country (England) to oblige all the children, baptised and unbaptised, unitarian and Quaker, to learn the Protestant catechism. In the Greenwich Hospital Schools 800 boys, sons of seamen killed or drowned in the naval service, are boarded, lodged, clothed, and educated, free of all cost or charge to their friends. In 1810, "the standard of religious knowledge prevailing in the schools was indicated by the fact, that the Elementary Catechism of Dr. Watts forms part of the instruction given on this subject to the boys at the head of the first class; while the degree of intelligence in religious knowledge manifested by all the classes below the first, was of the lowest and most imperfect kind." In 1850, however, the inspector is better satisfied. "The chaplain of schools is the Rev. G. Fisher M.A., F.R.S. He undertakes himself the instruction of the boys of the first division of the upper school in religious knowledge, and exercises a supervision over the religious instruction of the rest. I have great confidence in speaking of the religious instruction of the schools as excellent. I know indeed of no others which, in this respect, surpass them. A special attention is given to it by all the masters; they seek to give to it, and with more success than I have elsewhere observed, a personal application and a practical bearing. Prayers are read in the class-rooms every morning and evening, and twice every Sunday the boys attend the school, the chapel, &c. The head master of the upper school (the Rev. J. Hall, M.A.) is "further charged with the general care and supervision of the sixteen pupil teachers of the institution, constituting a normal school for teachers of navigation." We have seen that the future teachers of soldiers' sons learn religion from Adam Clark; how do Catholics fare among the future teachers of navigation? Why to say the truth, they are inadmissible; but if admitted and discovered, they are forthwith expelled. I have now before me the papers connected with such a pupil-teacher expelled for his religion

alone, and now usefully employed in teaching the Catholic school at Fleetwood-on-Wyre. It would be wrong to complain of this expulsion without repeating that his religion, if avowed, would have been a bar to his appointment. In the various dockyard schools the system appears to be the same. Thus, at Portsmouth the principal is the Rev. J. Woolley, M.A., "who is charged with the general control of the institution, and the instruction of the students in religious knowledge." At Chatham, Sheerness, Woolwich, Deptford, and Pembroke dockyard schools the plan is the same—religious knowledge taught by the Protestant chaplain. In the minutes of the council for 1848, 950, vol. ii., p. 27, you will observe a point worth notice, Mr. Mosley is reporting to the president of the Board of Trade on the establishment of schools for seamen's apprentices. The scheme proposes that the incumbent of the parish should undertake "the direction of the religious instruction in the school," but it goes on—"no boy should be required to learn the Church Catechism, or be taught the distinctive doctrines of the Church whose parents, from conscientious motives, objected to his receiving such instruction." This plan, of an apparently liberal complexion, is utterly marred for Catholics by a marginal note, referring to words in the text, which declared that "the Scriptures (Protestant) are to be daily taught in the schools." With regard to other schools supported at the public expense I call your attention to the Catholic school for February, 1850, p. 212, in which you will find that the workhouse of Marybone parish contained at that time sixty orphan Catholic children who were being brought up Protestants, that the case was vain brought before the parish authorities and the poor law board. I may also mention the case of the Manchester pauper school, known as the Swinton industrial school, wherein Mr. G. F. Moore, M.P. for Mayo, found a large class of infants, comprising many Catholics, employed in reading a lesson-book which contained a chapter on the reformation, stuffed with detestable falsehoods regarding the Catholic faith. Mr. Moore has, I learn, endeavoured to bring this case before Parliaments, in the hope of obtaining justice. I may call your attention besides to the report of the Catholic Poor-school Committee for 1849, p. 140, in which you will see that it was necessary to make a special appeal to the previous council, respecting the character of the examination of the Protestant inspector. These examiners, paid by the state, put to candidates for state aid questions like the following:—"How long did the Popish party remain in connection with the Church during the reign of Elizabeth? and under what circumstances did they separate themselves?" In what points is the assimilation of paganism and Popery apparent? In conclusion, I beg leave to invite your attention to a case which differs from all the preceding, inasmuch as it is not a case of Catholics injuriously treated in schools supported from public funds, but the case of a school built and supported with Catholic money—and that not in the days before the change of religion, when Eton and Winchester, &c., &c., were established, but so lately

as 1846. This is Milne's Free School, in the town of Fochabers, in Elginshire. The founder, Mr. Milne, r. i. p., a native of Fochabers, appears to have grown rich in the United States, and bequeathed 100,000 dollars for the establishment of this school. With some trouble the legacy was secured, and an act of parliament passed to settle the management, which was thus vested in the Duke of Richmond, the sheriff, the minister of Bellie, and four more; no mention, I scarcely need say, of the Catholic priest. The school was inspected in December, 1819, by H. M., Presbyterian Inspector, who reports that the bequest "favours alike all religious denominations in the parish. Nearly two-thirds of all the children of Milne schools belonging to the Established and Free Churches, and nearly one-third to the Roman Catholic. The donor himself, it may be remarked, was of the latter connection, and willing that his gift should have a really Catholic application!" And what, then, do you suppose is the plan of religious instruction adopted in this school, generously founded by a Catholic, with some 22,000l. of Catholic destined for an application really Catholic? Hear the report:—"The religious instruction, under charge of the rector and the English minister (both Protestants), is conducted in the most skilful manner, embracing, as usual, the principles of religion and Sacred History—as well as special expositions of the moral truths contained in the respects, promises, and principles of Scripture. The text books employed for this purpose are, as usual, the Bible and short Catechism for all, except for the Roman Catholic children, who do not choose to be instructed from the latter. (Of course, then, they are instructed in the Protestant Bible No. 2.) What a contrast! The Catholic soldier or sailor, perishing in defence of his country, bequeaths his children to her care; she takes them, places them in schools maintained by funds collected from Protestant and Catholic alike, and honours the father's service by robbing them of their faith. A Catholic citizen leaves money in a foreign land, and leaves it for education in his native town. Parliament takes it—places it in the hands of Protestants—conducts schools with it, under Protestant teachers, on a basis essentially Protestant—and then boasts that Catholic children are not quite shut out; nay more, that after having learnt from Protestant masters the principles of religion from the corrupt and mutilated Protestant Bible; with special expositions of moral truths, they may, if they choose, and dare, refuse to be instructed out of the shorter Catechism." (The reading of the preceding document excited the liveliest interest throughout the meeting.) So far the esteemed gentleman, whose communication on the matter now before us is of the greatest value and interest.—My lords and gentlemen, I now leave this question in your hands. What I have said will, I hope, serve to throw some light on the subject, and to show to what dangers and trials the faith of Catholics is exposed in these kingdoms. All our zeal, all our energy, should be exerted in so holy a cause, all our charity excited to action for the salvation of souls. Our worthy members of parliament,

who laboured so successfully and so nobly during the last session, against bigotry and intolerance, are now reaping new laurels and crowning the good work they have commenced. The Catholic people of Ireland will rally round them and assist them in their struggles; and when an opportunity presents itself they will not fail to strengthen their ranks by selecting for their representatives in parliament true friends of our religious liberties, true friends of the welfare of the people who will labour in unison with their more ancient colleagues to redress the grievances of our country, to raise our poor people from their unhappy and prostrate state; and, at the same time, to assert and defend the rights and privileges of our Church. (Hear, hear, and loud cheering.) Charity towards the poor, and a sincere desire to relieve their corporal wants, are never to be forgotten, even when we are most ardently engaged in defending the sanctuary and advancing the interests of our souls. We would be unworthy of the name of Catholics were we to neglect the cause of charity and the afflictions of the poor. I may add that, in removing the cause of distress, we shall be taking away the occasion which has been principally instrumental in giving a partial success to proselytism. (Hear, hear.) My lords and gentlemen, we have all great duties to perform. We are all, each in his respective province, to struggle for "the faith once delivered to saints." Whilst engaged in this noble career, we are to recollect that it is in God alone we are to put our hopes of success. It is our duty to implore his aid by continual and fervent prayer. Our petitions, to be more effectual, are to be recommended to the patronage of the Holy Mother of God, and of our great national saints. Above all things, and in all things, we are to persuade ourselves that the most effectual way to preserve our religion, and to defeat the schemes of its enemies, is to practise every virtue and to be exemplary in our lives. "*Iustitia elevat gentes, peccatum depimit populos.*" (Loud and continued cheers, in the midst of which his Grace resumed his seat.)—*Weekly Telegraph*.

SCOTLAND, &c. &c. BY J. G. KOHL.

We arrived towards evening at Killin, a small place surrounded by wood and mountain scenes. I paid my customary visit to the clergyman and schoolmaster, and found in them two agreeable and well-informed men. The schoolmaster had written on a map of Scotland the Celtic names of several of the principal towns, such as Edinburgh, Stirling, Perth, &c. (Tunnocion, Shinnila, Pershij, &c.) which I had often before vainly inquired after. The minister dismissed me with a warning not to continue my journey on the following day, when I would scarcely find any one willing to carry my things, and might not even meet with any one on the road, if I wished to inquire the way. The schoolmaster, as I was standing hesitatingly on his threshold, welcomed me with these words; "Pray walk in, but as it is the Sabbath eve, let us talk only of

serious matters." The Sabbath is observed in these Highlands with a strictness unknown even in England. I here learned, what I ought to have learned at Durkeld, that a new Roman Catholic church has lately been built there by a recent convert to that communion, and I learned at the same time, of the erection of several new churches of the same kind. The growth of Catholicism, observed in so many other countries, appears to be manifesting itself no less in the Highlands. The English converts to Catholicism, to judge from the few I have seen, appear to me to be the most zealous enthusiasts I have ever met with.

What Maynooth is to the Irish Catholics, St. Mary's College, at Aberdeen, has been to those of Scotland, since 1829. It is calculated to contain fifty theological students, but the number is seldom complete. It is not perhaps generally known, that in spite of the fervour with which the Reformation was carried in Scotland, small Catholic communities maintained themselves in all parts of the country, but chiefly in the Highlands, and on the smaller of the islands.

Not wishing to incommode my two friends with too long a visit on the Sabbath eve, I was at a loss for some entertainment for the evening, so I borrowed from one of them a book on Germany, written by one William Guthrie in 1776, in which he happened to be reading. It is not of course in such a work that I would look for the ideas entertained at the present day by well-informed Englishmen on my native country, but there are nooks and corners in the land where such books are still read, and it is long before the ideas derived from such sources of information are properly eradicated. Indeed, I found in Guthrie the key to many absurd questions that had at various times been asked me in England respecting Germany.

In our praise Guthrie says:—"The Germans are by nature an honest, hospitable people, passionately fond of liberty, and very little versed in dissimulation and artifice." This was said in his time by Tacitus, and I lately saw the same theme treated at greater length in one of the Edinburgh papers, and applied to all the branches of the Germanic race.

"The higher classes of Germans are ludicrously proud of titles and family descent." And this is said in England, the country of all others in which the greatest value is set on hereditary distinctions.

"The Germans are brave, and when led by able generals, particularly by Italians, have often performed great achievements."

"No nation has so many amusements in the open air, such as hunting, bear-baiting, bull-fights, &c. as the Germans." A solitary bear-bait occurred now and then in Austria, about the middle of the last century, yet a German travelling in England is still often asked after the manner in which this kind of sport is carried on in his country, and whether he has been at a great many bear-baitings in his time.

"The great passion of the Germans for hunting the wild boar, is probably the cause why so large a portion of the country continues to be occupied by forests. The Hercynian forest, however, is now cut down in several places.

Every count and baron has his forest, well filled with game of every description, with stags of all sizes and colours. The glutton of Germany is the most ravenous in the world. It eats till it is unable to move, and in that condition the Germans follow it and kill it. They also kill wolves and bears, but rarely eat the flesh of either." The author might as well have added, that they are not in the habit either, of eating the flesh of their dogs and horses.

Who would have thought that such notions could have been printed in an English book towards the close of the last century, and still read in the middle of the present? I was once accosted by an English squire with, "I have a wonderful idea of your gluttony; pray tell me something about this remarkable German animal." He had heard that the glutton was a regular scourge to the country, and could scarcely believe me when I told him I had never seen the creature except in a museum, and that this formidable animal was not larger than a moderate-sized dog.

His Eminence Cardinal Wiseman, Archbishop of Westminster, has made an appeal to the German nation, and to all friends of humanity, for a subscription towards a Church, an Hospital, and Schools in London for the German Catholics. The project will be entrusted to the Fathers Redemptorists. His Eminence states that the number of Catholics in London is about 200,000.

Letters have been addressed to the two Primates of the Established Church by upwards of 3262 of the Clergy, highly approving of the decision in the case of *Gorham versus Exeter*. The letters were to the effect that the judgment of the privy council was a *wise and just sentence in accordance with the principles of the Church of England*.—This indeed requires no comment. To swear to the thirty-nine articles, is an absolute obligation: their meaning and interpretation is left to each one's opinion. The letter, which destroys, must be observed, and the spirit which vivifies is given up to dispute, or rather scattered to the winds.—*Bombay Cath. Examiner*.

B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

A. Young, Esq. from January to December 1851,	Rs. 12 0
Mr. P. Fitzpatrick, thro' Sergt. Major Cunningham, <i>Good-Doer</i> ,	20 0
Mr. A. Younan,	12 0
Mrs. Malony,	5 0
A Friend, thro' Mrs. Pereira,	5 0
A Friend to the Orphanage, through Mrs. J. Piaggio, ... ..	...

Through Mr. N. O'Brien.

W. P. Palmer, Esq.,	Rs. 10 0
J. H.,	10 0
J. P. T.,	5 0
R. S. T.,	5 0
O. Laroche,	5 0
R. Verboon,	4 0
J. K.,	5 0

R. T. D.,	2 0
V. C. G.,	2 0
J. J.,	5 0
H. C. D.,	2 0
G. A.,	2 0
C. D.,	4 0
J. W. C.,	1 0
J. M. D.,	1 0
G. S.,	2 0
A Protestant,	1 0
O. S. T. W.,	5 0
J. Willis,	5 0

CATHEDRAL CHURCH.

H. M., <i>Burdwan</i> , Flowers and Candles, for Holy Week,	Rs. 17 8
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ST. THOMAS' CHURCH.

H. M., <i>Burdwan</i> , Flowers and Candles, for Holy Week,	Rs. 17 8
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CLERGY AID FUND.

H. M., <i>Burdwan</i> , for the Clergy Aid Fund,	Rs. 15 0
Mrs. Malony,	5 0

ST. JOHN'S CHAPEL.

CIRCULAR-ROAD.

Receipts for January 1852.

Wardens of the Cathedral,	Rs. 16 0
Mrs. C. Breton,	2 0
" J. Leal,	2 0
" J. Cornelius,	1 0
Total,	Rs. 21 0

Disbursements for January 1852.

Mollys Salary,	Rs. 5 0
Miss Castello's original allowance,	12 0
Cocoanut Oil,	2 0
Wax Candle,	3 0
Paid for repairing and tuning Organ,	4 0
Total,	Rs. 26 0

Receipts for February 1852.

Wardens of the Cathedral,	Rs. 16 0
Mr. J. Leal,	2 0
" P. Re,	2 0
" J. Cornelius,	1 8
" P. Gill,	0 0
Mrs. C. Breton,	2 0
Total,	Rs. 23 8

Disbursements for Ditto.

Mollys Salary,	Rs. 5 0
Miss Castello's allowance,	12 0
Cocoanut Oil,	2 0
Wax Candle,	5 0
Messrs. Lattey and Brothers, for repairing Ostensory,	3 0
Total,	Rs. 27 0

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 15.] CALCUTTA: SATURDAY, APRIL 10, 1852. [Vol. XXII.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, April 10.

MORMONISM—THE OFFSPRING OF PROTESTANTISM.

SOME time ago we applied ourselves to the task of proving, that the recognition by Protestants of *private judgment*, in the sense, in which these words are understood by the adherents of the Reformation, threw open a door for the admission of the most dangerous errors, and rendered such errors incurable, so long as the principle was upheld, from which they derived their origin. Perhaps since the period of the pretended Reformation, no Sect calling itself Christian has appeared, which has pushed that principle to such alarming extremes, as the comparatively recent one of the Mormons. By means of that principle, as will appear manifestly from the testimonies, we shall adduce below, this fanatical but rapidly increasing Sect, has succeeded in deforming fearfully the whole code of Christianity, both in what regards Faith, and in what relates to the morality prescribed by the Gospel.

That this should happen with respect to one or other of those doctrines, which are not immediately and evidently deducible from

the primary and generally received maxims of Christianity, ought not and would not occasion surprise, for the same has happened in every instance, in which Religious Innovation has been attempted. But, that a handful of ignorant and semi-savage Plebeians, should have had the audacity to assail even the grand Christian Dogma of the Godhead, and degrade both reason and religion by ridiculing the belief of a Supreme, Spiritual, Immaterial Being, and by propounding in its stead the gross and revolting impiety of Materialism, is truly astounding. And what is still more humiliating to Humanity is alas! the too well authenticated fact, that this disgusting imposture should have succeeded in deluding thousands of our Fellow-Men, and in inducing them to renounce home and country, for the purpose of being aggregated in the remotest parts of America to the Mormon Community.

In adverting to this melancholy event, We, as Catholics and Irishmen, cannot be censured for indulging in some complacency, when we call to mind, that of the deluded multitudes, who have been unhappily led astray by Mormonism, not one Catholic, and, we believe, not one Irishman of any Protestant denomination, has been induced to abandon either the faith or country of his Parents, for the purpose of joining the Church of the latter day Saints. The circumstance, that no Irish Protestant, as far as we know, has been deceived by the imposture of which we treat, shows, that in a country, where Catholicity predominates amongst the people,

as it does in Ireland, it exerts a saving influence even over those who are separated from its Communion, and rescues them from not a few of the fatal errors, into which Protestants rush with so much recklessness, in those Countries, in which their rash career towards Religious ruin is not thus salutarily restrained.

The extraordinary progress of Mormonism in England may be adduced in illustration of what we have here advanced. Scarcely had the Founder of that strange sect Joseph Smith, collected round him a hundred adherents in America, when his Agents in England succeeded in gaining over to his cause numerous English Protestants, Converts, many of whom are described to have been Farmers or tradesmen of substance, persons placed above want, who were led to act as they did, solely by the influence of the unquiet, restless principle, on which all Protestantism is grounded.

That the movement in favor of Mormonism, which began in England a few years ago, exerts there still a powerful progressive influence, is manifest from the fact, that, at the present moment, numbers, chiefly from Nottingham and other inland counties of England, according to accounts received by the late Mail, are actually preparing to emigrate to the Mormon settlement at the Salt Lake, for the purpose of joining in religious communion with the sect established there.

We all remember, that a few years since, when Mr. Owen the *Precursor* of Mormonism opened his career of communism and socialism, and established the terrestrial paradise of New Harmony, he, in a very short space of time, gained over to his views more than four hundred thousand of the English and Welsh Protestants, whilst in Ireland his Mission proved a total failure.

But lest, we should seem to impute rashly or lightly to the Mormonists, the gross and grievous error of teaching that the Deity is a material corporal Being, we subjoin the following extracts from certain Mormon Tracts. These extracts have been taken by us from an interesting recent publication called "The Mormons" the writer of which has every claim to credit, on account of the impartiality and freedom from party spirit, which he invariably evinces throughout his work.

"The following passage occurs in the *Millennial Star*, vol. vi., under the "prophet's" authority, and signed with his name:—

"What is God? He is a material organized intelligence, possessing both body and parts. He is in the form of a man, and is, in fact, of the same species, and is a model

or standard of perfection, to which man is destined to attain, he being the Great Father and Head of the whole family. This being cannot occupy two distinct places at once, therefore he cannot be everywhere present."

"What are Angels? They are intelligences of the human species. Many of them are the offspring of Adam and Eve—of men, it is said, 'being Gods, or sons of God, endowed with the same powers, attributes, and capacities, that their Heavenly Father and Jesus Christ possess'."

"The weakest child of God, which now exists upon the earth, will possess more dominion, more property, more subjects, and more power and glory, than is possessed by Jesus Christ or by his Father; while, at the same time, Jesus Christ and his Father will have their dominion, kingdom, and subjects, increased in proportion."*

* The following extracts from *The Latter-Day Saints' Catechism, or Child's Ladder*, by Elder David Nott, explain still more fully the ideas of the Mormons on this subject.—

"28. *What is God?*

He is a material intelligent personage, possessing both body and parts.

29. *Could he be a being without body and parts?*

No. Verily, no.

30. *What form he is of?*

He is in the form of man, or rather man is in the form of God.

31. *Where do you find these proofs?*

In the Scriptures of the Old and New Testament.

32. *Can you prove, then, that man is in the form of God?*

Yes. Genesis, i. 26. In the day that God created man, in the likeness of God made he him.

33. *Can you mention the parts of his body from the Scriptures?*

Yes. Exodus, xxxiii. 22, 23. And I will cover thee with my hand; and I will take away my hand, and thou shalt see my back parts, but my face shall not be seen.

34. *Can you mention any more parts of his body?*

Yes. Exodus, xxiv. 10. And they saw the God of Israel, and there was under his feet as it were a paved work of a sapphire stone.

35. *Did ever any man speak face to face with God?*

Yes.

36. *To whom did he speak?*

To Moses.

37. *Can you repeat it?*

Yes. Exodus, xxxiii. 11. And the Lord spake unto Moses face to face, as a man speaketh to his friend.

38. *As the God of Heaven possesses body and parts, doth he also possess passions?*

Yes. He eats, he drinks, he loves, he hates.

39. *Where have you an account of his eating?*

When he appeared to his servant Abraham on the plains of Mambré. Genesis, xviii.

39. *Did Abraham know that the Lord desired to eat when he appeared unto him?*

Yes. Genesis, xviii. 5. And I will fetch a morsel of bread, and comfort ye your hearts, for therefore are ye come to your servant.

40. *Can you point out the object of his love?*

Yes. Malachi i. 2. Was not Esau Jacob's brother saith the Lord, yet I love Jacob.

41. *What were the things of his hatred?*

The palaces of Jacob.

42. *Can you prove it?*

Yes. Amos, vi. 8. The Lord hath sworn by himself, saith the Lord of Hosts, I abhor the excellency of Jacob, and hate his palaces,

MORMONISM.

The English papers report that Mormonism is making considerable progress in the Midland counties, especially about Nottingham. We have not heard whether it is proposed to petition the legislature for the repeal of the laws against bigamy, but as it is impossible to carry out the practical part of the system while they remain on the Statute Book, the alternative must we suppose, be emigration to the Salt Lake, where the Governor sets a good example to the community by an establishment of ninety wives. The latest accounts from America are very unfavorable to the Mormons, but it seems doubtful whether they are not a good deal exaggerated as all travellers agree, as to the industry and consequent success of the Mormon community. Polygamy indeed, is not incompatible with industry, on the contrary, if it be admitted, that having to maintain one family is a strong incentive to exertion, still greater efforts may be expected from him who has three or four. The principal charge against the Mormons is however of another kind, there is an official report from the United States Judges that the federal laws are set aside in the Utah territory by the Mormon community, who though they do justice to one another, have no respect for the rights of neutrals. Some of the English papers assert, that it will be necessary to send a force to subdue the Kingdom of the Saints, but this will not be very easy, if it is true that they already number three hundred thousand persons. The persecutions they endured on the east side of the Mississippi, induced them to select a place of refuge remote from any settled country. Between them and the States is a desert of vast extent, described as presenting formidable obstacles even to small parties of travellers, and therefore exceedingly unfavorable to the movements of an army, which must there depend entirely on what it can carry with it. A small force would not suffice to subdue a body of armed fanatics so numerous as the Mormons, who are said to have among them officers of experience from almost every European nation. A large army would be a very expensive affair, and for what purpose? Either to make enemies of, or exterminate a colony which is fast turning the desert into a garden. The United States has no authority in religious matters, it cannot proclaim a crusade against Joe Smith's disciples, the expedition must therefore be to enforce an authority, the want of which is not felt by the citizens of the United States in general. It may be very disagreeable to a Judge of the federal government to find his decrees set at naught, but if the whole community among whom he is placed, are opposed to him, it does not appear, that any person suffers except himself. The federal Government therefore will probably temporize, and trust to the ever advancing tide of population to absorb all peculiarities, or at least leave the advancing settlers to manage their own affairs with their saintly and well-wived neighbours.

The progress of this sect is one of the most remarkable phenomena of our time. It proves that the old principle of superstition is still inherent in the minds of the masses, and that there is even now nothing to prevent the success of a new creed under the management of a bold and able leader. A more ignorant impostor than Joe Smith, or a more absurd creed than his pretended revelation, was never palmed upon the most ignorant race in the darkest age. Yet his teachings have not only been successful in America, but have, through his disciples, brought numerous proselytes from the heart of Europe. Can it be believed, that any of those who have joined the Mormons in good faith have been instructed as Christians? It appears impossible, and therefore we are compelled to come to the conclusion, that while our own country is sending Missionaries all over the world, and possesses the most costly and extensive religious establishment, she has not taken effectual means for the instruction of her own people.—*Englishman*, April 2.

To the Editor of the Morning Chronicle.

DEAR SIR,—Permit me to enclose an extract from a recently received American paper in reference to that extraordinary sect—the Mormons,—a knowledge of whose habitat cannot but be interesting to many of the readers of your valuable and widely circulated Journal.

Yours faithfully,

SINBAD.

"We have before had accounts of the retirement from their official stations of the Chief Justice and Secretary of Utah territory on account of the treatment they received from Brigham Young and his followers in the Mormon church. The following paragraph shows the condition of society among the Mormons. This statement is endorsed by the returning Chief Justice and Secretary, as far as it goes, but they give the impression in their card that it does not tell the whole story:—

"The plurality wife system is in full vogue here. Governor Young is said to have as many as 90 wives. He drove along the streets, a few days since, with 16 of them in a long carriage—14 of them having each an infant at her bosom. It is said that Heber C. Kimball, one of the Triune Council, and the second person in the trinity has almost an equal number; among them, a mother and her two daughters. Each man can have as many wives as he can maintain, that is, after the women have been picked and culled by the head man. The Judges and Secretary of State have had the honor of being introduced by His Excellency, the Governor, to several of his wives; and also by Heber C. Kimball to several of his."

This has already appeared in the *Englishman*, but we give it in compliance with our correspondent's request.—*Ed. M. C.*

43. Can this Being (God) occupy two distinct palaces at once?
No.

ROME.

We have much pleasure in laying before our readers an extract from a letter lately received by His Grace the Most Rev. Dr. Carew, from the Right Rev. Bishop O'Leffe.

"Viscounts Fielding and Campden (both converts) sons of the Earls of Denbigh and Gainsborough, are now here, edifying Rome with their unaffected piety. The celebrated Archdeacon Manning is studying Theology at the Roman College most assiduously, several other British Converts are here, with a host of Protestants.

The Pope, Cardinal Fransoni, Mgr. Barnabo &c., are quite well. The late providential *coup d'etat* in Paris has delighted all good people on the continent. The Archbishop of Bordeaux will be elevated to the Cardinalate on the 15th proximo."

CORRESPONDENCE.

ANNUAL RETURN OF THE CATHOLIC RELIGIOUS STATISTICS OF WESTERN BENGAL.

To the Editor of the B. C. Herald.

DEAR SIR.—My attention has been called to a statement in the *Madras Examiner* of 20th Feb. last, regarding the return of the Religious Statistics of Western Bengal for the Madras Catholic Directory, for 1851. Acquainted as I am with the nature of the case, I shall not let it pass without contradiction. In the first instance the anonymous writer of that Statement never ascertained whether the statistics of this Mission were furnished to the party concerned or not, and in the second place he never thought of awaking from his lethargy, until he perceived in the column of the *Examiner* an able and learned Article extracted from your Editorial column "*on Catholicity in India*,"—so much for his punctuality!!

I am not surprised at the inaccuracy of his statement; it is quite evident that his real object was to apologise for omitting to fill up and return the usual Formulary with the statistics of the Madras Vicariate, for publication in the Bengal Catholic Directory.

With respect to the anonymous writer's assertion, that he acted as he did, because I had not sent him, as he desired, the return of the Bengal Vicariate, I can positively affirm,

that the return of this Vicariate was duly despatched to him in the middle of October last.

Your obedt. servant,

C. A. SERRAO,

Supd of the B. C. O. Press.

Calcutta April 6, 1851.

P. S. I shall take no notice of any anonymous answer to my letter. I have given my name to the public and if my accuser speak truth he will not hesitate to do the same.

THOUGHTS ON A STRANGER'S FIRST ARRIVAL IN INDIA.

To the Editor of the B. C. Herald.

DEAR SIR.—It is a question frequently asked of strangers on their first arrival in India, what object in particular attracted your attention on your first landing? To me the most striking and at the same time the most revolting object appeared to be the number of Hindoos at the various Ghats engaged in their senseless and degrading worship, which makes Europeans exclaim with pious indignation, how can such abominations be permitted to exist in this the nineteenth century? Hence in the plenitude of their self-righteousness they look down on the poor worshippers with mingled feelings of pity and contempt: however a short residence in the country reconciles them to such sights and a little reflection might convince them, that thousands of Europeans who come out to India to make fortunes are (in the strictest sense of the term *Idolaters*) as much as the poor Hindoo: for do they not worship objects quite as senseless as Kallee, or the sacred waters of the Ganges? Do they not bow down to and worship a bit of gold and silver with the image of Queen Victoria or some other crowned head or great personage engraven on it, together with a number of minor tributary deities? They most assuredly do, and with a fervour of devotion far surpassing that of the Hindoos. Now assuming (which I think I may) that satan is the author of both systems, let us by a comparison see which form of worship is likely to be most displeasing to God, and first what are the duties and obligation imposed on the Hindoo to enable him as he supposes to merit heaven? Why he is simply obliged to make a certain number of prostrations and mutter certain prayers daily before the works of his own hands or other senseless objects, and at stated periods he is recommended to sacrifice a kid or a goat: he is said also occasionally to offer human sacrifice,

but notwithstanding all he is enjoined to give alms and practise other acts of virtue. Such I believe may be considered an epitomè of Hindoo worship.

But what are the duties and obligations which Satan enjoins on the European money worshipper?

He imposes on him a heavy yoke and hard to be borne, one which reduces him to a state of slavery infinitely worse than Egyptian bondage, in as much as it absorbs every faculty of his mind and gives him no time for reflection, or for preparing his soul for eternity, for it demands his sole and undivided attention it teaches him to practise fraud, extortion, grinding oppression to the poor and every species of injustice, while at the same time it lulls him into a feeling of security and makes him believe that all these iniquities are justifiable, so long as they enable him to serve Mammon and multiply his gods.

We read of a Spartan law giver, who allowed his subjects to rob and steal, and these acts became criminal only when detection followed. So it is with the worshipper of the golden Calf who feels perfectly secure as long as he does not openly transgress the laws of his Country, which with the exercise of a little cunning and prudence he can always evade.

We find that although murderers, robbers and other great offenders are rarely allowed to run a long course of iniquity before the Divine vengeance overtakes them, and they are brought to the bar of justice and made to expiate their crimes, the prudent money worshipper being under the special protection of Mammon is allowed to follow the even tenor of his ways, and is suffered to enjoy in apparent tranquillity his frequently, ill gotten booty. Nay he is sometimes looked up to and considered a highly respectable person, and it is by no means uncommon to see him live on to a fine ripe Patriarchal old age.

But it may be said he does not offer human sacrifice, instances of such are much more frequent than we suppose, for many a helpless Widow and Orphan yearly are sent with broken hearts to an untimely grave, as sacrifices offered by the money worshipper to his Moloch.

It may be asked why are one class of offenders more favoured than another? the reason is obvious. Satan loves hypocrisy and dissimulation, and money worshippers being his chosen people, he makes them adepts in both arts, he strictly enjoins on them the absolute necessity of an outward observance of all the decencies of Religion and morality, he obliges them to be particularly strict in the observance of the Sabbath, they

must hear a Sermon once at least on Sundays, in some conventicle or another, and when they return home if they want to make up their accounts, and feast their eyes on a sight of the profits of the preceding week, he tells them to retire to their closets and do it so as not to be seen by men. Their whole exterior conduct must be equally exemplary during that entire day, they must on no account exhibit a symptom of a smile on their countenances. In conversation they must deplore (with becoming length of visage) the present generation in this the nineteenth century (as the phrase goes) and they must by all means condemn those very vices which they themselves systematically practise during six out of the seven days in the week at least.

The Usurer particularly recommends a species of charity, and in doing so, quotes very largely from Scripture, whence the public are gulled into subscribing largely to a fashionable object of charity, a very common thing now a days to let their names appear prominent in public.

These are the means and well devised ones, they are, by which Satan blinds his favoured Votaries and allows them in return to deceive the public, and frequently themselves also into a belief, that they are not only decent Christians, but patterns of virtue and morality and worthy of imitation by all future generations.

Believe me dear Sir,

Your Sincerely,

A CATHOLIC.

HOLY WEEK.

II. MAUNDY THURSDAY, OR THE HOLY SEPULCHRE.

TO-DAY begins the more solemn portion of Holy Week. The whole week has been holy and solemn, and unlike any other; but to-day, to-morrow, and Holy Saturday, are every where marked in a still more special manner. In the dispensations which were granted at the beginning of Lent, relieving us from something of the ancient strictness of this long and rigorous fast, these three days were excepted; in Catholic countries, soldiers go about on these days with arms reversed and muffled drums, as on occasions of public mourning; in some cities, in Naples, for instance, no horses or carriages are allowed to be used, not even by the king or queen; every body must visit the churches on foot, so that a solemn silence and sadness seem to reign throughout the whole city.

This is common to all the three days; each day, however, has also a peculiar charac-

ter of its own, something in which it differs from each of the other days; and I wish to tell you something about them, that may enable you better to understand what you see and hear in the services of the Church.

But first I must say a few words about the *Tenebræ*, a service which belongs to all these three days, or rather to the nights of these days, but which was first celebrated yesterday afternoon, and will be celebrated again both this evening and to-morrow. This service is, in fact, nothing but the regular Breviary office of the days on which it is solemnised; that is to say, it is nothing more than the regular office which the Church requires her clergy to recite every day in the year, but which on these days they usually sing or recite in public and all together (as indeed in monasteries and cathedrals they always do), instead of reciting it each one by himself in private. It consists of a number of Psalms and Lessons, chosen of course with special reference to the season, and interspersed with antiphons, or short passages of Holy Scripture bearing upon the same subjects. It would take me too long to set before you every moving sentence, every pathetic prophecy, that the Church has thus carefully chosen out of the inspired volume, and adapted with such wonderful and sublime beauty to commemorate the Passion of her Lord. That which most attracts general attention, from the touching chant in which it is sung, are the lamentations of Jeremiah and the *Miserere* that is, the 50th Psalm (*Protestant version*, 51st), with which the office concludes.

I have said that the office belongs properly to the nights of these three days; for in the very early ages of the Church, whilst she lived in persecution and concealment, the greater portion of the office was always said at that hour; and for many centuries afterwards this practice was still continued, more especially during the present season. For some time past, however, it has been usual to anticipate the celebration of it on the preceding evening, instead of rising at midnight for the purpose, though the name of *Matins*, or morning office, is still retained, and each of its three divisions is still called a *Nocturn*, or night prayer. The whole office is also called *Tenebræ*, or darkness, from a ceremony which takes place in the course of it; viz. that after each of the fourteen Psalms which are recited, one of fifteen candles placed on a triangular stand in the choir is extinguished; then during the *Benedictus*, or prophetic song of Zachary (Luke i. 68-79), the lights upon the altar are put out also; and

at the end of that song, the single remaining candle of the fifteen is taken down and hidden beneath the altar. Then, amid the total darkness in which the Church is thus buried, the Palm *Miserere* is sung or said, and after it a short prayer, at the end of which a loud noise is heard, representing the confusion of nature—the earth trembling and the rocks rent—at the death of Him who is its Author: and then the people dispers in silence. This ceremony has been supposed by some to allude to the darkness which covered the whole earth at our Lord's crucifixion; and by others to refer to the Apostles, who were “the light of the world” (Mat. v. 14), but who in the hour of trial failed, one after the other, and were all “scattered every man to his own, leaving Jesus alone;” and then last of all Jesus Himself, “the true Light which enlighteneth every man that cometh into this world” (John i. 9), even He too was, as it were, extinguished and hidden from our sight when He gave up the ghost on Mount Calvary. The ceremony has certainly been in use in the Christian Church for twelve centuries; probably it was used much earlier even than that; and every one must feel that darkness is a very just and appropriate expression of the deep sadness and mourning which belongs to these days.

And now to come to what is peculiar to Maundy Thursday. I must first explain to you the origin and the meaning of the name. *Maundy* is a corruption of the Latin word *mandatum*, a command; and this day is so called, because to-day our Lord and Saviour Jesus Christ “gave a new commandment to His disciples, that they should love one another, even as He had loved them” (John xiii. 34); and at the same time set them an example of the greatest love and humility which He commanded them to imitate; and the verse of the Gospel beginning with this word (*mandatum*) was the first anthem that was sung during the ceremony which always followed the Mass on this day,—the ceremony of washing the feet. You all know the history of this most touching act of humility—our Lord washing the feet of His disciples—as recorded in the Gospel of St. John, and you know that it happened on this very day, the day before the crucifixion. You may have heard also that it is one of the “superstitious nummeries” of Popery to keep up this practice. I do not mean to say that you will see it in church to-day; but in catholic countries, and in some religious communities even in this country, it will be done to-day just as it was 1000 years ago and more.

Perhaps you think this very silly and foolish; but if so, I would beg you to read

the whole history over again in your Bible, as seriously as you can, and to meditate for a moment on those very plain and solemn words, spoken by Jesus Christ Himself: "Know you what I have done to you? You call me Master and Lord; and you say well, for so I am. If then I, being your Lord and Master, have washed your feet, *you also ought to wash one another's feet. For I have given you an example, that as I have done to you, so you do also*" (John xiii. 12-15). After reading this most solemn injunction, can you still think it so very unbecoming and unwarranted a superstition, that persons high in authority, such as the Pope and Cardinals, Archbishops and Bishops, or superiors of religious communities, ay, and kings and queens, and nobles and princes of the land, should on this day humble themselves in imitation of their divine Redeemer, should follow His example, and do as He did (as far at least as is in their power), by performing this sacramental office of washing the feet of some of those who are subject to them?

It is true, indeed, that the Church cannot, by commanding the outward act of humiliation, secure with certainty the presence of the inward disposition of humility which should accompany it; but at least she does what she can towards producing it, and (what is more to the purpose) she obeys her Lord's command. It is worth observing too, that the practice is so manifestly appropriate in itself, and so thoroughly in accordance with the letter of Holy Scripture, that it was a long time before our forefathers in this island could bring themselves to leave it off, even after they had ceased to be Catholic. In fact, it seems so have been continued until the days of the Dutch Calvinist King William; and even as late as 120 years ago the practice was still continued by somebody doing it in the king's stead. Now, however, it has long since fallen into disuse, and part only of the ancient custom remains, viz. that a certain number of poor persons receive from the Queen's almoner, on this day, an allowance of provisions and clothing. Nay, even this, I believe, is now discontinued, and these persons receive an equivalent sum of money instead. So completely has the cold, unloving hand of Protestantism robbed this most touching rite of all its beautiful and solemn associations, and reduced it to a mere common act of almsgiving, such as might be practised *any day in the year, or every day in the year*, with quite as much propriety as on this. This, I suppose, is what Protestants would call retaining the essential part of the ordinance, and only dismissing all the superfluous ceremonies; but what is the result?

The act has lost its religious character altogether; and probably there is not one of the partakers of her majesty's bounty on this day, who has the faintest idea that he is directly and immediately indebted for the alms which he receives to something that was said and done by our blessed Lord on the day before He shed His blood for us. "It is an old custom," and that is all they can tell you about it; indeed, how *should* they know any thing else? How should they know that it was originally intended as a deed of charity done for Christ's sake, and in direct imitation of Him—the King of kings—who, on this day, "rising from supper and laying aside His garments, took a towel and girded Himself, and put water into a basin and began to wash the feet of His disciples, and to wipe them with the towel wherewith He was girded?" (John xiii. 4, 5.) How should they, I say, know all this, since what is now done for them bears so faint a resemblance, or rather bears no resemblance at all, to what He then did? How different the scene which Catholic England once saw on this day—"the king and queen washing the feet of as many poor men and women as they were themselves years old, and giving to every of them so many pence with a gown, and another ordinary alms of meat, and kissing their feet, and afterwards giving their gowns off their backs to them that they saw most needy of all the number!" How different the scene even at the present day in Catholic Rome, where, first, the supreme Pontiff himself washes the feet of thirteen poor priests, and waits upon them at table, as soon as the Mass is over in the morning; and then, in the evening, "in the hospital of the pilgrims, the noblest of the city, Cardinals, Bishops, and Princes, perform the same lowly works of hospitable charity on the poor strangers who have arrived from afar, washing and medicating their galled feet, and serving them at table; while dames of highest degree are similarly ministering to the poor of their own sex" in another apartment of the same establishment!

But I must not dwell longer upon this beautiful rite, peculiar to Maundy Thursday, especially as it happens to be one which not very many of you probably will have an opportunity of witnessing. For the same reason I shall omit all account of the blessing of the holy oils, which takes place to-day in the episcopal church or chapel of each diocese; and shall go on at once to what is more public and general.

I have said that these are days of solemn mourning and fasting; yet the church wears an almost festal appearance to-day. Whereas for many days past the hangings

of the altar and the vestments of the priest have been of purple, the penitential colour of the Church, to-day both are white, and white is a colour of joy. What is the meaning of this? To-day is not only the day of our Lord's apprehension and the last day before His crucifixion, but it is also the day on which He instituted that great sacrament of His love, the Holy Eucharist, and the Church cannot choose but lay aside her mourning apparel for a few short hours to show forth her gratitude for this stupendous act of condescension and of love; though at the same time, because she is unable to give it sufficient honour during the solemnities of Holy Week, she sets apart another festival for its more especial commemoration at a later period of the year,—the festival of Corpus Christi, which is kept on the second Thursday after Whitsuntide. Yes, the great event of this day, which comes as a passing gleam of heavenly light to relieve the general darkness of this solemn season—that which causes the Church to change for a while her sad attire, and to pour forth again that song of joy which has been so long silenced, "Glory be to God in the highest, and on earth peace to men of good will," is the institution of the Holy Eucharist. This is the subject of the Mass; and the whole function of the day depends upon it. It is for this reason that not only the officiating priest communicates at the High Mass to-day, but all the other clergy also, as many as are present, and a large number of the laity besides, unless indeed (as may be the case of many) their weakness and inability to fast till so late an hour has obliged them to take advantage of some opportunity of receiving Holy Communion at an earlier hour in the morning; for who would not desire to partake of this life-giving Sacrament to-day, the anniversary of its institution? Yet the Church only allows one priest to say Mass in each church on this day, in order to set forth in a more lively manner the first celebration of these tremendous mysteries by Christ alone, and the first distribution of them by Christ Himself to all His Apostles. The rest of the clergy, therefore, not being allowed to celebrate, communicate to-day from the hand of this one priest; and like all other persons only communicating, they receive under the form of bread alone.

Then after Mass follows the procession, to the Holy Sepulchre, which is at the end of the procession. From time immemorial the Holy Sacrifice of the Mass has never been

offered on Good Friday; only a single priest in each church receives the Blessed Sacrament on that day, and he in one kind only, consuming a host which has been consecrated to-day. But because it is part of this day's function to strip the altars, and to leave them bare of every ornament, and because the Church would have our attention mainly fixed on the Passion and Death of our dear Redeemer, therefore the Blessed Sacrament cannot be reserved at the high altar, but must be carried away to some other altar or chapel, or even some other decent place altogether apart from the church. As soon, then, as the Mass is ended, a procession is formed to carry the Host to the place that has been prepared for it. It is not carried in an *ostensorium*, or monstrance, as when it is exposed for public adoration, but in a chalice, that being the sacred vessel which will be required to-morrow, when it is again brought back, to the high altar to be consumed. In other respects, however, the procession is the same as when, at ordinary times, the Blessed Sacrament is solemnly carried from one place to another; there is the same accompaniment of incense and of lights, because there is always the same Divine Presence to Whom these tokens of reverence and worship must be paid. Moreover, since wherever the Blessed Sacrament is, there will the devout Catholic be sure to follow—there will he lavish with profusion all the choicest gifts of nature and of art to do honour to his hidden Lord—there will he go himself and pour forth all the inmost thoughts of his soul, or watch and gaze in silent adoration and in love; therefore you will find at the end of the procession a scene which at first sight will strike you as almost out of harmony with the general character of the season: such an accumulation of flowers and of lighted tapers, as may seem better fitted to a time of triumphant joy and gladness than of sorrow and mourning. But mark with what happy ingenuity the natural instinct of Catholic devotion has laid hold of these very circumstances, and instead of allowing them to interfere with the general picture which the Church sets before us at this time, actually turns them into one of its essential features. I allude to the popular name that is given to the place where the Blessed Sacrament is thus reserved until to-morrow, the name of the *Holy Sepulchre*. This name has no where been given to it by the Church; it does not occur in the Rubric, the idea is not taken from any of the Hymns, or Prayers, or Anthems; indeed, how could it be, since the Church has not yet celebrated the *Death* of her Lord, and therefore could not thus anticipate His *Burial*? Neverthe-

* The *Gloria in excelsis* is not sung from Septuagesima Sunday to Easter-Day, excepting to-day and Holy Satur-

less, it has been given by popular devotion, and has gained universal acceptance, because it furnishes such a natural and easy method of harmonising (so to speak) the more joyous function of the day with the general course of grief which at first it seems to interrupt.

The Blessed Sacrament *must* be reserved somewhere until the morrow; wherever it is reserved, Catholics will go and visit it; but because this is the time when they are commemorating their Saviour's death, they will therefore have the place where it is reserved, dressed up as though it were a sepulchre, and they will watch before it as though they were watching over the Body of their crucified Lord, lifeless indeed, yet still unutterably dear and precious; they will be like "Mary Magdalen, and that other Mary sitting over against the sepulchre" (Mat. xxvii. 61), and they will not forsake it either by day or by night, until the same procession returns to-morrow to take it away. By these means special devotion is paid to the Blessed Sacrament on this day of its institution, and yet at the same time the mind is not distracted or withdrawn from the great subject of the Passion, but both are happily blended together in the private devotions of the faithful.

In former ages, it seems to have been the custom to carry the Crucifix after the adoration on Good-Friday to a place in the church called the 'Sepulchre,' and there to watch it until the Mass of the Resurrection was being said, when it was brought forth again with much pomp and ceremony; and at one time they used to place the Blessed Sacrament also in the same sepulchre with his Crucifix. This has long since been discontinued, though I believe that in some churches a custom still prevails of retaining the sepulchre until Holy Saturday, and reserving in it the Blessed Sacrament for the use of the dying. This, however, by no means interferes with the reservation of the single Host from to-day till to-morrow, to be consumed in the Mass of the Presanctified; this reservation is ordered by the Rubrics, and is the same every where; and every where a succession of faithful and loving worshippers will not be waiting to offer their humble tribute of devotion, in reparation and atonement for those scoffs, contradictions, and blasphemies which their Lord once suffered on this day in His own Sacred Person at the hands of His murderers, and which He still suffers day by day in this adorable Sacrament of His love at the hands of an ungrateful and unbelieving people.

It only remains to be mentioned that, after having deposited the Blessed Sacrament in the appointed place, the clergy re-

turn to the Sanctuary to chant the Vespers, after which the priest and his attendants proceed to strip the high altar of all its coverings, the choir in the meanwhile singing the touching antiphon, "They parted my garments amongst them, and upon my vesture they cast lots," together with the whole Psalm in which it is found, the 21st (*Protestant version*, the 22d).

And now, in conclusion, I would say one word to those of readers who may happen not to be Catholics. I would ask you to come and visit this Holy Sepulchre some time before the Blessed Sacrament is removed from it on the morrow. You have been present perhaps at the public function in the church this morning; but it has been a mystery and a puzzle to you; it was so unlike any thing you have been ever used to in your own places of worship, that you were thoroughly bewildered by it. But though the scene at the Holy Sepulchre too will be unlike any thing you ever saw before, yet there will be nothing there to perplex or bewilder you. All will be still and quiet; there will be nothing but a number of persons kneeling and praying in silence. Do you wonder how this should be a sight worth coming to see? I can only tell you that I believe it would convey to an honest and good heart a truer notion of Catholics and of the Catholic religion, and so move it more powerfully towards them, than the most learned or most eloquent apology that human genius could devise; I believe that the scene of silent, yet most earnest and affectionate adoration which you will there witness may, by God's grace, be the means of opening the eyes of your understanding even as the eyes of Jacob were opened when he awaked out of sleep at Bethel, and you may be led to exclaim, in the very words of that patriarch, "Indeed the Lord is in this place, and I knew it not" (Gen. xxviii. 16).

HYMN THAT IS SUNG DURING THE PROCESSION.

Pange, lingua, gloriosam	Sing, my tongue, the Saviour's glory.
Corporis mysterium	Of His Flesh the mystery sing;
Sanguinisque pretiosi,	Of the Blood, all price exceeding,
Quem in mundi pretium, Fructus ventris generosi	Shed by our immortal King, Destin'd for the world's redemption,
Rex effudit gentium.	From a noble womb to spring.
Nobis natus, nobis datus, Ex intactâ virgine, Et in mundo conversatus, Sparso verbi semine;	Of a pure and spotless Virgin Born for us on earth below He as man with man conversing Sow'd the seeds of truth to grow;
Sui moras incolatus Miro clausit ordine.	Then He clos'd in solemn order Wonderously His life of woe.
In supremâ nocte cenam Reclumens cum fratribus,	On the night of that last supper, Seated with his chosen band,

Observatâ lege plene Cibus in legalibus;	He the paschal victim eating, First fulfils the law's com- mand;
Cibum turbæ duodenæ Se dat suis manibus.	Then, as Food to all His bre- thren, Gives Himself with His own hand.
Verbum caro panem verum Verbo carnem efficit,	Word made Flesh, the bread of nature By His word to Flesh, He turns,
Fligne sanguis Christi merum, Etai sensus deficit;	Wine into His Blood He changes :— What though sense no change discerns ?
Ad firmandum cor sin- cerum Sola fides sufficit,	Only be the heart in earnest, Faith her lesson quickly learns
Tantum ergo Sacramen- tum Venere inur cernui;	Down in adoration falling, Lo! the sacred Host we hail;
Et antiquum documentum Novo cedat ritui;	Lo! o'er ancient forms depart- ing, Newer rites of grace prevail;
Præstet fides supplimen- tum Sensuum defectui.	Faith for all defects supplying, Where the feeble senses fail,
Gentiori Genetioque Laus et jubilatio;	To the everlasting Father, And the Son who reigns on high,
Salus, honor, virtus quo- que Sit et benedictio;	With the Holy Ghost proceeding Forth from each eternally,
Procedenti ab utroque Compar sit laudatio.	Be salvation, honour, blessing, Might, and endless majesty.
Amen.	Amen.

MISSIONS OF TONG-KING.

Extract from a Letter of his Lordship, the Right Rev. Dr. Retord, Bishop of Acanthus, and Apostolic Vicar of Western Tong-King, to Messrs. the Directors of the Seminary of French Missions in Paris.

2nd May, 1850.

[CONTINUED.]

"All this misery is nothing in comparison with what remains to be told: it has reference to the plague and its frightful ravages. I say plague, but I should rather say plagues, for there are several here, carrying off a multitude of persons. Typhus fever raged all last year. This disease becomes stationary in some villages, where entire families fall victims to it, one after another. In certain localities it is easy of cure, while in others, all those attacked are sure to perish. The patient experiences an insufferable heat, pains in the hips, violent headache, oppression of the chest, white tongues, changing to black, ending in delirium, and death. Another epidemic, of which I don't know the name, has made great havoc, particularly in the province of Nip-Binh. It is a kind of leprosy, which commences on the hands, causing them to swell by degrees. This

swelling extends over the upper part of the body, and kills the sufferer. Or sometimes the head is swollen, and then the stomach; death always follows. But the greatest and most terrible plague is the cholera-morbus. It has made and continues to make great ravages. It came from Siam and Cambodia, and made its first appearance at Cochinchina after the departure of the Chinese ambassador. Villages have been stripped of half their inhabitants. In many districts the air is putrid from the stench of the badly-interred corpses, for many cannot procure coffins for their dead. They roll them in mats, and throw them into pits one or two feet in depth. Nothing is to be seen in the fields but grave and the villages present one scene of mourning. All trade has ceased; the public markets are closed; no one ventures out of his own dwelling; frequent deaths occur on the roads, in the fields, or in the midst of their labour. The plague comes like a clap of thunder—no one knows from whence, and one or two hours suffice to destroy the most robust: you may speak to a man in the morning, and, perhaps, attend his funeral in the evening. This epidemic does not attack every person alike; some are seized with a shivering, others by a burning heat. Since the month of January our Priests have been continually occupied administering to the sufferers; but in spite of our exertions, several of our converts have died without the rites of the Church. Fourteen or fifteen of our Annamite Priests have been attacked by this terrible scourge; twelve have fallen victims, and we have only ordained eleven. Among the European Missioners Messrs Castex, Schœffler, Feron, Legrand, and myself, have been attacked, but have nearly recovered. More than the half of our pupils have likewise suffered; twenty-one out of two hundred and twenty-three have died; that is to say, they were actually decimated. If you add to the victims of cholera, those of different diseases, you will see that we have lost, since the beginning of last year, twelve Priests, six clerks, twelve catechists, twenty-five Latin pupils, thirty-two catechising pupils, and thirty-seven religious females, in all, one hundred and twenty-four souls.

"Besides this immense expenditure, we have lost a considerable sum of money, in consequence of so much illness. The medical drugs which formerly only cost four or five pence per pound, now amount to four or five francs. It is easy to understand the reason; for some time past this country has become one large hospital, and those who still possess friends, wish to obtain at any price, antidotes against this frightful disease. Then, again, would that we could say that this epid-

emic, which is now at its height, had disappeared;—one would say the end of the world was coming. Every one is stricken with terror. I have not yet ascertained the number of Christian victims. Taking the parish of Ke-Vinh as basis of our calculation, we find that we must at least have lost ten thousand. There are four thousand converts in this parish, of whom we have lost three hundred; assuming that this kingdom contains twenty millions of inhabitants, (and I think that it contains more), at the same average, the pagans must have lost fifteen hundred thousand persons. Most decidedly the infidels die much quicker and in greater number than the Christians; the cause may be that they are more generally attacked, or that the pagans abandon the sufferers without giving them much relief, and many were buried alive. I think that if we calculated that two millions and a half of the pagans perished by cholera, we would be much under the mark.

“Lastly, the idolaters evince very good dispositions, and if we had more teachers, the number of our converts would be greater. The Annamite Priest who resides among the savages of Lake Tho, wrote to inform me that the large village, of Muong had embraced our religion. When the plague attacked them, they begged of the holy Father to bless their town, and immediately the scourged ceased, convincing them of the truth of the Gospel.

On the other hand, I am frequently solicited for pecuniary assistance; one applies to be enabled to deliver a congregation from legal superstitions; another, for the support of catechism pupils during the institutions, and to give them new clothes on the day of their baptism; and others implore of us to save the children of pagans, who are willingly abandoned up to us during the famine. I received a letter the other day from Rev. Dr. Titand, in which he writes, ‘come, then to my relief; *I am actually devoured by the poor*’ listen to their cries:—My father died of the plague; we have not the means of purchasing him a coffin.—My mother lies ill, we have no means to procure her the necessary remedies.—My husband is ill; I have four children, and not even a grain of rice to feed them with,’ &c.

“I cannot avoid repeating those cries of distress, which I am unable to relieve; perhaps they will be heard by the charity of the Christians of Europe; in this hope,

“I am yours truly,

“My dear Sir and Brother,

✠ “RETORD, Bishop of Acanthus.”

Selections.

CONVERSIONS.

One of Mr. Baptist Noel’s “Scripture readers” has just been received in the Church at St. John’s, Islington; and there have been several more conversions from Mr. Harper’s late congregation at Pimlico. On the 24th ultimo Mrs. Harper, wife of S. B. Harper, Esq.,—late of St. Ninian’s Cathedral—made her profession of Faith, in St. John’s Catholic Church, Perth.—*Catholic Standard*.

PROGRESS OF CATHOLICITY.

Our holy religion is not to be extinguished in Ireland by the efforts of jumpers, Exeter Hall ranters and hypocritical Stigginses who extort money for the purpose of purchasing souls and indulging in personal luxuries. A Catholic paper saying:—

“We have just been apprized of a fact which, if facts can dissipate the mists of delusion and prejudice that hang over the dupes of the Bible-readers in Connemara, might open their eyes to the humbug practised upon them by the wily, oily gentry, who dole out tracts and stir about among the famishing poor Catholics in the west.

“We lately alluded to the Visitation and Confirmation of a thousand converts, by the Bishop of Tuam. It was trumpeted forth in all the Anti-Catholic journals, and even the *Times* joined in the jubilee of what it called the New Reformation.

“Scarcely had the rejoicing and feeding terminated when the stability of the neophytes was tested, and the result is what we now publish. Last week, two of the distinguished and learned converts to the Catholic faith, the Rev. Messrs. MARSHALL and MONTGOMERY, proceeded to Oughterard, the focus of proselytism, and addressed the unfortunate victims of the Exeter Hall conspiracy. Such was the earnestness of the appeal, that the whole lot, with tears in their eyes, threw themselves before the eloquent preachers, and promised to abandon their hypocritical course, imploring re-admission to the Church of their affections, and stating their resolve to meet death, rather than fall again into the tempter’s powers. The utmost excitement prevailed in the town and its vicinity. Our informant passed through Oughterard the morning after the result above stated, and was induced by curiosity to enter the school where 110 persons were taught the previous week, and he found only nine left. A similar proportion disappeared from the

school at Ross. These facts should not be without fruit, and we trust that the zeal of these holy men will be followed up by practical results."

The truth of the above statement is, as might easily have been anticipated, denied by the fanatical protestant press, but facts stand forth apparently; and Messrs. MARSHALL and MONTGOMERY would no more give countenance to the circulation of a falsehood than the City Missionaries of Madras would give publicity to a truth wherein their speculations for Catholic convertism is concerned. The veracity of the cheering report may be confidently relied on.—*Madras Examiner, March 12.*

THE GORHAM JUDGMENT AS IT IS

To the Editor of the Morning Chronicle.

Sir—All thanks to Mr. Goode! All thanks for what no man but he could do.—Mr. Goode, laureates and corypheus of Lydianism—elbow prompter of Archbishop Sumner—of a Primate whose garblings (by deputy, as I charitably suppose) of elder theologians to back up the Gorham judgment, are history and fact.

"Fatal and perfidious bark," as was the judgment, none could have imagined that its chief shipwright was doomed to be its *cacodemon*—none could have foreseen that, in his eagerness to caulk up its yawning leaks, he would still further bare the rents, and expose his own bantling's utter unseaworthiness.

And yet it is so—and the character of that decision is now unquestionable. In fact, wild as was the clamour of delight with which the anti-sacramental party hailed its sentences, slowly dropping out in Lord Langdale's silvery tones—as soon as in the calm of their studies they weighed the gain and loss of it, they found their triumph very ambiguous, the use they could make of it very uncertain, the disgrace of using it the only thing unambiguous and certain. They had anticipated the solemn enunciation that the Church of England repudiated Baptismal Regeneration—that it was a masterpiece of Satan, and a treachery to the Reformation. They found instead a subtle and minute argument to show that, albeit the Church of England held very distinctly Baptismal Regeneration, yet it was neither illegal, according to her constitution, nor immoral according to her spirit, to continue resping her emoluments while denying her primary tenets. They had anticipated beholding her portals of State thrown open to the entire throng of Puritans—they saw Mr. Gorham smuggled in by an artifice through the back-door. They had dreamed that the judgment would quell for ever the sacramental school; all that they netted of personal profit was to witness the amiable and popular Vicar of St. Just transferred from the parish he had made too hot for himself, to the less opulent incumbency of Bamford Speke.

"Another such victory, and we are undone," was the half whispered comment of the more

sagacious; and they set themselves to work to make good the advantage they had lost in the winning it. Lord Ashley's turbulent revolutionary proceedings filled the largest space in the public eye; but meanwhile the diplomatic Mr. Goode was quietly working to enlist novel allies into the ranks of his discredited cause; preparing a combination, of which the shameless impudicity has not been—I speak deliberately—exceeded in any of the transactions which have complicated and disgraced the last four years of European history. To estimate rightly the whole bearing of his tactics, I must bespeak your attention for a short time to the last century.

At that epoch, why or wherefore I need not say, corruption had run riot in the English Church. Nepotism, simony, pluralism, neglect of duty, positive immorality, were the plague spots of the "Establishment." And the men who were most deeply tainted with these vices for the most part plumed themselves upon their orthodoxy—mainly, we must suppose, because it would have been troublesome to have professed heterodoxy. But of all the distinctive doctrines of the Catholic faith, the only one which had maintained any prominence was that of Baptismal Regeneration, though it maintained this at the cost of all its spiritual significance—no longer as the foundation of the Christian's life of holiness—the aid and the incentive to growth in grace—but as the discharge in full of a man's outstanding score with heaven—as a very comfortable and easy-going dogma, in short—not, as it really is, one of the most awful of existing facts. Above this vast dead level of corruption rose a small knot of men, zealous, but ignorant—lovers of souls, but careless of Christ's appointed way to win those souls—members of the Establishment, while sceptics as to the sacramental theory of the Church; in one word, the early "Evangelicals." In their battles with the barren orthodoxy of their times there was no doctrine which they assailed with more inveterate acrimony than that of Baptismal Regeneration—partly from the logical conviction that the admission of it barred the access to their entire theory—partly from strong unreasoning indignation at the men whose parody of it, misused and mutilated, was lapping immortal beings in the lethargy of sin by those very doctrines which should have been the proclamation of Heaven to be won by the warfare of the cross.

Meanwhile the "old orthodox"—or, to adopt a modern designation, the "high and dry"—lived in their bishoprics, and their deaneries, and their rectories; improving on the whole, it is fair to say, like the rest of the world, as times become more earnest, and gross corruptions were more easily exposed, but still always contriving to lay in the rear of their neighbours' improvements.

And so years moved on—the nineteenth century was heaping up its decades, and the old conditions of Church and State, on which those men built their hopes, were crumbling away under them, and they knew it not. When their fears were abruptly awakened, the rottenness of their position was instantaneously revealed by a new foe from an unexpected quarter, out of their

own bosom—by a younger school of High Churchmen, who had the audacity to understand what they professed, and to practise what they understood. The old sham fell to pieces in a moment, tried and found wanting by that to which it had itself appealed—the formularies of the Church of England. Its routed members took their different courses. Many and many of them have chosen the better way, and have embraced, with more or less of cordiality and of completeness, that fuller manifestation of Church privileges and Church responsibilities which it was their great blessing to live to witness. The rest, heartless and hopeless, wildly gazing on the whelming tides on every side—real Churchmen with their Prayer Books—Horsmans and Halls with their Blue Books—Parliaments and Conventions—Commissions and Synods—their consciences and their pockets—were eager to avail themselves of the succour of any baïque, from wherever coming, and wherever dumanned they cared not by whom. And yet it is to these men—with whom, if they had any faith in the reality of their own convictions, and any zeal for God's truth according to their estimate of it, they were bound to have proclaimed internecine war, far more than with "Tractarians," who at least strove to live a life of Christian usefulness, and who preached conversion while they taught regeneration in baptism—that Mr. Goode and his set had the unparalleled meanness to go crouching for a morsel of bread. They have gone to these men, and they have begged them—as Mr. Goode himself, according to your paper of Wednesday, requested you to publish—to join them in a protest to uphold the judgment as being a cause of "thankfulness," and "wise and just," a position of which "they feel called upon," "to state their conviction" "UNDER PRESENT CIRCUMSTANCES (WHETHER HOLDING OR NOT THE VIEW WHICH CALLED FORTH THE JUDGMENT)"—that is, whether or not agreeing upon a point, difference on which makes one or another gospel.

Fancy might run riot in endeavouring to trace all the motives of self-interest which may have been pressed by Mr. Goode and his "committee" in that "private correspondence with persons know to them," of which he makes so much in his letter to the Archbishops. But some broad features there must have been which ran through all the letters to those who do not hold Mr. Gorham's view—some special claims which were the stock of the general canvass. Let me briefly recapitulate (with the disadvantage of not having been behind the scenes of that reverend *enclave*) what must have been the model circular, which won over the "high-and-dry" to the Gorham standard. "Things are getting very pressing for both our coteries—the entire Prayer Book, sacramental system, daily services, rubrics—a 'party of order' must be formed—a little give and take will do it—a few trifles waived on either side. For our part, we will not press you to yield your 'baptismal regeneration,' for a little while the 'soul destroying heresy' shall be a tolerable thing—the 'seed plot of Popery,' a pleasure within the wide limits of the Established Church. You for your part will not have any difficulty in putting into the back-

ground your 'scriptural truth and apostolic order,' for we will not be so very hard upon you with the *articulus stantis vel cadentis ecclesiæ*. A subscription or two to 'Church Missionary'—a speech or two to back 'brother Klein'—a compliment or two to the Venerable Archbishop—a vote or two at the National Society—are all that we demand; and we leave you your annual hash-up out of 'Tomline upon Baptism.' Keep and use it, and press regeneration as is your wont—as the talisman which is to make conversion a figment, and newness of life a fallacy. Only sign this little paper, and gladden the hearts of our persecuted Primates. A few old scores, to be sure, remain between us, but don't let these interfere with our new-formed sympathy. We will canonise your chosen pluralists. Our Newtons, our Romaines, and our Simeons—men whom we know you would, if you could, have whipped and put into the stocks as rogues and vagabonds—shall be an open question. Just merely sign our little paper, and give peace to our distracted Church."

And so the bargain was struck—and parties heretofore enemies, bitter and relentless, "were made friends together." Which section of the crew led on by Mr. Goode has most disgraced itself, which has most flagrantly violated all that it had by which to claim respect, I cannot tell, and will not try to discover. In such bold mutual corporate sacrifice of principles, the "nicely calculated less or more" can have no place on either side.

And how many were found to endorse the unholy compact?—how many to proclaim, not their belief in error, but their disregard to truth—not their adherence to the dogma of an anti-sacramental school, but their carelessness that this anti-sacramental school existed? Not a quarter of the clergy of England—not one quarter of the clergy of England of all classes, including those who cling to the *Record*, and those who cling to self—those to whom Mr. Goode is an oracle, and those to whom principle is an incumbrance.

So, then, at last we know what the real strength of that party which has been so boisterous this many a year—which has carried its chosen prelate to Canterbury, and its lay chairman to the Ecclesiastical Commission—is not. It is not 3,262 strong; 3,262 pulls it *plus* all the do-nothings and all the care-nothings—relics of a former generation; and further thanks are due to Mr. Goode for the laboured infelicity with which he calls our attention to the fact in his characteristic letter to the two Primates.

I have dwelt so long upon Mr. Goode that I have not left myself much space for the Archbishops of Canterbury and York. Happily, their letters do not require very lengthy handling. Much comment is not requisite to show what must be the spirit of an Archbishop of Canterbury who "sincerely hopes" that differences which do and will exist upon a cardinal doctrine of Christianity "may no longer be permitted to disturb the peace of the Church," and who estimates two irreconcilably opposite theories of the Gospel to be "freedom of opinion within reasonable limits." More noticeable, perhaps, than anything else is the very dolorous

joy with which he welcomes his equivocal triumph—as if (true enough, by the way) his primacy was all but being signalized to all ages as the epoch when the practice of the Church of England was conformed to its doctrine. His Grace remarks that he would have been “seriously grieved” had this been the case. Many things may yet happen during Dr. Sumner’s archiepiscopate.

More jovial and briefer is the northern metropolitan, who expresses his “sincere hope that the judgment may be considered, by all parties, as a final settlement of the point in dispute.” Coolness can sometimes attain heroic dimensions. Lamentable as is this flagrant proclamation of insincerity on the part of memorialist and of Primate alike, it is one of the manifestations of what all lookers-on must have long been prepared for as the next phase of the actual warfare of the world against the truth—an alliance, at the sacrifice of distinctive principle on either side, of Puritan and high-and-dry, resulting from the events of 1851. The Lydian assault spent, the emptiness of high-and-dry exposed, each party, if still determined to act within the “Establishment,” had either to strike its colours or to open some new campaign. Their attitude is peculiar—the high-and-dry stand between the Prayer-book and the Lydian parties—the Lydians between the high-and-dry and the latitudinarians. The magnetic science of attractions now comes into play. The sounder of those who are still but high-and-dry must rank themselves with those whose motto is the entire Prayer-book. The more reckless Lydians, to whom the “Establishment” is all in all, have the claims of latitudinarianism to win them to its side—that Paradise where creeds are “minor matters.” The residue of them can only close with those high-and-dry who are not for quite the whole Prayer-book—their animating principle the “whether or not”—their scope, among the more worldly, self and ease—among the better sort (the cue which the *English Review* has already given them), not truth or principle, but instalments, mis-termed practical, of temporising reform—Jerusalem bishoprics—Miller-like service dissections—encouragements of trustee church building—understandings with the Committee of Council—Scripture Readers in place of priests and deacons—and the “peace of the church,” when we were asking for the Catholic Faith. Such a combination Archbishop Sumner is pre-eminently fitted to head. A Puritan by circumstance, he has found his Puritan campaign yield him no fruit but trouble and discomfiture. Circumstances have changed, and his dogmatic piety is perhaps not unduly obstinate. It could not well be so, or he would not have headed last spring’s Episcopal manifesto. Oppressed with the hardship of his archiepiscopate being possibly the appointed epoch for the Church of England to show in practice that she has some creed, that she preaches some Gospel, that she cannot hold Baptismal Regeneration to be at once an everlasting verity and a soul-destroying heresy, his Grace—not yet prepared for German transcendentalism—timorous of Geneva simple—stealthily anticipating the indefinite postponement of the alteration of the Prayer-

book—can do but one thing—viz., accept the truth-uprooting compromise of Mr. Goode, and make himself the leader of a party whose rallying cry must be “black is white, and white is black, and ease is everything.”

I remain, sir,
Your faithful and obedient servant,
D. C. L.

Jan. 17.

[*London Morning Chronicle*, Jan. 19.]

The Right Reverend Dr. Murphy, Bishop, Vicar Apostolic of Hyderabad, left London for Rome on the 13th January last.—*Catholic Standard*.

The most Reverend Dr. Kenrick Archbishop and Apostolical Delegate, has convoked the Archbishops and Bishops of the United States for a national Council to be opened in the Metropolitan Church on the fourth Sunday after Easter.

SPAIN.

MADRID.

The closing of the Jubilee took place on the 28th of December, in the Church of the Italians. His Excellency Mgr. Brucelli, the Apostolical Nuncio, celebrated the Holy Sacrifice of the Mass and gave the General Communion; but the number of communicants was such that the Prelate was compelled to cease the sacred function of that consoling ministry and be assisted by a Priest. The Low Mass, which began at nine o’clock, was not terminated till after eleven. All classes of society were mingled in that penitential crowd whose devotion and piety are indescribable.

B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS’ ASYLUM.

Mr. L. T. Gonsalves, <i>Batavia</i> , towards building a Cottage for a poor Family at <i>Italy</i> ,...	Rs. 150	0
A Catholic, thro’ Rev. Mr. Tracy, ...	3	0
Mrs. Young, through J. Simpson, Esq., ...	50	0
„ Coney, thro’ Rev. Mr. Kennedy, ...	25	0
„ Barton, ...	12	0
A Catholic, thro’ Rev. Mr. Formosa, ...	100	0
Mr. Mack, ...	5	0

For March 1852.

Mr. P. S. D’Rozario, ...	Rs. 32	0
Miss D’Rozario, ...	6	0
Mrs. H. C. Lackersteen, ...	5	0
Miss Lackersteen, ...	5	0
Messrs. Thos. D’Souza and Co., ...	8	0
Mr. N. O’Brien, ...	2	0
„ R. J. Carbery, ...	4	0
Mrs. L. D’Souza, ...	2	0
„ Carbery, ...	2	0
Mr. J. F. Bellamy, for Jan., ...	1	0
„ J. Piaggio, for do., ...	1	0
„ M. Castello, for Feb., ...	1	0
Miss Gregory, for do., ...	1	0

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 16.] CALCUTTA: SATURDAY, APRIL 17, 1852. [VOL. XXII.

BENGAL CATHOLIC HERALD.

Calcutta: Saturday, April 17.

IMPROPER RELIGIOUS INTER- FERENCE.

WE give insertion to an extract taken from the *Hurkaru*, in which the Editor of that Journal very properly, as we think, censures the conduct of some party, who on last Good Friday evening caused a controversial Sermon preached by a Catholic Clergyman, the Rev. Doctor Cahill, to be distributed in the compound of a Protestant Church in Calcutta, (St. John's) to those who passed through it, for the purpose of assisting at the Sermon and service. A little reflection would suffice to satisfy any sensible man, that such conduct is calculated to injure, instead of serving the cause of truth. For it is a universal feeling of our nature, that the real interests of a good cause demand, that none but open and honorable means should be employed for its advancement. The same feeling also dictates, that the mode resorted to, for disseminating and establishing the true religion, should be consistent with the courteous deference due to persons, whom whilst we differ from in Creed, we ought in charity regard as sincere in their opinions. Now in the manner resorted to in the

case of which there is question, we deem, that the rules of that courtesy which is due to persons of a different religion were departed from, unthinkingly, and inadvertently we believe, by those who were concerned in the transaction. Indeed, we have never before known an instance, in which a proceeding, like that complained of by the *Hurkaru*, was resorted to by any Catholic, and when we first heard of it, we were disposed to ascribe it to the bigotry of some Fanatic, who acted thus, for the purpose of exciting the "No Popery" cry in Calcutta.

Having now expressed our concurrence in the censure, passed by our Protestant contemporary on the party concerned in the above mentioned violation of social propriety, we may be allowed, to advert to a far more grievous, and we understand an habitual insulting interference exercised by certain *soi-disant* Evangelicals, with respect to Catholic Soldiers who happen to be sick in the Military Hospital. Again and again, have the obtrusive and impudent interlopers of whom we speak, been informed by the patients, that these being Catholics, they had the comfort of having their spiritual wants attended to by a Priest, and that therefore they did not require, nor would they, even if not thus favored, receive or heed the ministry of any other. Yet in spite of these remonstrances, the annoying importunities of these usurpers of the Sacred Ministry were again and again repeated, and, on many occasions, the acceptance of some, so-called religious Tracts, stuffed with coarse and scurrilous abuse

of Catholicity, physically forced upon the reluctant patients.

Many years since, we ourselves knew an instance, even in Catholic Ireland, in which a ruffianly Bible reader, finding that a Catholic, in one of the Public Hospitals of Dublin, was resolved not to listen to his ranting, actually tried to force a portion of the Bible into the dying man's mouth, out of revenge for the rejection of his assumed ministry. Any one, acquainted with the daily and ordinary conduct in Ireland of the arrogant and Pharisaical tribe of self-styled Gospelers, knows, that their habit is to scatter their heretical tracts on the High ways and Bye-ways, and try by hook or by crook to introduce them stealthily into the very Cottages of the Catholic Poor, where the fate that awaits them is generally the fire, or some other, still less reputable. One of the *Tablets* received by the late Mail furnishes us with a graphic description of a Bible reader in Tuam, sallying forth on his Apostolic errand, with a Bible in one hand, and a skull cracker in the other, in order, that if he could not discharge in comfortable security the duties of his exalted ministry, he might at least, have the consolation of qualifying his recusant hearers for the last rites, administered to the dying children of the Catholic Church.

We subjoin to these remarks an instructive narrative of a case, which lately came before the Magistrates at Ballinrobe in the County Mayo, Ireland. We give publicity to this case, for the purpose of showing those parties, who have lately, in Calcutta and in other parts of India, evinced such solicitude and such pecuniary generosity for, what is facetiously, we suppose, called the Conversion of the Irish, some of the blessed fruits, which have already arisen, and which, in due time will arise far more abundantly, from the exhibition of their recent zeal. Let them read attentively the following statement, and then put their hand to their hearts, and say, if their zeal be not like that of the Jews, which St. Paul says "was not according to knowledge," that is, blind, presumptuous, friendly to error and hostile to truth.

THE NEW REFORMATION—JUMPER MORALITY.

BALLINROBE PETTY SESSIONS—MONDAY.

Magistrates presiding—Charles Arabin, R.M., Courtney Kenny, Gregory Caffie, Esqrs., and Captain Fitzgerald Higgins.

The case of Judy Staunton against her

husband, John Staunton, of Partree, having been called on.

Mr. Griffin, solicitor, said that as the court was aware of the circumstances of his client's case, he would not dwell on it beyond calling the attention of the court to one fact, and that was—that the defendant, Staunton, with a total disregard of the advice and admonition of the bench and the leniency of the court towards him, had, on the day after, again assaulted his poor wife, and turned her out, when she went to her house as directed by the bench.

Evidence having been offered for the prosecution, the defendant was again called, but did not appear, although bound to attend the adjourned hearing of the case this day.

Captain Higgins—When was this assault committed on the poor woman?

Mr. Griffin—From the gross conduct of her husband towards this poor creature, she summoned him to the court on Monday last, when he was bound to keep the peace, and also to appear here to-day. He was properly admonished by the bench to treat this woman as his wife—the mother of eight children, and to turn away the wretched creature he has been cohabiting with; he promised to do so here, but all was of no avail. When she returned home the following morning he refused to part with his associate in infamy, and beat his poor wife and turned her out. This he (Mr. Griffin) would undertake to prove by more than one witness.

Judy Staunton examined by Mr. Griffin—Went to her house on Tuesday last after the magistrate desired her to return home to her husband, John Staunton; went there in the morning; her husband was in the house; when she went there her husband was in bed; there was a woman in bed with him; that is the woman he took to live with him since he turned witness and her children out.

To Mr. Arabin—When I went to the house the door was open; I went in, and from the middle of the floor could see both of them in bed.

Mr. Griffin—Did your son, the boy who was with you, see them also?

Witness—He did.

[The son, who was on the witness table, also answered the question in the affirmative.]

Mr. Griffin—What an example from a father for his children!!

Examination resumed—Her husband then got up, and told witness if she did not go out of the house quick he would finish her; he assaulted her, and pushed her out of the house after that.

John Prendergast (brother of the last wit-

ness) examined by Mr. Griffin—Went with his sister, Judy Staunton, and her son on Tuesday last to her house, where her husband, John Staunton, lives; did not go into the house with them, but remained outside, near enough to see what was going on, and to hear noise; saw John Staunton take hold of last witness and shove her out of the house like a dog; knows that John Staunton had a gun, but it was taken from him lately by the Bishop—not by the Archbishop of Tuam, Dr. McHale, but by Bishop Plunket; does not know what Staunton has to do with Bishop Plunket that he would either take from or give him a gun; but that he goes to his church now.

[Prendergast here represented to the court that he was afraid of Staunton injuring him or burning his haggard some night, and asked to have him bound over; but as the case was not before the court they would not then interfere, particularly as Staunton had been on the previous court day bound in his own recognisance in twenty pounds to be of the peace to his wife and all other persons.]

Captain Higgins said the only course left was to receive the joint information of the woman and her brother, and issue a warrant for the arrest of Staunton. His conduct towards his wife was monstrous—It was a diabolical case.

Mr. Kenny said on last court day the bench had given Staunton every indulgence, and it appeared he had treated them with contempt. They even sent a policeman for his friends in order to give him an opportunity to get bail.

Rev. Mr. Conway said that in order that their Worship and the public might know who Staunton was, he should state that he is the man who is so often mentioned as the "sanctified and martyred convert" by the Rev. Hamilton Townsend, of Partree, the great reformer of the present-day saints in Partree, in his begging letters. As to Staunton's conduct towards the poor woman examined here to day, the daughter of honest and respectable parents, he (Mr. C.) was informed that the unfortunate man was induced to act as he did towards his wife because of the instruction he received. When Staunton joined the reformers of Partree, his wife and children refused to go with him and hear Mr. Townsend's sermons; consequently his Reverence was annoyed and it is said that it was he who told the unfortunate man that his marriage by a Catholic Clergyman was not legal, though he and his wife were Catholics at the time of their marriage, and until within a very short time ago.

The Court said that whoever gave Staunton that advice—if it were possible that any clergyman would do so—it was a very bad advice; for any change he made since could not affect or alter the validity of his marriage.

Rev. Mr. Conway—There was no doubt that Staunton got the advice from some one, and he, being an apt scholar—worthy of his master—he obeyed, and soon got one of the saints of the reformation in Partree to cohabit with him. And this Staunton is the convert who has got more money and meal, and on whom more money has been squandered, than on all the converts in the country. The scene here to-day will show what use his saint of Partree has been making of the means supplied by the fanatics of England, (and of India also.) From the advice he got he brought the woman who lives with him to Mr. Townsend to get married, but his reverence being more aware of the consequences refused, and she still remains with him, to the scandal and disgrace of the district.

Captain Higgins proposed, that a warrant be issued for the arrest of Staunton, and that twenty-four hours' notice of bail be given to the magistrate who is to receive it before he be liberated. It was a most atrocious and scandalous case. Staunton was guilty of the most disgraceful and improper conduct; and after the proceedings there the last day, and his conduct since towards his poor wife, he (Captain Higgins) thought it but right and necessary that he should be bound in such substantial bail as would ensure his attendance at the general assizes.

The information having been sworn, a warrant was signed by the court and issued for Staunton's apprehension. The court soon after adjourned.—*Tuam Herald.*

BENEFACTANT AND EXALTING INFLUENCE OF CATHOLICITY ON THE POOR.

It is related by the Evangelist, Saint Luke, that on a certain occasion, the Saviour during his public Mission, came to Nazareth where he was brought up and entered there into the Synagogue, on the Sabbath, according to his custom. The Book of Isaias the Prophet having been then handed to him, our Lord, as if to proclaim to all ages and nations the beneficent and consoling character of the religious dispensation, he was himself to establish, read aloud from the Prophetic volume, the following words, so expressive

at once, both of his own ineffable love for man, and of the charity, which he so anxiously wished to animate all his followers, and more especially the Pastors of his Church.

"The spirit of the Lord is upon me, wherefore he hath anointed me, to preach the Gospel to the poor he hath sent me, to heal the contrite of heart To preach deliverance to the captives, and give sight to the Blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, and the day of reward."

In every age of the Catholic Church, which has elapsed, since these solemn and beautiful words were first publicly announced by Jesus Christ, as constituting the distinctive trait of the Christian dispensation, it has been the grand study of her Saintly children, both among the Clergy and the Laity, to illustrate, in their conduct and conversation, the happy influence, which the instruction, given by their divine master in the verses above recited, exercised upon them, in their intercourse, particularly with the poor and oppressed classes of their fellow creatures.

To the Pious Catholic it is most consoling to find, that even in this nineteenth century, in spite of the appalling efforts of infidelity, and impiety, of heresy and schism, to extinguish the spirit, which the Saviour first breathed into his Church, in the words already quoted, yet, nevertheless, that glorious spirit still animates the spouse of Christ, and exhibits, in every quarter of the World, where Catholicity is found, great and ennobling evidences, which prove that like its Divine author, it is the same, yesterday, to-day and for ever.

We might adduce in confirmation of our statement, clear, indisputable testimonies from those annals of the old and new world, in which the lives and illustrious achievements, of the Catholic Clergy, and of the religious of both sexes, are recorded. But, for the present, we shall direct the notice of our readers, to the subjoined narrative of a contemporary, distinguished Protestant writer, Mr. Hamilton. In his interesting work called "Men and Manners in America," this respectable writer thus eloquently expresses his feelings on the subject, we now treat of, so far as that subject may be illustrated by the state of Society in America.

"Both Catholic and Protestant agree," says Mr. Hamilton (p. 343). "in the tenet that all men are equal in the sight of God; but the former alone gives practical exemplification of his creed. In a Catholic church the prince and peasant, the slave

and his master, kneel before the same altar in temporary oblivion of all wordly distinctions. They come there but in one character, that of sinners; and no rank is felt or acknowledged but that connected with the offices of religion. Within these sacred precincts the vanity of the rich man receives no incense; the proud are not flattered, the humble are not abashed. The stamp of degradation is obliterated from the forehead of the slave, when he beholds himself admitted to the community of worship with the highest and noblest in the land."

"But in Protestant churches a different rule prevails. People of colour are excluded altogether, or are mewed up in some remote corner, separated by barriers from the body of the church. It is impossible to forget their degraded condition, even for a moment. It is brought home to their feelings in a thousand ways. No white protestant would kneel at the same altar with a black one. He asserts his superiority every where, and the very hue of his religion is affected by the colour of his skin. From the hands of the Catholic priest, the poor slave receives all the consolations of religion; he is visited in sickness, and consoled in affliction; his dying lips receive the consecrated wafer; and in the very death agony, the last voice that meets his ear is that of his priest, uttering the sublime words, 'Depart, Christian soul.' Can it be wondered, therefore, that the slaves in Louisiana are all Catholics; that while the congregation of the Protestant church consists of a few ladies, arrayed in well-cushioned pews, the whole floor of the extensive Catholic cathedral should be crowded with worshippers of all colours and classes."

"From all I could learn, the zeal of the Catholic priests is highly exemplary. They never forget that the most degraded of human forms is animated by a soul, as precious in the eyes of religion as that of the sovereign pontiff. The arms of the church are never closed against the meanest outcast of society. Divesting themselves of all pride of caste, they mingle with the slaves, and certainly understand their character far better than any other body of religious teachers. I am not a Catholic, but I cannot suffer prejudice of any sort to prevent my doing justice to a body of Christian ministers, whose zeal can be animated by no hope of wordly reward, and whose humble lives are passed in diffusing the influence of divine truth, and communicating to the meanest and most despised of mankind the blessed comforts of religion."

HIS GRACE, THE LATE MOST REVEREND DOCTOR MURRAY, ARCHBISHOP OF DUBLIN AND PRIMATE OF IRELAND.

With feelings of deep regret, the Archbishop, V. A. W. B. has to announce to the Clergy, Religious and Faithful at large of this Vicariate, the lamented death of His Grace, the most Rev. Dr. Murray, Archbishop of Dublin and Primate of Ireland.

The Bengal Catholic Mission owes a great debt of gratitude to Archbishop Murray, for the many instances, in which His Grace exerted his powerful influence for the welfare of religion and education in it. The Archbishop V. A. W. B. feels it therefore his duty to call upon the Clergy and faithful under his care, to unite together in offering up to God their pious prayers, for the eternal repose of the late venerable Archbishop of Dublin.

On Monday the 19th instant a solemn high mass of *Requiem* will be celebrated at St. Thomas' Church, Cowinghee, for the soul of that Illustrious Prelate at 6½ A. M.

The following is an Extract from a Letter received by the late Mail, containing the melancholy news of the demise of Archbishop Murray :—

"Before 5 o'clock A. M. to-day, our beloved Archbishop's spirit fled, to enjoy his Grace's eternal crown, earned by 60 years faithful, prudent and holy administration of the sacred ministry, in this Archdiocese : Confirmation was thrice given before Lent, by his Grace ; once to 1500 without halting. Sunday his Grace was here ; Monday, our Archbishop performed the obsequies over the remains of "Shiel." The audience marvelled, at his Grace's alertness : he dined with his Priests, at Malbro-Street on Shrove Tuesday, as usual.

On the morning on which he was seized with his last illness His Grace had just begun to prepare the Altar in his oratory, in order to say Mass His hands and arms were then suddenly affected, he descended to his drawing

room, where Mrs. O'Brien was, sank down in a chair and pointed to his head, a person present, thought the Directory for Mass was wanted ; but when the Directory was brought, His Grace became unconscious.

Sir Philip Crampton, Bart ; and Dr. O'Farrell attended, in ten minutes ; one spoonful and a half of liquid only, could be administered, for fear of suffocation : the entire person was blistered : bleeding was not used, at his age.*

Extreme Unction was given. Then the Male religious orders entered, to pray during 45 hours ; the passion having been read, to the words : " Into thy hands, I commend my spirit," his Grace made an effort, to make the sign of the cross and breathed his last.

The remains were embalmed ; Religious men in their habits succeeded each other, in saying the Dirge. Sunday evening, four of his Grace's Priests will carry his precious remains, to his Church. Monday, mass and office will be said over his remains. Tuesday, the public require the hearse to traverse Dublin in Funeral procession.

"The grave never closed on the remains of one of more real merit."

10,000 £ were left to his Grace, by the late Edward More Esq.; fortunately all was allocated in charity in Ireland, some weeks ago." * * * * *

HYDERABAD.

The following is an excerpt of a letter (Translated from French) received by the Archbishop (Vicar Apostolic of Western Bengal) from the Right Rev. Dr. Neyret, Vicar Apostolic of Vizagapatam.

"In passing through Hyderabad where I passed some days, I not only regretted not being able to make acquaintance with the excellent Doctor Murphy, but I also truly suffered from the thought of the iniquitous sentence, which deprives so numerous a flock of so worthy a Pastor. I have been delighted with the politeness of the two reverend Missionaries of that station, they gave me a very kind reception. Upon their generous invitation, on Quinquagesima Sunday, I addressed a few words to the Congregation assembled for Mass, in behalf of my Church at Vizagapatam, which

* The Archbishop was about 86 years old.

is now being built, and on the very next day, I carried away with me more than 100 Rupees. I do not speak of the Cathedral at Secunderabad, it does as much honor to the genius of the Ecclesiastic who superintended its construction as to the Piety of the Irish soldiers, to whom its erection is due. In Jaulnah, I found only one modest simple Church, but one which does not fail to manifest the good taste of the Missionary who had it built,—the Revd. Mr. O. Driscoll is now at Kamptee.

Deign my Lord Archbishop to accept with my wishes of a happy feast the homage of respect, with which I have the honour to be your Grace's most humble and obedient servant."

POONA.

It affords us much pleasure to day before our readers the following extract of a letter lately received by the Archbishop (Vicar Apostolic of Western Bengal,) from a friend at Poona:—

"Our priest Mr. Carry is very zealous in the cause of religion, and he has erected in the face of very strong opposition, a fine large Chapel, and as he had no money to build a facade to it, so as to give it the appearance of a place of worship, he proposed to the men two Sundays ago, to put up a finger post, with these words inscribed on it: "This is the Catholic Chapel," for the benefit of strangers who might inquire what that barn like place was; this had the desired effect, and he in a few days got Rs. 2000.—Mr. Carry is now putting up a frontispiece similar to the one of the Jesuit's Chapel in Fane Street, London—when this is completed our Church will quite eclipse the Protestant one, which is on the opposite side of the Parade ground."

CORRESPONDENCE.

PROTESTANTISM.

To the Editor of the B. C. Herald.

DEAR SIR,—The Anglican Church finding, after a fair trial of three hundred years, she could do nothing in the way of proselytising Ireland, has determined on farming it out to all her Children and Relations, including Anabaptists, Trinitarians, Presbyterians, Mormonites, "*et hoc genus omne*." Well that may be all right and proper in its way, but the best of the joke is, that some of

her big boys, the Scotch Presbyterians declare, they have discovered the true Philosopher's stone, by which they will be enabled to convert the whole of the benighted people in one year. So sanguine of success are these wayward boys, that they swear by all that is holy, that every mother soul must take the covenant before the expiration of the year. Pray Sir, which is the covenant? the Scotch fiddle? Well if that's it, I say God bless the Duke of Argyle, hurrah! hurrah! well done Sawny Macphila, I always thought Sawny was the only man who could do it.

You are, I dare say, Sir, aware of the existence of a little Colony of harmless innocent Scotch Presbyterians, who have as friend Jonathan says, located themselves in a remote district of the County Mayo. A graphic description of this little interesting Colony appeared in a late number of Dickens's works, written by a Scotch Lady, said to be a blood relation to a real living member of state, most probably to Lord I do not know who, for all the Scotch are nobly descended, The conclusion I have been compelled to arrive at, on perusing this most edifying production, is that the poor Lady previous to having written it must have been studying Robinson Crusoe, and that she really fancied herself in his position, her adventures are so exactly like his.

She first describes her Journey to and from the Island of Ireland, the hair breadth escapes, she has had, and the awful privations and sufferings she underwent, with out these of course, the narrative would be incomplete, (all Protestant Missionaries suffer dreadful privations and hardships in foreign parts), take for example, that poor meek and truth telling Missionary the Rev. Dr. Duff, a man who as the Editor of the *Englishman* says, has a knack of stringing together the greatest possible number of words with the least possible amount of meaning in them: I have not the slightest doubt, that the poor man frequently undergoes great hardships, and privations, and if the truth were known,—is at this moment suffering from the most awful (moral) destitution, but I must proceed with the Crusonian narrative. The Scotch Lady next gives a geographical and topographical description of the Island of Ireland, its capabilities, advantages, &c. all very entertaining, her knowledge of natural History is immense; she gives a Zoological description of the Mammalia of this interesting Island, she says the inhabitants of Ballinglen are about four feet three inches in height, of a sandy complexion, very docile and fond of Protestant Bibles, and all things considered intelligent; this information will be found very

useful and instructive, particularly to those who never heard of the Island of Ireland, which has only just been discovered by the Scotch Missionaries.

After a good deal of the usual twaddle hypocritical cant, and maudlin sympathy expressed on behalf of the natives of this interesting Island, she pathetically exclaims, Oh! "I did so long to take possession of the whole Glen for the spade and the School Master," how beautiful and yet how true! does any body for a moment question her sincerity? I for one do not, for I believe that with genuine Scotch rapacity she would not have been satisfied with the mere possession of the Glen, nothing less than the whole Island would do.

She says "the great difficulty to contend with is their religion, but this is not insuperable. Shew them, she says, that rigid morality and regular money transactions are Presbyterian virtues; there Sir is a *multum in parvo* for you, all the tenets of Presbyterianism contained in a hazel-nut-shell. Rigid morality and regular money transactions, "the former means rigidity of the muscles of the face, or as the Historian Hume says "starched grimace," which he says was always the sure sign of a convert to Presbyterianism; regularity in money transactions, means simply the worship of the Golden Calf which is the principal object of worship with the covenanters.

Again she exclaims, where is the little knot of Edinburgh Philanthropists, that they do not come and purchase this beautiful glen, which they might do for six thousand pounds and which would be worth double the amount in a few years. Would not the assumed euphonic name, little knot of Edinburgh Philanthropists!! suggest to one's mind the existence of a little Society of self-denying virtuous, and holy men associated together, to do the greatest possible amount of good, to feed the hungry, clothe the naked, and to administer to the wants of all. Reverse that picture, and you can form a pretty correct idea of the little knot of Edinburgh Philanthropists!! In Edinburgh, one might at any time see between the hours of twelve and two o'clock, a band of brawny Scotch Presbyterians, with visages elongated to a most preternatural degree, traders in human souls and probably in old clothes, and shoe leather, congregated in a large apartment in the middle of which stands a Golden Calf, to which they expect every one to bow down; on their entrance, they might see these great and good men, (Philanthropists,) with the hand of fellowship extended, offering money on unquestionable security, and at usurious interest to all who chose to apply for it, but

particularly urgent in calling on the Irish to accept the boon on these terms, stipulating namely, not that they must sell their birth-right for a mess of pottage, but their very souls for a mess of Scotch Porridge.

One more quotation from the Scotch Lady: "Is it" she says "wonderful that ignorance and hopeless destitution should lead to crime occasionally?" Not at all, by no means wonderful, that extreme destitution should occasionally lead the very poorest of the Irish to the commission of crime, and even to the commission of the greatest of all crimes, the renouncing or pretending to renounce their holy religion, and to embrace or pretend to embrace a cursed and detestable heresy. Now of all the phases which that Hydra Protestantism assumes and the name of the Phases is Legion: there is not one more dangerous to the safety of souls or to peace and good order than that of Presbyterianism,—it is a religion of convenience and having been established by nearly the same means as Mahomedanism, it possesses in common with that sect a wild fanatical zeal, and a cruel persecuting spirit.

There is very little doubt, that had Mahomed and Calvin lived at the same time, they would have incorporated both their creeds; though such a coalition would have tarnished the glories of Mahomed's victories, each would have made some concession, the Calvinists probably would have insisted on the mongrel Religion, being called "Christian" and Mahomed, not being very particular about the name, so long as the end he had in view was likely to be established, he would have yielded that point to the tender consciences of the Calvinists.

All the Reformers had tender consciences, Henry the VIII. and the obsequious Bishop Crammer, were dreadfully afflicted with that complaint. Poor Luther held all his conversations with his satanic majesty during the height of a paroxysm of tender conscience, and Calvin inciting his disciple Beza to assassinate the French King acted under the influence of a tender conscience.

Now Sir, let any one look back to a few pages of the History of England, written by bigotted Protestant writers, and if his mind is not already steeled against conviction, he cannot but confess, that all the Civil wars and blood shed in Great Britain and Ireland from the time of the Virgin Queen, or as the Protestants call her in the preface to their Bibles: "That bright occidental star," were caused by the Presbyterians, although with their characteristic cunning, they always managed to shift the blame, on the English John Bull, who with all his faults is open hearted and generous, perhaps a little too gullable. But Sawney who never hides his

light under a bushel, makes his virtues patent to the world, whilst his vices are shrouded in impenetrable darkness. Hear what the Protestant Historian Hume says, writing of the times of Charles the 1st: "All the civil disorders and convulsions arose in a great measure from the wild fanatical zeal of the Puritans, and Presbyterians, frequently urged on by their Clergy." Never did generous Rome so please herself in a view of Law and order established by her victorious arms, as the Scots did in communicating their barbarous zeal to those Countries. They flattered themselves in the fervor of their furious zeal, that by Supernatural assistance, no doubt aided by the Prophetess Michelson of blasphemous memory, they should be able to carry their covenant to the gates of Rome itself, being determined that the sword should carry conviction to every mind. "They enacted laws for the strict observance of Sunday which they affected to call the Sabbath, and which they sanctified with the most melancholy indifference or indolence." They would not allow two pieces of wood or stone to be over one another at right angles "to bow to the name of Jesus was in their eyes a heinous crime;" I ask any person would he not suppose, that Hume was writing about Mahomedans, and I should very much like to be informed in what Presbyterians and Mahomedans differ? in name only, for in all other respects they are essentially the same. Are the Covenants altered for the better, since the time of Charles 1st?—No. They are the same turbulent, disaffected, disloyal and persecuting fanatics, who caused all the bloodshed during the hypocritical reign of Cromwell and who commenced the late crusade against Religion in England and Ireland? The Scotch Presbyterians, always begin by a favourite artful dodge of theirs, petitioning Parliament, and so attached are they to this system, that when they treacherously sold their King for a *consideration*, and even after they had delivered him into the hands of the Regicides, they still continued persecuting the poor Monarch by sending him Petitions innumerable for signature, although they well know that he was then powerless for good or evil.

The Presbyterians have sounded the tocsin by their petition against the Maynooth Grant signed by six thousands of their creed: why not we Catholics respond to it by another Petition with six hundred thousand names affixed it, praying that an enquiry be instituted into the Presbyterian form of belief, as this is subversive of true Religion and good order, and decidedly opposed to a Monarchical or any other steady form of Government.

As a matter of course our petition would

not be heard, but that is of no consequence, it would do good by awaking a spirit of enquiry, which could not fail to bring conviction to the minds of many, and would help to disabuse many others of a vulgarly received notion, that the Presbyterian is as good as any other form of Christian worship, or that it is Christianity at all. Let every Catholic raise his voice, however feeble, to scare away the wolves in sheeps clothing, that prowl about and occupy the high-ways and by-ways, ready to pounce upon any poor stray soul, that may have lost its way in this wilderness of a world.

I pray Almighty God and his blessed Mother to protect Ireland from Presbyterian immorality and hypocrisy. Oh heavens! to talk of morality in a country where according to the latest statistical accounts, drunkenness prevails to an extent unknown in any other country, where fornication and adultery have so debased the inhabitants, that every third person met in the streets is illegitimate, and where the secret sins which brought down the vengeance of God on Sodom and Gomorrah are daily on the increase. Yet this Religion, which is the Parent of all those enormities, is the one which they would introduce into Ireland.

Believe, me dear Sir,
Yours Sincerely,
A CATHOLIC.

CATHOLIC CATHEDRAL.

ON last Easter Monday, the Archbishop V. A. W. B. conferred the Holy Order of Priesthood on the Rev. Mr. O'Hagan, Deacon, of St. John's College. On the same occasion Mr. Hoynes, an Alumnus of the same College, received the four minor orders.

HOLY WEEK.

III. GOOD FRIDAY, THE ADORATION OF THE CROSS.

EVERY one knows that the Church celebrates to-day the memory of the death of our Redeemer. For many weeks past she has been going through the several parts of His bitter Passion, and to-day she is come to the end and consummation of the whole,—His death upon the cross.

Eight weeks ago, on the Friday after Septuagesima Sunday, she began that course of solemn offices and meditations which she brings to a conclusion to-day: she then set before us the prayer and agony of our Bless-

al Saviour in the garden of Gethsemani, and bade us pray that we might have grace to follow that Divine example of earnestness and watchfulness in prayer, and might through His merits obtain the full fruit thereof. On the following Friday, she made a general commemoration of His Passion, as a perfect pattern of humility and patience. Then, when Lent began, she set apart the first Friday for a contemplation of the Crown of Thorns, so cruelly pressed upon the head of Jesus; on the second Friday, she commemorated the Lance which opened His sacred side, and the Nails which pierced His sacred hands and feet; on the third, she bade us think of the clean linen Winding-sheet in which His lifeless body was wrapt, when it was laid in the tomb; the fourth Friday was kept holy in honour of the Five Wounds which He suffered for the love of us, and which His glorified Body still retains, and will for ever retain, in Heaven; the fifth Friday, in honour of His most precious Blood shed for the remission of our sins; the sixth Friday (that is, last Friday,) we kept the feast of the Dolours, or sufferings of the Blessed Virgin Mary, since it was not meet that she, who bore so large a share in the suffering of her dear Son (according to the prophecy of holy Simeon, that "a sword should pierce her soul"), should be overlooked, so as not to receive her special place in the solemn commemoration of those sufferings at this time made by the Church; and now to-day we are come to the last of these solemn Fridays, the last and chiefest of them all, Good Friday.

And what object can the Church set before her children to-day, save only the Cross of Christ? Surely to-day every Christian must needs be led by the mere instinct of nature to cry out with the Apostle (Gal. vi. 14), "God forbid that I should glory save in the Cross of our Lord Jesus Christ, by whom the world is crucified to me and I to the world." Surely also on this day every Christian, that has a true love of Christ, cannot but have his mind taken up with the thought of His sufferings, and cannot but feel pain and anguish at the thought. Christian men will not on this day eat and drink and enjoy themselves as on other days; they will not follow their worldly business, or even think their own thoughts; but will give themselves up as far as they can to the serious consideration of those awful sufferings whereby their salvation was purchased; and this consideration will move them to feelings of love and tender affection, yet at the same time of bitter sorrow and compunction.

We read in the holy Gospel that even all the multitude that came together to that

sight, the crucifixion of our Blessed Lord on Mount Calvary, "when they saw the things that were done, returned striking their breasts" (Luke xxiii. 49); and shall we be more hard-hearted than they? Again, it is expressly declared in the Old Testament, that "they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for an only son, and they shall grieve over him as the manner is to grieve for the death of the first-born" (Zac. xii. 10): and when shall we thus mourn for Him, if not to-day,—the day on which He was thus pierced, the day on which He died?

There are two things, then, which we should naturally look for in the devotions of all good Christians on this day: we should expect to find their attention fixed in a very special manner upon the Cross, that most precious instrument of man's redemption, whereby, on this day "the handwriting of the decree that was against us was blotted out" (Col. ii. 14); and we should expect also to see signs of mourning and sorrow.

With these thoughts in our mind, let us enter a Catholic Church, and see what we shall meet with. The first thing that strikes us is the coldness and nakedness of the altar. On other days we have seen the altar covered with fine linen, and "hangings of purple and scarlet, with varied work and the art of embroidering" (Exod. xxxvi. 8), with brazen candlesticks too, and other furniture upon it; but to-day the stone lies utterly bare, not even covered by a single cloth. Presently we see the clergy, and others, entering in the usual order of procession, but no candles are borne before them; there is no perfume of sweet-smelling incense; and their vestments are the vestments of mourning; they are black, "as when one mourneth." Instead of beginning the function at once in the usual manner, as soon as they have arrived at the altar, amid the loud peal of the organ, and the chanting of the choir, the priests first prostrate themselves before it in solemn silence for a while. Then they go up the steps, and proceed to read certain portions of Holy Scripture; first, something typical and prophetic of the Passion of Christ, taken from the Law and the Prophets—parts of the sixth chapter of the Prophet Hosea, and of the twelfth chapter of the book of Exodus—then, the very history itself, taken from the Gospel of St. John, who was an eye-witness of the scene; and this history is recited in the same touching way as it was on Palm Sunday, and with the same interruption in the middle, that we may fall down and meditate, and "look on Him whom we have pierced."

Next follow a number of prayers, first for

the whole Church, for the Pope, the Bishops, the clergy, and all the faithful, for the catechumens, or those who are about to be received into the Church, and for all who are in any kind of trouble or danger; and afterwards, for all heretics and schismatics; for the perfidious Jews, and for Pagan idolaters. Before most of these prayers, or collects, as they are called, the deacon calls upon the people to kneel down (*flectamus genua*), and then the subdeacon immediately bids them rise up again (*levate*.) This is done not only on Good Friday, but also generally during penitential seasons; and it is no new thing, but has been done for more than 1500 years; for St. Basil, a Christian Bishop of the fourth century, speaks of it among other rules observed in the public offices of the Church, and says that it sets before us in a lively manner our fall to the earth through sin, and our being raised again to the hope of heaven through the loving-kindness of our God. Formerly, however, there was a longer interval between the kneeling and the rising again, during which the people were engaged in private prayer for the same object as the priest afterwards prayed for aloud; and this is the reason why the prayer recited by the priest is called a *collect*, namely, because the priest, standing between the altar of God and the people, *collects*, as it were, the vows and petitions of each single individual around him, and offers them up together in one common summary to the throne of grace.

(To be continued.)

Selections.

REVIEW.

Journal of a Tour in Egypt, Palestine, Syria, and Greece: with Notes and an Appendix on Ecclesiastical Subjects. By James Laird Patterson, M. A. London: Dolman.

Among the many "roads" by, which, in the forest of life, the noble author of *Comptium* describes the human soul, as, under Divine Providence, it is led into the Catholic Church, that of "the travellers" is one of the most interesting, as well as one of the most usual with a certain class of those who are brought out of the darkness of heresy. The English are preeminently a nation of travellers, and to many an Englishman has it happened that the light of Faith first dawned upon him as he watched the kneeling multitude of the Faithful, in some foreign cathedral or humbler church, adoring that Presence which is not to be found in the sad precincts of the wor-

ship he had left behind him. The *admonitus locorum*, the holy associations attached to places do much in this way, too, but even that is not all. The effect produced is not merely intellectual, does not merely warm the imagination or enliven the memory. There are places so hallowed by the Presence that has been there, that the heart must either be made better or worse by visiting them, just as holy relics throw demons into wilder fury, whilst they heal and tranquillise souls capable of grace. One man visits Brussels, and, dazzled and blinded as he is by fanatical hatred, sees in the very price-list of chairs on a church door a catalogue of sins with the prices affixed for their forgiveness; another, with a soul open to Divine grace, will go thither and the sight of a Catholic church will be to him really and truly the very gate which leads him to Paradise. Travelling, therefore, in Catholic lands is to the Protestant always a source either of infinite good or evil. It is a great pleasure and edification to us as Catholics to read in the present volume a signal instance, as remarkable as any we have ever met with, of the Protestant having been led by this "road of travellers" into the true land of promise, and not only so, but one in which the metaphor and the fact coincide. Mr. Patterson and his fellow-traveller, Mr. Wynne, received the grace of conversion, and were admitted into the Catholic Church, in the city of Jerusalem, after having traversed Egypt and the desert.

Such cases are more common than one could have imagined beforehand; for the information afforded by the writer as to the state of Catholicity in the Holy Land is highly encouraging, and shows that the holy places in Jerusalem are occupied by most devoted Religious, who, in the midst of schism and heathenism, are carrying on a great work; too little thought of in Catholic Europe. But the conversion of two Anglican Clergymen under those circumstances is quite peculiar in religious history, and deserved fully the beautiful and humble record of it which the excellent author has laid before the Catholic world.

We will endeavour briefly to put our readers in possession of the chief points of this remarkable event, and then communicate as much as we are able of the facts. Mr. Patterson's book supplies relative to the state of religion in the Levant and elsewhere. Mr. Patterson and Mr. Wynne, then, were two Oxford Clergymen, both of them held in the highest respect for their zeal and devotion, and both, we need not say, of the highest Tractarian or Puseyite school. They acted thoroughly in good faith, believing that the Anglican schism was a part of the Catholic

Church, that her Ministers were Priest, that her "Lord's Supper," so called, was the Christian Sacrifice, and, in short, that in Anglicanism Catholicity was to be found, unhappily placed, but still there. Of course such views in a Protestant community placed them in an entirely false position, which was more and more felt as events developed themselves, and especially when the Gorham controversy came on, and the Anglican Establishment began formally to repudiate the doctrine of Baptismal Regeneration, which, by common consent, was looked on as the battle-field on which the question was to be decided. At this period, towards the end of 1849, Mr. Patterson and Mr. Wynne, wearied out with the contentions that prevailed, turned their thoughts towards Catholic lands, and more, particularly towards the East and Jerusalem. To this they were led by several considerations. One of these appears to have been the powerful impression that the grand doctrine of the Incarnation must necessarily have immense weight in settling the whole question. It could not be "a mere historic fact, unapplied and inapplicable to their necessities." Whatever brought them more home to this great mystery; whatever more thoroughly lodged it in their minds; whatever enabled them to see more and more its results throughout Catholic theology, would be likely to be a clue to the difficulties of their position. If any doctrine summed up the Christian Faith, it was this, and whoever believed rightly the Incarnation, he also had the true Faith in all the other great Catholic mysteries which flow from this as their centre and source. Thus, to give a single instance, are not all the external splendours of the Church, her rites and ceremonies, the natural consequence of a belief that the God-Man is really present among us? The importance, at least, of this fact seems to have been firmly grasped by the writer (in the above paragraph we give the impression we derive from his book, not his words,) and, as he says, it was "to draw near to this great infructuous truth that he set out 'for Jerusalem.'" In fact, though he might not fully realise it, he evidently "made a pilgrimage" to Jerusalem to gain the Divine guidance in his difficulties. His faith, at which the Protestant will smile, met with its exceeding great reward.

But, this was not all. Their travels in the East were to "put Anglican theories, as to 'branch-churches,' fairly to the test. The Greek and other Oriental communions had been the parallel continually, urged by the Tractarians who clung to their national position. They accused "the Romanisers" of ignoring those communions, which they insisted were a standing witness against the claims

of Rome, and a justification of England. It was important to see how these Oriental sects had turned out after centuries of separation from the Holy See, and how they stood as compared with the Church beside them, claiming alone to be the one holy Mother of us all. Extract or analysis can hardly do justice to the distinctness of the results Mr. Patterson gives us on the subject, but the following, perhaps, will serve to introduce it. The writer is summing up his impressions of what he had seen of religion in Egypt whilst yet Anglican;

The notion that the Eastern sects help our position as Anglicans seems to me quite visionary. So far as I can see they mutually detest and excommunicate each other, and the Greeks go so far as to rebaptise, without condition, all who come to them, whether Roman, Copt, Armenian, or Jacobite. The only unity here, therefore, is in renunciation of Papal authority. The Copts, whose discipline and morality has been improved into something very like Mahomedanism, are required to surrender, unconditionally, the small remains of truth they possess when they become Greeks, not even their baptism being allowed. Rome, on the other hand, acknowledges their orders and sacraments, and only requires abjuration of their heresies when they submit to their primacy. If the exorbitance of claims, therefore, is a test of Catholicity, the Greeks are Catholic to the almost; but, as a fact, their proceedings (as regards baptism, orders, &c.) only show bigotry and ignorance, for they are pledged to the councils which forbid rebaptisation, and only seem to adhere to it because Rome keeps to the canon. If one is to submit, it must surely be to reasonable claims. I suppose one reason for the sympathy between the Germans and Copts is the facility of divorce among them. The legalising of fornication was always a grand point with the "Reformers," and the Copts have achieved this so well that you may have a wife for a week, and then get rid of her, by concert between their Clergy and the Mahomedan civil authority, without much scandal.—(Pp. 163, 164.)

The following is a specimen of what he saw of the conduct of the Greek schismatics in the Holy Sepulchre:

In the evening we went up into the Catholic side of the triforium for a little while to see the conduct of the Greeks. Such a scene I had never seen before. The nave was crowded with a dense mass of people, howling, singing clapping their hands, rushing to and fro, hoisting persons stripped to the waist upon their shoulders, and committing acts of positive indecency, which my pen refuses to record, at the very entrance to the Holy Sepulchre. Such was the celebration of their Lord's Crucifixion by these poor people; and such (as others who were present earlier told me) had it been during the whole day. The Priests and Bishops present laughed at their excesses, or at the chastisement inflicted on them occasionally by the Turkish soldiers, but encour-

aged rather than repressed these frightful scenes.

At two o'clock the Clergy issued from the choir, and a sort of procession with banners was formed; these were carried by common men, who rushed forward wherever an opportunity offered; the rest struggled as they could through the crowd, without order or devotion; last came the "Bishop of the Fire," an old man with a fine beard, supported by two Deacons. After twice circling the Holy Sepulchre like a crew of bacchanals, the Bishop was stripped of his vestments, and with difficulty pushed and carried into the Sepulchre, and the doors closed. Now came a few moments of frenzied tumult, and then, with a shout that rent the air, the fire was welcomed as it was thrust out from the two holes made for this purpose, on either side of the door of the Sepulchre, in tin pierced globes with handles. The men who received these hastened to light large flambeaux, and to scramble out of the church and off to Bethlehem, and Marsaba, and other Greek convents. Meanwhile the fire was rapidly passed from hand to hand, the pilgrims lighting small thick candles, or rather bundles of candles, which they held to their faces, hands, arms, &c. Presently the Bishop came forth from the Sepulchre, and rushed forward, swayed hither and thither by the tumult, with a torch in each hand towards the choir. He made gestures as if under a Divine impulse, which put a most hideous crown to this blasphemous mockery. At this point the scene became too frightful to be endured any longer, and I retired from the window. I was told that the ceremonies of shaving some boy's heads, and a dance of women, followed; but these I did not see.—(Pp. 240—242.)

There was little here certainly to induce an Anglican to take refuge from the claims of Rome among the miserable successors of Photius. The great lesson the travellers learnt from observing the melancholy spectacle of the Oriental schismatical churches is thus stated by Mr. Patterson in his preface:—

My hope in the then state of my belief was that I should find support for the "High Church" views in the religious state of the East. Never was there a more signal mistake. The attitude of the Anglican Establishment towards the Church is indeed paralleled to a certain extent by the schismatic bodies of the East; but while they, for the most part, utterly reject the Anglican claims they themselves afford the best examples of those sins for which the remains cut off from the Catholic Church. In the mirror thus held up I saw what birth and education had disguised to me in my own communion—the essentially abnormal and maimed condition of local and national Christianity.—(P. vii, viii.)

There appears no attempt among these wretched people to convert the brethren around them. Cut off from the centre of unity, they lie age after age, dead branches on the field. They are ready, indeed, to fra-

ternise with the Protestants, but only in disbelief, not on any principles a Tractarian could recognise with the slightest satisfaction, whilst the fact that in their miserable lifeless way, they do witness to almost all the doctrines (such as Invocation of Saints, Seven Sacraments, &c., &c.), which are pretended to be "innovations" of Rome, leaves moderate Anglicans in inextricable difficulties. The contrast on the other hand afforded by the Catholic Church in the East appears to be most striking. There is in her action a unity, a consistency, a dignity, a charity, that at once marks her from the rest. The account Mr. Patterson gives of all that is being done by the Catholic Church in every part of the Levant he visited, is most gratifying, and at the same time amazing, considering the immense obstacles against which for so many ages she has had to work. Indeed, here and there Protestant travellers—for instance, the author of "Eothen"—have been candid enough to admit this, and to point out the great use of the Catholic convents of the East to civilisation and the general interests of humanity. We wish we could say that many a traveller had not partaken of the desert hospitality of the good Carmelite and Franciscan Fathers, and then reviled in the coarsest terms the very religion whose unearthly grace keeps up these holy institutions, and the lamp of Faith, burning from age to age, till it shall please our Lord to build up again the waste places. "Sights and thoughts" like these—everything, in fact, that they saw of Catholicity and schism in Egypt and the Holy Land, combined with the immense power of the holy places leading their souls to the truth, gradually cleared up the difficulties with which the travellers set out, and at length, on Thursday in Easter week, 1850, they were received into the Catholic Church. It will interest our readers to have the circumstances related in the words of the author himself—a narrative as touching and beautiful in many respects as even the conversion of Ratisbonne:

Thursday, in *Cœna Domini*.—We went to High Mass at the Church of the Holy Sepulchre, where it was celebrated Pontifically by the Very Rev. Father guardian, who officiates as Vicar in the absence of the Latin Patriarch. An altar was prepared before the door of the Holy Sepulchre. The great solemnity of the ceremony, and the richness of the vestments and sacred vessels contrasted in a very edifying way with the humble mein and coarse garments of the Monks of Saint Francis. The chief event of this function was the Easter Communion of Clergy and laity, who, to the number of many hundreds, including the Catholic consuls, received the Body of Our Lord at the very entrance of His sepulchre with edifying devotion. The sight of so many poor and young people (who form in an especial

manner the heritage of the Church) receiving the Blessed Sacrament, and the knowledge that their souls had been prepared for that privilege by the Sacrament of Penance, was very touching, and filled us with emotions of joy, only dashed by our own exclusion from the sacred feast. I could but think, on seeing the Clergy receive under one kind, how unfounded is the vulgar accusation that the Roman Church makes a distinction between Clergy and laity in this particular; the fact is, that the distinction is between Celebrant and non-Celebrant. Whenever a Clergyman, of whatever degree, communicates at a Mass celebrated by another, he receives in one kind. It is, moreover, merely a matter of discipline, for in most of the Eastern Catholic Churches the laity communicate in both kinds now; and this variety of usage seems to have prevailed from the very earliest times.

At this Mass a second Host is consecrated; and reserved for the function of to-morrow (Good Friday), when, in horror of the bloody sacrifice of the cross, offered on that day, the Church does not offer the Sacrifice of the Altar. This Host is placed in a chalice, and reserved on another altar till the morrow. In the afternoon we went to Matins, which conclude with the "Miserere." On this night the Church of the Holy Sepulchre is left entirely to the use of Catholics, and the services of the mandatum, or washing of the pilgrims' feet, &c., occupy nearly the whole night and the next day till noon, when the church is again opened. We were unaware of this arrangement, and left the church after Matins. We walked out to Gethsemane, and remained musing and conversing concerning the scene which, as on this night, it had witnessed, until sunset surprised us, and the gates of the city being closed, we were shut out for the night. It was the hour of the institution of the Blessed Sacrament when we found ourselves excluded from the holy city—a coincidence which I think only struck us at a later time. The next morning we again tried to enter the Church of the Holy Sepulchre, but the doors were still closed, and we remained in the courtyard while the solemn and affecting service of the Adoration of the Cross took place on Cavalry itself. I knew not what change had been at work within our minds, or rather I knew whence it was; but this is not the place to speak of such things as pass man's understanding. So it was that when we returned home and sat in the stillness of our room till near noon, one thought was in our minds. We left that the moment had arrived when conviction had done its work, and the call of Providence must be obeyed in Faith, or, perchance, forfeited for ever. Suffice it to say that, about noon-day on Good Friday, two more souls obeyed the call of Him who, when as at that time and at that place He was lifted up, began to draw all men to Him. Without speech or concert, the act of submission was made by each severally.

Thursday in Easter week, April 4th.—We were admitted by conditional rebaptism into the Church at the Convent of St. Salvator. Afterwards the Father Guardian received our abjuration sitting in his chair in front of the altar.

D. Michael Ciryli, Apostolic Missionary of the Maronite rite in Cyprus, was good enough to be my sponsor, and D. Abdallah Commandori, a Secular Priest of this diocese, at Bethlehem, of which place he is a native, filled that office for W—, The intervening week was mainly passed in meditation and retirement, and in other preparations for this, the greatest event of our lives. It would be unfitting to record these details here; but it is a pleasing duty not to mention them without testifying the gratitude we must ever feel to the Father Guardian, and our excellent Father Confessor, for their extreme kindness and delicacy of conduct and assistance during this time. The whole Catholic community, indeed, testified an interest and concern, such as fervent charity dictates, in the course and manner of our conversion, for which I trust ever to be grateful. The consideration of the step we were about to take—the cost and the consequences of it, occupied us too fully to admit of other things, and we therefore rarely left our rooms and the adjacent terrace during this eventful week.—(Pp. 205–209)

At a later period the writer reviews the causes which had detained him so long in Anglicanism. Many of his remarks will be extremely useful, in particular that where he says that his position as a Puseyite was even ultra-Protestant. It must be so where the heads of a communion so manifestly disown a movement like Puseyism. The Puseyites had necessarily broken off from that shadow of authority which they had mistaken for a Catholic Episcopate. If, then, they did not immediately take shelter under the true authority of Rome, they were of course thrown back on themselves, to pick and choose their own opinions—not Faith—out of Fathers or schoolmen, or other books stolen from Catholicity; they became once more Protestant in an eminent sense, more dependent on their own individual judgment than members of any sect whatever of Protestants, living under a system to which, however mistaken, they rendered obedience. A consistent mind so placed, if it kept to religion at all, could not but become Catholic. But, after all, it is a matter of grace, not of argument. If the argument were as clearly demonstrative as a problem in Euclid, it would still require Divine grace to lead a man *through* the portal, up to which, but no farther, he might ascend by mere human researches.

It is time however, to say something of this volume as a source of general information on the East, including in that term Egypt; the Holy Land, viz., the Desert, Jerusalem, and its vicinity, Carmel and Tabor, Lebanon, &c.; Greece, including Athens, Patras, Corfu, and other places usually visited by travellers; and lastly, notices of Venice, Padua, Verona, and a few other European,

cities. We should say that a particular value of the record Mr. Patterson gives of his travels, especially in the Holy Land, is the way in which he always endeavours to give us an idea of the look of the country. One wishes to have a picture, if possible, that may enable us to transport our imagination to the localities. Travellers frequently give their itinerary without attempting this. They go from such a place to such a place, and describe the people and their manners, but not the general aspect of the country, as compared with scenes with which we are familiar. Now, from Mr. Patterson's volume we generally bring away with us a distinct impression of the scenery. The following is an interesting example, where he describes the Desert at the entrance into Palestine from Egypt:—

We shortly crossed the bed of the Wady-el-Arish ("torrens Egypt.") or river of Egypt, and entered Palestine.* As we did so I recited the "in exitu," as I had looked forwards for months to do, with much gratitude for our hitherto success and enjoyment in this our pilgrimage. Scarcely had we crossed the torrent-bed when the country altered its character, and we felt that we had left Africa, and entered the more smiling realms of Asia. The desert does not cease, but a belt of less dreary sand stretches along the coast hence, as far as Gaza, and produces in some places in corn, and all along a profusion of small but very sweet flowers, which form a delicate sward on the gently sloping hills. After the waste we had passed, this improvement was a most delightful accessory to the pleasure of at length treading the hallowed land of Palestine. There seemed something symbolical, too, in the character of the country; it was quite a plain homely country (and reminded me of some of our Oxfordshire heathis on the uplands, such as Shotover), without striking views, or contrasts, or strange produce of nature or traces of ancient occupation. A greater contrast to Egypt—that strange land, without a parallel in its natural condition, without a rival in its remains of a most remote antiquity—cannot be conceived; and I thought they might shadow forth the world and the Church. The world full of charms and of interest, old, but renewing her age with a hundred novel and exciting devices, boasting her age as though she should last for ever, and putting forth a rank array of carnal delights. Such is Egypt.

But to come up thence into Palestine, he who will must gird up his loins, and cross a wilderness. As patient as the enduring beast that bears him, he must be as one that has here no abiding place, must eat the dry food and drink the scanty water, which they who live in Egypt spurn. As noon the scorching sun, at night the cold desert wind and dews, will try him, and pierce the frail covering of his removing tabernacle; and when he has made good his passage

there stand no pyramids, the work of man's right hand, to thrill his coming gaze—no mighty temples, curiously wrought, to tell of when he sits at home; no river to glut his thirsty eye, greedily of moisture, and spread the grateful shade of palm-groves deeply on its banks; a few lowly hills clad in slender green scarcely veiling their nakedness, and tiny flowers, which his camel treads down with its huge feet only to rise again, and scent the air with their bruised sweetness—here and there a small herd or flock of sheep browsing on wide-spread pasturage: such are the objects which meet the traveller's eye. If he is a Christian he will thank God, and as he carefully lays up some little nameless flower, "born to blush unseen," he will remember that He who made this land, and made it holy, esteemed such about the garish pomp of all man's greatness, and pronounced him, "in all his glory, not arrayed as one of these." Such are some of the thoughts which crowded into the mind as our camels paced on solemnly and staidly towards Gaza. (Pp. 181–184.)

The following description of the island of Philoe is extremely good, and, in a few words, gives, no doubt, a vivid idea of that very remarkable place:—

In the paradise which here opened to us—for such is the valley of the Nile at Philoe—we saw Mr. Lewis, the artist's tents pitched. The river resembles a series of beautiful little lakes, surrounded by bold syenite or granite rocks, with here and there a gush of the brightest golden sand, apparently invading some hollow or gully from the desert, or some patch of Nile-fed verdure nestling between the rocks and the water. Philoe itself remains still almost a continuous mass of gorgeous architecture, such as the more recent glories of the Borromean islands cannot be said even to approach. It was the island sacred in old Egyptian mythology to Horus, son of Osiris and Isis, and contained is supposed tomb, and also I think, an oracle. Towards the south it presents still the most august front. Here a wide and massive quay rises from the waters in almost its pristine perfection.—(P. 101.)

The information of an antiquarian kind communicated throughout the volume is very considerable, and shows very pains-taking and accurate observation. We, of course, mainly review it in an Ecclesiastical point of view, but travellers interested in ancient history will find really that a great and valuable part of the substance of the book is taken up with architectural remarks on the classical and other Pagan remains the writer met with in his travels. He shows throughout good scholarship and great industry, and has furnished an excellent vade-mecum all parties who travel in the Levant will rejoice to add to their stock. He has had three advantages not often united—a good classical training, a distinct and lofty object in travelling, and,

See Supplement.

last, very considerable previous experience in Continental travelling, as we gather from various parts of the volume. The perfect command of French, Italian, and German, gives a value to a traveller's testimony, which our peripatetic Englishmen, who deluge the market yearly with books of travels, are apt very much to lose sight of. To be a traveller worth listening to, a man must have a variety of attainments, not to be acquired in a day. Of course, in details derived from conversations the volume is well stored, but by no means the least valuable portion of it is the appendix, in which Mr. Petterson has thrown together, both from that and from printed sources he was enabled to collect, a variety of most curious details and statistics about the Catholic Church and the sects in the East, Maronites, Greeks, Syrians, Armenians, Copts, Chaldaeans, Abyssinians, and Latins. So abundant is the information given that we do not scruple to borrow from it the following long and highly interesting extract as a specimen. It supplies statistics of the state of Catholicity in Jerusalem itself:—

At this time (1664), the custody of the Holy Land, as it now is, was erected, instead of the previous arrangement of a province. It contained the missions of Palestine, Syria, Egypt, and Cyprus, and is practically the same as a province; but out of respect to the Holy Sepulchre the Father Guardian is not called provincial, but guardian, and his authority the custody. As the whole of this custody, save the few houses of Syria and Egypt, lies locally within the limits of the Patriarchate of Jerusalem, and affords the great majority of parochial Clergy to that diocese, I here briefly state its actual condition, drawn from the official return (for the year from July, 1849.) annually sent to the Father-General of the Order at Rome.

The total number of Religious under the Most Reverend Father Guardian (Father Bernardino, of Monterfranco) is two hundred, of whom a hundred and nineteen are Priest, and seventy-one lay brothers, employed on missions or in convents. They have under their care ten convents,* thirteen hospices or guest-houses, twenty-five churches, eighteen parishes, thirty-three sanctuaries, seventeen chapels, thirteen boys' schools, eight girls' schools, and two hundred and one houses for the poor. The eighteen parishes, give a total of 21,421 Catholics, of whom 13,425 are of the Latin rite. In the schools twenty-seven masters and fifteen mis-

resses are employed. Ten of these masters are Religious, the rest secular persons. The male scholars are 712 in number, the female 422. The number of schismatic heretics, and Jews, reconciled during the year was 631, of whom 547 were Armenians, reconciled to that rite at Adene, in the mission of Aleppo. Only nine of the whole number were baptised without condition. The number of poor entirely or partly supported by the convents is 1,432.

At Jerusalem itself there are, including the Father Guardian, sixty four Religious, of whom ten are penitentiaries in the Arabic, Italian, Spanish, French, English, German, Hungarian, Polish, Greek and Turkish languages—four Curates, one Vicar, two superintendents of the press, and one master of the upper school—thirty are lay brothers, and one a Chaldean tertiary. The chambers of which we still keep possession at the Holy Sepulchre are so small and confined that the family there is supplied in rotation, from the large convent. The total Catholic population of Jerusalem is 963, of whom fifty only are of the Greek rite, and a few Copts: the remainder Latins, either of foreign birth or extraction, or descendants of old families settled here in the time of the Latin kingdom. The number of scholars in the boys' school its seventy-four, who are instructed in various classes, of which the highest learns Latin reading for the choir and mass. Arabic reading and writing, and Christian doctrine; the second, principles of Italian grammar, arithmetic, writing, Catechism, &c.; and the third, principles of Christian doctrine, reading and writing (in Arabic), &c. In the girls' school, which is under four Sisters of Charity of the Order of St. Joseph, the instruction embraces reading and writing in French, or Italian, and Arabic, arithmetic, geography, work of all kinds, Catechisms, and Christian doctrine, &c. The number of scholars is ninety-nine.

In the hospice or guest house, recently erected, 575 pilgrims were lodged—the poor gratuitously. In Jerusalem more than 100,000 piasters (1000*l.*) were given away in alms or kind. The other hospices of the custody are at Rama, Giaffa, Acre, Tiberias, Saida, Beyruth Arissa, in Lebanon (where is also a college to instruct new Missioners in Arabic, &c.), Tripoli, Latakia, Damascus, Miosia of Cyprus, Rosetta, Fayoum, and Constantinople.

The Father Guardian himself direct the whole system of education, and appoints one of the Fathers to lecture at Jerusalem on moral theology, and others to superintend the press, from which books of instruction and history, Catechisms, works of devotion, and the Holy Scriptures are issued in Arabic and in Italian. The Religious are divided into visitanti (visitors) and Missionarii (Missionaries), of whom the former may be either "reformed" or observants; the latter must always be observants. The visitanti remain for six years, and may then return to Europe if they desire it. The Missionarii remain at least twelve years, and are usually employed in the cure of souls—for which end they learn the vernacular of the country—while the visitanti are generally occupied in the service

* At Jerusalem, the Holy Sepulchre, founded in ..	1214
St. Salvator	1559
At Bethlehem, St. Catherine	1310
At St John in the Desert, St John the Forerunner ..	1623
At Nazareth, the Annunciation	1623
At Aleppo, St. Mary of Jesus	1630
At Larnaca of Cyprus (with a college) our Lady of	
Graces	1590
At Nicosisa St. Cross	1599
At Alexandria, St. Catherine	1639
At Cairo, the Assumption	1634

the sanctuary, education, the press, or conv ul- tual duties.

The general direction of the missions depends primarily on Propaganda, acting through the general of the minor observants, and the Father Guardian and his council, called the discretoris, which again acts for the whole custody, through the several presidents of the convents. The appeal from this council lies to Propaganda, and from the heads of convents to the Father Guardian (as quasi-provincial), as in other Orders. After so many centuries of possession, it might be anticipated that the Monks of Saint Francis might wax negligent in the discharge of duties incidents to their position; but, on the contrary, they never appear to have been more active and earnest, or more successful than they now are, performing all the duties of their position.

Whether one regards the due solemnity and decorum with which the rites of religion are performed in the Holy Sepulchre and other sanctuaries; or the zeal with which the cure of souls and education of the young, amidst the seductions of so many false creeds, are prosecuted; or the self-devotion and holy lives, the hospitality and alms-giving, which distinguish the sons of Saint Francis, no one can live the Holy City without thankfulness that that Faith, which is blasphemed among the heathen because of the unworthy conduct of the sects, is represented so truly at its birth-place by the Catholic Monks of the Holy Land — (Pp. 409—413)

We will add a highly amusing and instructive anecdote, in which the writer records a scrape into which he and his friend got themselves, whilst yet Anglicans, by stating, with all due simplicity, that they were "Priests" and "celebrated." It puts the "unreality" of Anglicanism (to use a genuine Anglican word) in a clearer light than anything we have met with for a long time:—

We walked up to the Catholic convent (at Girgeh in Egypt), and were most kindly received by the Franciscan Missionary. He had with him a friend, who lives about three hours from here and seemed a very intelligent and well-informed person, and like the Father himself, an Italian. Of course one of the first questions was whether we were Catholics?—we answered in the affirmative; and the Padre asked whether we were Priests, as he had heard that Mass was celebrated on board our boat? I said that W. was a Priest, and celebrated,* upon which he begged us to stay, and that W. should celebrate in his church. He also asked me whether he had the license to celebrate from Rome, or from his Archbishop?

All this convinces us that it is absolutely necessary in future to renounce the name of Catholic in intercourse with Catholics, who, of course, cannot conceive persons out of communion with them taking it. The distraction of mind which our false position (entirely unintentionally taken) created, prevented us from

carrying away much of the interesting conversation we had with the Padre — (Pp. 136, 137.)

We have only to conclude by thanking the excellent writer for the edification and interest his book has afforded us, and, we are sure, all Catholics who have read it. — *Tablet*.

LOSS OF STEAMER BIRKENHEAD.

The latest intelligence from the Cape, brought by the P. and O. Company's steamer *Pottinger*, contains an account of a frightful catastrophe which is rebushted in the *Englishman*. H. M.'s Steamer *Birkenhead*, Captain Salmond, on her way to the Eastern Coast with troops, struck on the rocks off Point Danger, and breaking her bow in a few minutes with six hundred and thirty souls on board, of whom only one hundred and sixteen were saved. Among those lost, were fifteen military officers and many females, but the exact number of the latter is not stated. The Captain is among the sufferers, and as only of the officers of the vessel has escaped, the necessary investigation can produce but slender results. — *Friend of India*.

KURDISTAN.

Two new Bishops have been appointed for the mountains of Kurdistan, the 1st. refugee of Nestorianism. A printing office is to be established in that country, in order to supply the people and Clergy with books.

Are we going to have a "Battle of the Churches" here? Is the Romish Church militant trying to provoke its cosy Anglican rival to a trial of strength? Let the reader judge. On Friday evening last the good ladies and gentlemen who attended the Bishop of Calcutta's Lent Lecture were, while entering St. John's Church, presented by a coolie looking fellow,—possibly a Jesuit in disguise!—with a liberal supply of printed papers, which, on examination, were, to the horror of many pious souls, found to be copies of a "Report of an interesting Controversial Sermon preached by the Very Rev. Dr. Cahill in Liverpool," the subject being, "*The Bible as interpreted by private judgment, False as a Rule of Faith!*" The distribution of these papers at the door of a Protestant place of worship is a piece of impudence which ought to be suitably reprov'd; and we think the pluralist vestry clerk ought to be made responsible for the future protection of bishop, clergy, and congregation from a repetition of the affront. — *Hurkaru April 12*.

* Such was the expression current among the Tractarians for the Communion service, which they use more frequently than is usual among Protestants.

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 17.] CALCUTTA: SATURDAY, APRIL 24, 1852. [Vol. XXII.

BENGAL CATHOLIC HERALD.

Calcutta: Saturday, April 24.

BENGAL CATHOLIC MALE ORPHAN- AGE.

WE have the pleasure of laying before our readers to-day an account of the proceedings adopted by the General Committee of the B. C. Orphanages, at a meeting held at the Cathedral House, on Sunday the 18th Instant.

The meeting was convened by the Archbishop, V. A. W. B. in consequence of a letter addressed to His Grace by the Superior of the Christian Brothers' Institute, representing, that, on account of the recent very great increase in the number of Orphan Boarders and also of Day-Pupils, it became necessary, both for the health of the Christian Brothers' Community and for that of the Pupils, that the existing accommodation in the Schools, Dormitories, &c. should be considerably enlarged.

The Archbishop having submitted this letter to the meeting, the Committee together with his Grace proceeded to inspect the Orphan Premises, and of course found, that the statement of Brother Francis, fully coinciding as it did, with the facts of the case, made it at once indispensable for the Guardians of the important Institution in question, to take such steps immediately, as would ef-

fectually remedy the inconveniences complained of. Accordingly, arrangements were made on the spot, for the erection of an additional building to consist of three floors or stories. The new building will be nearly seventy feet in length and twenty in breadth. In this way, two spacious upper-roomed and thoroughly ventilated Dormitories will be obtained, besides a large and commodious School Room on the Ground floor. The Benediction of the Foundation Stone will be performed by the Archbishop on the *Feast* of St. Mark the Evangelist at 8½ o'clock A.M., after the Procession and recital of the Litanies prescribed for that Festival. We feel confident, that on this, as on every other similar preceding occasion, the liberal and enlightened Public of Calcutta of every denomination will contribute cheerfully to the cause of Charity and Education. Besides the 74 Boarders subsisted in the Catholic Male Orphanage, 130 Day-pupils receive an excellent education gratuitously. In the Christian Brothers' School at Bow-Bazar 112 other Day-Pupils enjoy a similar advantage. The total number of Pupils in the Catholic Institutions of Calcutta amounted according to the monthly Report for last March to 691.

Subscriptions for the additional building for the Male Orphanage.

Archbishop Carew....	Rs. 500	0
Rev. Mr. Kennedy, Rector of St. John's College,	50	0
Rev. Mr. Tracy, St. John's College,...	50	0

Proceedings of a meeting held at the Cathedral House for the erection of an additional building to be attached to the Bengal Catholic Orphanage.

At a Meeting of the Bengal Catholic Orphanage, Committee held at the Cathedral House on Sunday the 18th April 1852, His Grace, the Archbishop, V. A. W. B. in the Chair, the subjoined letter of Brother Francis, the Superior of the Christian Brothers' Institute in Calcutta having been read, the following Resolutions were unanimously adopted.

1st. That the health and permanent welfare of the Christian Brothers, and of the numerous Orphan Boarders, and Day-Pupils, under their care demand, that the Dormitory, School and other requisite accommodations be at once considerably enlarged.

2nd. That in order that the proposed enlargement be made in such a way, as will be suitable to the exigencies both of a Religious Community, and of the Male Orphanage and Day School, a Committee of Five be nominated of which the Archbishop and the Superior of the Christian Brothers' Institute shall be *ex-officio* Members, to decide on the most eligible plan for the attainment of the purposes just specified.

3rd. That the cordial thanks of this Committee and of the Catholic Community of Bengal are hereby gratefully tendered to Brother Francis and his excellent Community, for their unwearied and highly successful labours in the cause of Charity and of Educations.

4th. That His Grace the Archbishop having undertaken, to raise, if necessary, by loan the sum of about Six Thousand Rupees, the probable estimate of the required improvements, we the undersigned Lay-Members of the Orphan Committee hereby pledge ourselves, not only to contribute individually, according to our circumstances, towards the liquidation of the debt to be thus incurred, but also to use our best exertions and influence, to procure the co-operation of our respective Friends, and acquaintances for the same purpose.

(Signed)

* P. J. CAREW, ARCHBISHOP.
V. A. W. B.

M. DE SOUZA.

A. CONES.

JOHN D'CRUZ.

C. R. LACKERSTEEN.

P. S. D'ROZARIO.

E. O'BRIEN.

H. M. SMITH.

D. JOHN.

Letter of Brother Francis to His Grace the Most Rev. Dr. Carew, V. A. W. B.

MY LORD ARCHBISHOP,—I respectfully and earnestly beg, to call your Grace's attention to the want of proper accommodation in the Orphanage for the number who are now in it. Though we have felt this for some time, yet I was unwilling to press the matter on your Grace, aware of the efforts you and the Faithful of Calcutta are making to complete the purchase of the Entally Premises. But of late several of the boys are suffering from sore eyes and the Doctor, to stop the spread of the disease, has impressed on me the necessity of keeping them in a separate apartment; now we have no such room in the place. Providence blessed us all with such good health that hitherto we seldom required such an apartment, for the present some of the Brothers' Cells are given up to the boys, but those answer badly they are too small and too confined for invalids.

I thought the upper-room your Grace so kindly got built last May, would afford us sufficient room, but I rejoice to say the number of the Boarders is so increased, there are now 74, that we are as confined for room as ever; for some weeks many of the Orphans sleep in the School, their beds being carried off every morning to the Church Godown, and their bedding to another place, as there is not a proper room for their Clothes.

Now my Lord I hope your Grace will be able to do something for us; those kind benefactors who assisted you before, will, I am sure do so again, when they see the happy results arising from your Grace's exertions for the poor boys; how gratified must those of them who were present at the Cathedral on Holy Thursday have felt to see forty of these boys approach the Holy Communion and to hear that the conduct of the Orphans generally gives great satisfaction to those in charge of them, and makes their labor, a labor of love, as they feel assured that these poor children will grow up to be good Christians and edifying members of Society.

I have the honor,

To subscribe myself,

Your Grace's devoted Servant,

BROTHER FRANCIS.

17th April, 1852.

STATE OF PUBLIC SCHOOLS IN ENGLAND AND IN INDIA.

THE attention of the public has been more than once recently called to the subject

above-named, by the revelation of certain appalling statements, unhappily too well attested to be denied, which the Newspaper Journals, both at home and amongst us, have made known to the world. It is a truth too obvious to stand in need of proof, that of all the evils, which can befall a country, next to the loss of the true Faith, the most terrific one is, when the prevailing system of education is such, as must debase and vitiate the youth who grow up to maturity under its pernicious influence, and send them forth into Society, not only devoid of virtue and high moral and honorable principles and feelings, but, on the contrary, actually tainted with the incipient corruption of premature immorality, and imbued with ideas and maxims of an unsound and dangerous tendency not only in what regards Society at large, but even in what relates to the Domestic Circle.

Now, we candidly and conscientiously declare, that, our honest conviction, a conviction wholly free, as far as we know ourselves, from any undue influence, is that the Public Schools, of the British Empire and its dependencies, more especially those of them that are, by being endowed, rendered independent and careless of public approbation or support are ordinarily conducted in such a way, as to be productive of the very grievous evils, which we have just designated. It is furthermore, our sincere persuasion, that, what we here allege is true within certain limits and modifications, of all those Schools, whether they be destined for the rich or for the poor, for Children of the Male or of the Female Sex.

Of course as Catholics, we could readily account for this lamentable state of things, by referring to the very different system of religious discipline adopted in Catholic and Protestant educational Institutions. But, as far as circumstances permit, we are anxious to assign other and less unpalatable causes for the evils, over which, we, in common with every good Christian, instead of triumphing, should deeply mourn.

It seems to us on reflection, that a primary and immediate cause of the evils we now refer to, is to be found in the social condition and mercenary character of the great majority of those persons of both sexes, whom Protestantism, in accordance with its religious principles, is, for the most part, obliged to employ in the care of youth, in its Schools of every gradation. We are quite ready to confess, that, if Catholicity were unfortunately controlled by a similar necessity, in its educational economy, many of the same evils of which we complain, would undoubtedly exist in spite of its otherwise salutary control.

In support of the justness of our impression on the important question now under consideration, we could readily adduce numerous facts, which have come to our knowledge both here and at home. But, we much prefer in a matter of such moment and of so much delicacy, to appeal to the unbiased, unsuspected testimony of witnesses, who are either still Members of some Protestant Communion, or who, although now converts to Catholicity, come forward openly and candidly, and give testimony to various events, of which they were personally cognizant, whilst they were still unwavering adherents of Protestantism.

We appreciate fully the wisdom, which dictates, that, from particular premises, no general conclusion should be deduced. But, notwithstanding, we confess ourselves so far subject to human frailty, that, we are ready to admit, that, if it be shown or established satisfactorily, that from certain received data or premises, corresponding perverse results have ordinarily, although not invariably, arisen, we would deem it reasonable to ascribe those results to the direct and legitimate operation of such premises, even if it were conceded to be true, that similar perverse consequences did not arise in every particular or individual instance.

In order that we may refresh our readers' memory, by recalling to their recollection a few of the recent painful facts connected with public schools of all grades in England, we need only advert to the public expulsion, about two years since, of thirty young Gentlemen of the very highest aristocratical connections from one of those grand Schools of Royal Foundation, into which more but youth of exalted birth are admitted. The grossness of the guilt of the expelled parties was of so revolting a nature, that the particulars of the investigation, having been deemed unfit to meet the public eyes were suppressed. But in proof, both of the badness of the case under notice and of the conclusive evidence on which the conviction of the guilty rested, we may add, that no influence of rank or station could induce the Governmental authorities, to concede even in any one instance the least mitigation of the judgment pronounced by, if we recollect aright, the Marquis of Anglesey, then Master General of the Ordinance.

Our readers will on a moment's reflection feel convinced, that, holding in remembrance, the close, frequent and familiar intercourse, which the inmates of a public School have with each other, it would be morally impossible, that the contagion of thirty corrupt lads

should not be disseminated largely among many of their companions.

The accumulated horrors of the Tooting establishment, where four or five hundred children of tender age were allocated by the guardians of neighbouring poor houses, must be still fresh in the memory of many of our readers. For each of these unhappy children, Drouet the contractor, received from the poor rates five shillings per week for its support, clothing &c. Considering the very great number of children congregated at Tooting, and the lowly quality of food and raiment, to be given in return for the above-stated pecuniary allowance, the remuneration provided was, as it seems to us, sufficiently ample to enable the contractor, both to make a handsome profit for himself, and at the same time, to furnish in competent abundance the helpless little ones, so unfortunately confided to him, with all that was requisite for health and cleanliness. The melancholy results, brought to light at the investigation of this distressing case, demonstrate, that, Drouet, instead of conducting thus his institution, habitually, for years, trafficked, as it were, in infant flesh, and looked, with a heartless brutal indifference, on hundreds of his Wards, whilst they pined away in a state of more than semi-starvation, which either consigned them to a premature grave, or, left them, if they survived, to drag out, life as they might, with a broken constitution, victims to disease, an existence more horrible than death itself. Drouet might, and in point of fact, did escape the vengeance of legal justice. But he had hardly got out of the hands of human justice, when he was suddenly called before the tribunal of the Almighty Judge of the living and the dead, before whom there is no respect of persons, and who glories in his be called, the avenger of the Widow and the Orphan.

Not long since, we laid before our readers a brief account of the *defunct* Irish Charter Schools, those pest houses of cruelty and crime, on which a blind and bigoted Government expended, in a few years, nearly two millions of Money, in the wretched and mistaken hope of proselytising the Irish youth. At the present day, it is hard for an Irish Catholic to pass by the ruins of these devoted edifices and not recall to mind the curse that descended upon Sodom and Gomorrah.

The poor School of Edmonston furnishes the most recent illustration of the degenerate and degraded state, morally and physically, of many of the great public Schools of England. The horrible particulars of the Ed-

monston Case will be found in our columns, to which they have been transferred from a leading London Protestant Journal.

We shall close for the present this Article, with an extract from a most interesting paper, or rather series of Papers published in Dolman's Magazine.

The writer, now a distinguished Catholic Convert, declares solemnly, that in his School recollections he records faithfully what came under his own eyes, when a pupil at one of the endowed Grammar Schools of England, which numbered 300 Pupils. The names of the parties, and of the localities to which reference is made from time to time by the accomplished author, are of course disguised for obvious reasons. But in every other respect, his narrative is in full accordance with the dictates of truth:—

Dr. Buzby's amiable wife and delightful boys are introduced to the Reader—also the Reverend Mr. Brush and Mother Pinch.

"Dr. Buzby,—Well, you little devil, can you tell me the future tense of *tupto* yet?"

I felt rather flattered than otherwise at being called a devil by so distinguished a man. There was something playful and friendly in such an appellation, which pleased me mightily. I wished, indeed, he had selected a less ominous verb than *tupto* for conjugation; but there was no help for it; so summoning up courage, and collecting my wandering faculties, I answered faintly, "*tetupha*, sir."

Dr. Buzby gave me a peculiar look, which seemed to say, "you and I shall have something more to do with that little verb before I have done with you."

It was only on going out again that my egregious blunder flashed upon me. I almost fainted with horror at the commission of it. However, my examination at the time was cut short by the entrance of the reverend Mr. Brush, one of the *inferior* masters of the school, and, as it proved, the very one under whose care I was destined to be placed. He was a sensible-looking and gentlemanly man, but he had a servile way of addressing his superior, who, on his part, showed the greatest coldness and formality towards the subordinate.

"Young Fairbrother, Mr. Brush," said the doctor, jerking at me with his pen. "You will take him to Mrs. Pinch, and let him get his supper for the first time in the hall to night. It will be very nice and comfortable to try it on before the school begins to fill. You can find somebody for him to make a playmate of, I dare say; young Wicks, or the new boy, what's his name, that came yes-

terday. Perhaps you'll be good enough to see to it."

Mr. Brush duly installed me in my future lodging-house, of which Mrs. Pinch was the matron. I was introduced to "Young Wick's," an introduction I have some reason to regret at this day, for he was the most consummate villain in the whole school, and as accomplished a liar, thief, and hypocrite as I have ever known in life. Master Wicks was very friendly, and "borrowed" half-a-crown of me in less than five minutes after I had the honour and pleasure of his acquaintance. Mrs. Pinch led me up stairs to a dreary and repulsive bed-room, containing five double beds, without curtains, in a space of about sixteen feet square. It was lighted by a single window, strongly barred with iron, and by a gas-burner in the evening. There was a mixed stretch of damp, gas, and unaired beds, which was anything but pleasant but I went to bed with a desolate heart, and cried bitterly till I fell asleep.

Little did I as yet know the miseries I was soon to undergo. The room was then empty; but in a week's time it was fully occupied. My bed-fellow was an ugly, dirty, sulky boy, much afflicted with scrofula, and not remarkable for the fragrance of his breath. It was always a happy night to me if I escaped being knocked down with a shoe, or having a string tied to my great toe in my sleep, or an "apple-pie" bed prepared for my reception. The company in this apartment I shall never forget. I hope that others were more fortunate than myself. I must draw a veil over the atrocious immoralities, blasphemies, and cold-blooded cruelties which I unwillingly heard and witnessed in this den of iniquity. The memory of them I shall carry with me to the grave.

One night the door of my dormitory was opened after mid night, and a party of big boys rushed in, dressed fantastically in great coats over their night-clothes. In a moment every bed was "turned up," by which process the heels of the unconscious sleeper were of course hoisted aloft, while his head was downwards, in tight contact with the pillow. After some screaming, struggling, and groaning, the beds were let down again: but I was motionless and senseless. Greatly alarmed, my scrofulous companion procured a light with some difficulty, when I was found to be black in the face, and apparently dying. A physician was sent for, who restored me to animation by bleeding. One minute more, he said, would have proved fatal, for I should have been actually suffocated by the pressure of the bedding upon my mouth and nostrils.

One horribly brutal custom which the boys

had in the dormitories was this. They put a large apple into the end of a stocking, or a shoe into a pillowcase, and went through the rooms and passages beating all they met with, awake or asleep, in or out of bed, with these formidable weapons. Many a-time have I been seriously bruised by such treatment. Sometimes, when an unusual uproar was made, Mr. Brush, or even mother Pinch, nay, Dr. Buzby himself, would come up to stop the riot. In a moment every boy scampered away to his bed, and feigned to be fast asleep when the master entered the room with a light. One boy was nearly caught; nothing but consummate impudence saved him. He was behind the door when the doctor entered with a candle, declaring that he would severely flog every boy he could catch out of bed. There was no help for it; the apple descended with a crack on the doctor's head, the candle at the same instant was kicked out of his hand, and the offender escaped to his bed, where, in a quarter of a minute afterwards, he was found by Mr. Brush in a profound and tranquil slumber.

But I must now acquaint the reader with the character and qualities of the pedagogus's wife, the fat and good-natured Mrs. Buzby. She certainly was a very kind and clever person; in fact, without her the school would never have attained to the celebrity which it enjoyed. I well remember the worthy dame as she used to take her morning round to visit the matron of each boarding house, followed by "Bandy John," the butler, with her basket of memoranda, accounts, medicines, &c. &c., and not unfrequently by the compliant apothecary. When we had particularly hard lessons, we presented ourselves with doleful faces and chalked tongues to the lady, begging to be "out of school" for the day. This was generally granted; though, after all, the alternative was between a hard lesson, and a dose of nauseous physic, and confinement to the dull dreary hall for the remainder of the day.

I must now briefly describe this "hall," or common room. It was built to contain about fifty boys, who had each a little cupboard, some two feet square, with a private key, and a peg to hang his hat or cap upon. Everything else was in common; naked iron-bound tables, heavy oaken forms, and one capacious fire-grate, well supplied in winter with gigantic coals, for the roasting of apples and cruel torture of refractory boys. The misery and desolation of those places are still strongly impressed on my mind. From four o'clock till ten at night, in winter, we were locked up in them, with access only to a dirty lavatory and dirtier back yard. O the

dreary, di-mal hours I spent for six long years in this durance vile! The monotony of confinement was relieved only by the entrance of supper at seven o'clock; and this, bad as it was, was an acceptable interval for hungry and jaded boys. The supper consisted of stale bread and disgusting cheese, and milk-and-water in large white basons, with large (but not white) iron spoons, albeit they were tinned over once a year, by way of reviving the cheap brightness they originally wore. Very bad and very small beer was also given to us. The richer boys had tea, coffee, butter, cakes, &c., at their own expense and trouble; the poorer lads, of which I was one, toasted the cheese and drugged the beer, by the furtive addition of nutmeg, sugar, and toast. In this way it was really rather pleasant than otherwise. At all events, we used to drink it in awful quantities.

Sometimes the dulness of the evening was relieved by a little interlude in the form of a stand-up fight. Some practical joke had been played, or some cowardly bully had insulted a smaller, but braver boy; and then a terrific conflict ensued. After a few hearty cuffs, resulting in a bloody nose or a black eye, had been given, the combatants were always separated by the bigger boys; and why? Not because "blessed are the peacemakers," but because a fight was too good a thing to be thrown away thus, by being enacted in a place where the master would probably stop it in a few minutes! No: a meeting must take place next morning after "first lesson"; and there, in presence of the whole school, they will fight for an hour or more, till one be declared victor. So a formal challenge is given, amidst the breathless silence of the assembled community.

"You hit me first, and I'm not going to stand it any longer. You're always bullying me."

The big bully, rather pale and quite breathless, knows that he is in for it now. He gasps forth, "will you fight me, then?"

"Yes I will," responds the small boy (who has had the best of it hitherto), with a look of defiance. "To-morrow morning, in the play-ground."

"Hurrah!" shout the rest; and so the champions retire, to sleep if they can.

CHAPTER III.—THE FIGHT.

About eight o'clock the next morning, there was a general rush to the play-ground, albeit the rain was falling, and the day was as cold and uncomfortable as it could well be. The fight was to take place in the ball-court, a level enclosure, in which the boys were used to play at tennis, racket, and other popular

games of the same kind. About a hundred and fifty boys were congregated in this area, anxiously awaiting the appearance of the champions. Very soon they were seen descending a bank which led to the arena, each surrounded by his party of friends and each looking about as comfortable as if he was going to the gibbet. A loud shout greeted their arrival. They were respectively aged fifteen and seventeen; the smaller boy being, however, the older. A cloth cap was adjusted firmly on the head of each, coats were taken off, and to work they went. I well remember a thrill of horror and commiseration came over me (I believe, indeed, I was really a coward) as the blood spurted forth from a terrific blow on the nose of the smaller boy, by which he was felled to the earth. The other had cut the skin off his knuckles by coming in contact with his adversary's teeth. "Give him a knee," was the cry; whereupon a "backer" knelt down in the mud on one knee, and offered the other as a seat for the fallen hero; while two other boys clated his hands, and a fourth held a watch. "Time's up," almost immediately exclaimed the last; and both stood up again, sparring with more caution at first, but after two or three ineffectual "hits," closing with diabolical ferocity, reckless of the heavy blows which they inflicted in quick succession upon each other's faces. Both fell together, and with such fury that they were forcibly dragged asunder, and again allowed to glare defiance at each other for one minute from opposite knees.

After five or six rounds had been fought, I felt quite sick at the disgusting sight. The hands and faces of both were completely smeared with blood; the right eye of one was nearly closed by a livid swollen contusion; and a deep blue mark was visibly puffing up the cheek of the other to twice its ordinary size. What astonished me beyond everything was, the intense delight in blood and suffering which the great mass of the boys seemed to feel! They gloated over the horrible massacre (for such it seemed to me), and almost forced the unhappy combatants to continue the sanguinary affray. *Twenty more rounds were fought.* I could see the parties growing visibly weaker; in fact, they seemed actually to have lost the power of dealing heavy blows, which in some measure induced me to cry to "see it out." But at length the little man summoned up all his remaining force, and knocked the big one violently backwards by a blow just above the ear. He looked ghastly pale as he arose.

"He's dying," I called out, in a tone of agonized distress, from the top of a wall

where I had stationed myself to witness the fight.

This was responded to by a laugh, and by the whizzing of half a brick close past my head.

I waited no longer, but rushed up the hill, determined to call upon the first authority I met to go down and stop the fight. At the top of the bank I met one of the twelve head boys, who constituted the first class, and were invested with a certain disciplinary power under the name of "Præpositors."

"For God's sake, sir," said I imploringly, "do go and make them leave off fighting. I believe one of them is dead already."

The young man looked first at me and then at his companion. "How deucedly green!" he observed, as he walked away.

Now, Dr. Buzby had actually seen the whole affair from his window. He always made it a rule to let boys fight for an hour. It had now struck nine, and "Bandy John" was seen approaching with authority to disband the assembly. The combatants were carried up the hill. I shall never forget the sight. The features of one of them actually could not be recognized; it was a month before he recovered.

FRIGHTFUL CONDITION OF THE STRAND "INFANT POOR" ESTABLISHMENT AT EDMONTON.

The horrible details of the Tooting case, about four years ago, are yet fresh in the minds of newspaper readers; and now another delinquency, as detestable and disgraceful, has been brought to light. The Strand Union have an establishment at Edmonton for infant paupers, and thither, from time to time, fresh sets of unhappy little wretches are drafted. Circumstances which lately came to the knowledge of the guardians, led them to appoint a Committee of Inquiry, and their report has just been issued. Mary Powell, nurse of the infirmary, says, 'That she requires assistance; she is not equal to the duty imposed upon her; has complained that when requiring flannel or linen for dressings, she could not get them without much trouble; that the children after leaving the infirmary are so neglected in the house that they are generally brought back again; that the beef-tea is not proper, being fat and watery generally; that Mr. Mosely complained about it some time back. The children want more nourishment.' Mrs. Martin says—'That she cannot get things proper for the children. Has had only one set of socks since the winter began; obliged to wash them at bedtime, had asked Miss Stedall, for others, but she has not given them; has not been able to get linen to dress the children's feet; children of 20 months and two years of age are sent down; she has no child's chair, or any convenience proper for them; no

napkins for their use; no change of bed, leather, or anything to prevent wetting. I have nearly 20 little children under my care night and day; am not able to attend as they require; I want assistance. I never punished the child Owen; the marks are caused by his laying in the wet repeatedly.'

About the children who are neither infants nor in the infirmary, but who form the substantive body of the establishment, we have the following:—

'Mr. Biddle, the surgeon, said that 'sufficient attention was not given to the children, particularly the girls. They were not kept clean; they were often lousy; had seen dirt of several days' growth upon the girls; the boys were more healthy; the disease in that establishment was accelerated by neglect; they were kept clean and attended to in the infirmary, and when brought to the house were generally taken ill again through want of care; never got information about the health of the children. I am obliged to find it out when I examine a child for any complaint; I find often sores and other things that should have been attended to before; the large number of bad feet are produced by neglect; there are many diseased children brought from the work-house. On December the 8th, sixteen children were brought down, seven of whom were diseased; no proper mode of separating contagious disease exists; another nurse or two is required immediately; there is not a proper management; met a boy at the gate, who is suffering from chilblains, without his shoes this day; wet beds must be injurious to health; quite believe that the beds stink, for the children even stink from dirt; I do not get things requisite; have to ask many times for linen, flannel, &c. I have examined the child Owen, and feel certain the marks are not made with a birch, but by sleeping constantly in wet clothes; the skin is peeling off the whole of the posteriors.' Your committee examined the establishment, and have to report that it is in a filthy state of dirt and neglect. The bath was found half full, with urine and excrement, and it appears had been out of use since last week. In the room where the girls slept, only five chamber utensils were provided for forty children. The children were dirty in their person, untidy and ragged in their dress, many without shoes, and all, or nearly so, without shoe strings.'

Another count in this disgusting indictment relates to the fearful depravity of the children. The details of brutality are so revolting, that we forbear to print them. The nurse says—'Of all the devil's places, this is the worst.' Another official says, 'The place is in a fearful state of debauchery and crime—in a gross state of sensuality, intercourse between the children is by no means uncommon.' Upon receiving the alarming report, the Board of Guardians instructed Mr. J. F. Clarke, vice-president of the Medical Society of London, to visit the institution of Edmonton, and report thereon, so far as the disease alleged to exist was concerned. That gentleman has laid the result of his inspection before them; he enters minutely into the causes which have led to the deplorable condition of the diseased

children, and attributes the mischief to general neglect and want of sufficient nourishment.

Mr. Hall, the inspector, who has been sent by his Poor-law Commissioners to make an inquiry, has also published a report. The two are utterly contradictory—one asserts the existence of the hideous ills as above described; the other, denying their exactitude, admits, the existence of much that is unsatisfactory. Mr. Hall's visit, however, was paid to the establishment ten days after the churchwardens had made their disclosures and when all that could be done in the shape of remedy had been applied by the alarmed guardians.—On Tuesday the guardians, by twelve to eight, voted the *rescinding* of the resolution which they passed on the 3rd ult., confirming the accuracy of the report made by their special committee. One of the speakers, Mr. George, said, 'It would appear that the poor sufferers, being paupers, were of too little consequence to be cared for, and that the disease and death attending them was looked upon as results of poverty, so natural, as not to excite the slightest apprehension; and such seemed to be the opinion of one of the officials, who said, with regard to the vice alleged to have existed in the asylum—'These kind of children will do it!' (Sensation and uproar.) The first direct intimation the board had, came from two inmates of the workhouse, and they were called persons of bad repute, because they complained of the neglect of their unhappy children. The committee were afraid to tell the whole amount of horrors, lest they should be looked upon as incredible. They, however, at once had the abuses remedied; and the committee of management were, in their time of trouble and difficulty, too glad to surrender their power to more energetic men. Mr. Hall himself had recommended the withdrawal of children above sixteen years of age.—*Weekly News and Chronicle*, March 6.

LA MARTINIÈRE.

STATEMENT OF MRS PLATTS.

To the Editor of the *Eastern Star*.

DEAR SIR,—In justice to the younger branches of La Martinière, I think I am bound to bring to the notice of the Principal the ill usage of my late son, Henry Platts.

1st.—My child being averse to bathing at so early an hour as they do, he used frequently to hide himself. The sergeant would then make the elder boys take him up and *duck* him (as they term it): this itself was quite enough to bring on the disease of which he died.

2d.—There are certain boys who are in the habit of pushing younger children out when it rains till they are wet quite through: in this way has my poor child been treated.

Again, there are two or three boys, who made it a practice of constantly beating my poor lost one. They would then make him *commit faults*, and blame some other child, for which reason he would again be beaten. One boy in particular, who had the teaching of Henry, used to treat him brutally. I cannot call it any thing else.

He would hold the child by his arm, and beat him with his knuckles till the child's arm was all over bruised: he would likewise *hit* him on his head with his knuckles. After the child retired to rest the same lad who used my dear one so ill would say to him—Take care if you go to sleep before I come, I will beat you. Poor little fellow could not keep his eyes open. The boy would come and find Henry sleeping, and punish him for so doing. Was this proper treatment for a child of so tender age? was it for this I put my child at the institution? This treatment is worse than his death to me, and yet I scruple not to say the treatment my child received, and bathing at an unusual hour, hastened his end. The sergeant now in employ is too arbitrary. I feel it my duty to make you acquainted with what I have been told for the sake of others, trusting the little children who are now at La Martinière, and who are to come, may escape the tyranny of the elder boys. This, Sir, is my *only* motive for addressing you, on so unpleasant a subject.*

Your's faithfully,
E. PLATTS.

Calcutta 17th April, 1852.
[*Eastern Star*.]

HOLY WEEK.

III. GOOD FRIDAY, THE ADORATION OF THE CROSS.

(Concluded from our last.)

Before the prayer for the Jews and Pagans, this act of kneeling was omitted, in order to express our abhorrence of the impious mockery of the Jews and the Roman soldiers, who "bowed the knee before Jesus, and mocked Him, saying, Hail, King of the Jews;" just as in the High-Mass of yesterday, the kiss of peace was omitted, in order to express abhorrence of the traitorous kiss of Judas.

We come now to that which is the peculiar feature of this day's function, which so much attracts the curiosity of Protestants, and at which they are so greatly scandalised, the Adoration of the Cross. During the last fortnight, all the crucifixes, as well as any other images or pictures there may be in the church, have been covered up and hidden from our sight, partly as a token of mourning, partly also that our hearts may be the more powerfully moved by the reappearance of that sacred figure on this great day of the Crucifixion. To-day then, as soon as the collects are ended, the Crucifix is solemnly uncovered; because on this day Jesus was "lifted up" openly in the sight of all men, even on the top of Mount Calvary, thereby "to draw all things to Himself" (John xii. 32). It is uncovered, however, only by degrees, to

* We have not as yet seen any answer to this letter, though a week has elapsed since its publication. Ed. B. C. H.

denote (say ancient and learned writers) the gradual revelation of "the world which God sent, preaching peace by Jesus Christ;" that word "which began from Galilee, then was published through all Judæa and Samaria, and lastly even to the uttermost part of the earth" (Actt x 37, i. 8). As each fresh portion of the sacred figure is uncovered, the priest and his assistants sing, "Behold the word of the Cross, on which hung the salvation of the world;" and each time the choir answers, prostrate on the ground, "Come, let adore And at length, the whole Crucifix is uncovered, and it is laid upon the ground in a place duly prepared before the altar, and there reverently kissed by all the clergy and laity in succession, each first kneeling three several times as he approaches it, and placing an offering of alms in a basin provided for that purpose before he goes away.

This is the Adoration of the Cross, or, as it was called by our Catholic forefathers in this island, *the creeping of the cross*; and truly a more touching act of humiliation and of love, whereby to mark this great and solemn day, can scarcely be conceived. Oh, it is a solemn sight, and one which can never be forgotten, this adoration of the Cross in the city of Rome by the Head of the Church himself; to see the Pope stripped of his splendid robes, his jewelled mitre laid aside, his embroidered gloves and shoes taken off, and so, bareheaded and barefooted, without one emblem of his royal or episcopal office about him, coming down from his throne, kneeling three times upon the bare floor, as he draws nearer and nearer to the Cross, and then reverently pressing his lips upon those sacred wounds from which the price of our redemption flowed. It is a solemn sight in *any* Catholic country to see princes and nobles, even in royalty itself, on this day throw aside every token of pomp and grandeur, and humble themselves with the meanest beggar in the land before the representation of Him who on this day "humbled Himself for our sakes, becoming obedient unto death, even to the death of the Cross" (Phil. ii. 8). Nay, in every Catholic church and chapel throughout the world, even in a Protestant country like this, a sight may be seen to-day, solemn and impressive, and touching, one would have thought, to every Christian soul knowing any thing of the love of Christ; all classes and conditions of men high and low, rich and poor, one with another, prostrating themselves before the image of their crucified Redeemer, and covering it with loving and affectionate kisses. Yet so it is.

that strangers can come and witness it, and go away talking of *Catholic idolatry*.

But what is idolatry? Is it not the giving to a creature that supreme honour which is due to God alone? No outward act can constitute idolatry, unless it be significant of this inward intention of the heart; no bowing down, no prostration, however profound. Such outward acts have that meaning, and that meaning alone, which is intended and professed by those who perform them. When the heathen bow down to their idols, they both intend and profess to adore as gods the wooden or stone figures which are before them. They believe, as the Scripture says, that their gods are "like to wood and stone;" nay, they believe that these figures of wood and stone are *themselves* gods. But what is the belief of the Catholic? Will any one dare to assert that the Catholic believes the Cross before him to be a god? or to pretend that the intention of his heart, in this act of adoration, is to give honour to any but to his crucified Lord? Is it the word "adoration" that shocks you; as though, because the Cross is said to be adored, therefore it, and *not* Jesus Christ, is the object of Divine worship? As well might you say that St. Paul was an idolator, when he exclaimed (Gal. vi. 14), "God forbid that I should glory save in the Cross of our Lord Jesus Christ;" for surely we are forbidden as much to glory in creatures as to adore them. Words take their meaning from the intention of those who use them; and no man has a right to put his own construction on the words or the acts of the Catholic Church, when that construction is denied and repudiated by those who alone have the means of knowing the truth.

I will suppose, that you are not of the number of those who would bring so monstrous an accusation against Catholics, but rather that you are perplexed and scandalised at the act you have witnessed, so unlike to any thing practised among yourselves. Let me persuade you, then, to draw upon your own natural feelings and common sense, and you will easily understand the short explanation I am about to give you. Catholics honour the Cross in two ways. They honour it in itself at all times for the sake of Him whose image it bears, and whose Passion it represents. This is a feeling founded in human nature; and surely every devout Protestant would himself shrink from treating irreverently any thing, no matter what, which had any sort of connexion with His Divine Redeemer. For instance, he would treat the Bible, I mean the material book, with

reverence and respect, because it contains the written word of God, although the paper, and the ink, and the binding are all of human manufacture, and *in themselves* deserve no more respect than so much waste paper. Well, then, every one who shews this reverence to the material Bible has in himself the germ of that very feeling to which Catholics give expression when they pay honour to the Cross. He must know that the honour which is shewn to any thing *for the sake* of another is nothing less than a proof of the reverence entertained for that person for whose sake it is honoured; for it indicates the value which is set on every thing that in any way belongs to him. On the merest natural grounds, therefore, the honour which Catholics give to the Cross, so far from being a symptom of the departure of their hearts from the Crucified One, is itself a proof of the tenderness of the love they bear Him.

But there is another mode of honouring the Cross, viz when it is set up to represent the actual Cross erected on Calvary, bearing upon it the Saviour of the world, and to receive in this character the homage of the faithful. And this too is founded in human nature, and is no more than what men commonly do in other occasions of life and in matters of this world. They often give a thing an imaginary value, and treat it as though it actually were what in truth it only represents. As a familiar illustration, take the case of an ambassador. He is honoured at all times in himself, that is to say, in his character of ambassador, on account of the sovereign who has sent him. Here you see the first kind of honour of which I have spoken. But at other times and on certain special occasions, he is honoured in a still higher degree as personating or representing his sovereign; and at such times we should rather say that the king is honoured in his ambassador, than that the ambassador is honoured in himself. For although the ambassador is not the king, yet he stands in the place of the king, and receives the honour addressed to the king. Here, then, you see the second kind of honour I have mentioned. And so, again, when an obnoxious person is burnt in effigy, men do not say, "The effigy of such an one has been burned;" but they say, "Such an one has been burned in effigy;" because the effigy has been treated as if it wore the obnoxious person himself.

Now such, in a very especial manner, is the character of the Adoration of the Cross on Good-Friday. For observe the words which the priest uses as he uncovers the figure of the Crucified: "*Ece lignum crucis*—Behold the wood of the Cross." It mat-

ters not of what material the visible image may be composed; were it bronze, or silver, or gold, the priest would still proclaim, "Behold the wood of the Cross." "Behold the Cross," he says, "on which hung the salvation of the world;" he does not say, "Behold the image of that Cross," but "Behold the Cross on which hung the salvation of the world"—the very Cross of Calvary, the Crucified Himself hanging and bleeding thereon for our redemption. And the choir answer—what could they answer less?—" *Venite adoremus*—Come, let us adore." What less than adoration can the scene on Calvary demand? What less than adoration can the Victim on Calvary receive? Yes, Lord, on this day of Thy shame and ignominy in the eyes of men, we come to adore and to exalt Thee. On this day, on which Thy sacred wounds were insulted, we will come and adore and kiss them. Thou shalt be on this day laid on the bosom of Thy Church, as, when taken down from the Cross, Thou wast laid on the bosom of Thy desolate Mother; and like Mary Magdalen and the beloved disciple, we will come and bathe Thy pierced feet with our tears. Such is the spirit in which the Church calls us to draw near to the Cross this day. For listen to the sweet "reproaches" as they are called, which the choir is singing, in which we seem to hear our dying Lord Himself reminding His people of His love and of the innumerable blessings which He had bestowed upon them, and which they were now requiting with pains and ignominy and contempt; while to each touching appeal the other side of the choir replies, "*Sanctus Deus, Sanctus fortis Sanctus immortalis*,"—Holy God, Holy and strong, Holy and immortal." Yes, Lord, we will exalt, we will honour Thee, the Eternal God, on this day of Thy humiliation and sorrow. Thou art numbered with malefactors, but Thou only art holy; Thou art crucified in weakness, but Thou only art the mighty and the strong One; Thou pourest out Thy soul to death, the last drops of Thy sacred blood are ebbing fast, but Thou only hast immortality; Thou art life itself, and the very source of life.

And now think you this is idolatry? Where is the erroneous belief? where is the sinful intention? Do you, can you believe that in this Adoration of the Cross Catholics *mistake* the Cross for their God? Does the mother, who presses the portrait of her absent son to her lips, mistake the painted ivory for her child? Is she mad, unnatural, and cold-hearted, and forgetful of her child, because her very soul is melting with tenderness and grief, and because she lavishes on his repre-

sentation the expressions of her maternal love? Nay, she is not mad; she knows full well the painted ivory is not her child, though she treats it as though it were his very self. And when that child returns, think you he will be jealous or offended at the love which has been lavished on his picture? You smile at such a question, and well you may; why, then, should you not laugh to scorn the accusations that are daily heaped upon Catholics, because Divine love with them seeks the same kind of outlet, after its proportion, that human love does with you? Ah, here is the true reason; it is because Protestants are strangers to that deep affectionate adoration and love for the Person of Jesus which fills the hearts of Catholics, and which can only spring from the root of a true and Catholic faith, that therefore they comprehend not what we do or what we say. We love and honour Jesus too much for them to understand what it is we do. Our act of adoration to-day is to them incomprehensible at Magdalen's act of adoration, when she broke the alabaster box and poured its ointment on the head of Jesus, was to the unsympathising Jews who sat at meat with Him and saw in Him but a mere man, or at most a teacher sent from God; as incomprehensible as was that act of hers when she anointed His feet and wiped them with the hair of her head. Learn, then, to feel for your Saviour as *she felt*, of whom Jesus testified that "she loved much;" or rather, since this is beyond your power, learn to love Him, if not in the same degree, yet after the same manner, as that great lover of the Cross;—then come back to behold our devotion, and may-hap you will draw a different lesson from the sign, and read a different meaning in the Good-Friday Adoration of the Cross.

When the Adoration of the Cross of the people is ended, the Cross is replaced upon the altar, and the candles are lighted. Then the priest and his assistants go in procession to the *Sepulchre*, whither they carried the Blessed Sacrament yesterday, and bring It back to the high altar, where It is presently consumed by the priest, after reciting a small portion only of the ordinary prayers of the Mass; for to-day there is no consecration, but the celebrant communicates in one kind only, receiving the Host that was consecrated yesterday: and it is for this reason that this Mass is called the Mass of the Presanctified. On this day "the church suspends the celebration of the Unbloody Sacrifice, that our thoughts may be wholly taken up with the contemplation of that One Bloody Sacrifice offered to-day on Mount Calvary. To-day is the day of the Church's widowhood, and therefore she would have it to be a day

of desolation; and truly her children feel it to be such. I have seen poor unlettered peasants in a foreign land returning from church on this day with tears in their eyes, and have heard them say with the most natural and touching simplicity, "It is always so; this function always makes me cry, for methinks one cannot now find Jesus;" and I have thought how like their feelings were to those that must have filled the hearts of Mary of Cleophas and Mary Magdalen, and the other women who stood by the Cross of Jesus, and who returned from "that sight" (who can doubt it?) in silence, and with sighs and sobs and tears, thinking that they "could not now find Jesus." So wonderfully does the Church succeed informing a picture that shall touch the heart and move the feelings of her children, even as if they were personally present at the very scene which she is commemorating. The sanctuary is now vacant; its light is gone; not a single lamp is burning throughout the whole church; the altar too is bare, and the pictures are still veiled; in a word, every thing speaks in a language that cannot be mistaken, and proclaims the deep mourning of the Church for the Crucifixion of her Lord. "They shall mourn for Him as one mourneth for an only son, and they shall grieve over Him as the manner is to grieve for the death of the first-born."

THE REPROACHES REFERRED TO IN PAGE 9.

Popule meus, quid feci tibi? aut in quo contristavi te? Responde mihi.

V. Qui eduxi te de terra Egypti, parasti crucem Salvatoris tui.

V. Ego propter te flagellavi Egyptum cum primogenitis suis; et tu me flagellatum tradidisti.

V. Ego ante te aperui mare; et tu aperuisti lancea latus meum.

V. Ego propter te Chanaanorum reges percussisti; et tu percussisti arundine caput meum.

V. Ego dedi tibi sceptrum regale; et tu dedisti capiti meo spinam coronam.

V. Ego te exaltavi magna virtute; et tu me suspendisti in patibulo crucis.

My people, what have I done to thee? or wherein have I grieved thee? Answer Me.

V. Because I brought thee out of the land of Egypt, thou hast prepared cross for thy Saviour.

V. For thy sake I scourged Egypt in her first-born; and thou hast given Me up to be scourged.

V. I opened the sea before thee; and thou hast opened My side with a spear.

V. For thy sake I struck the kings of the Chanaanites; and thou hast struck My head with a reed.

V. I gave thee a royal sceptre; and thou hast given Me a crown of thorns.

V. I have exalted thee with great power; and thou hast hanged Me up on the gibbet of the Cross.

POETRY.

ALLELUIA.

(Communicated by a Friend to the B. C. Herald.)

I.

Incarnate Saviour ! we have sought to trace
Each painful step of thine, ev'n from that hour
When Satan's self withstood thee, face to face,
And fled before thee, and confessed thy power.

II.

The palm-branch we have borne, that emblem sweet
Of victory o'er the greatest of our foes ;
Hosannas we have sung, thy name to greet,
To share alike thy triumphs and thy woes.

III.

With trembling hearts, in dark Gethsemani ?
What words of agony we heard thee speak !
For there we sought to watch one hour with thee,
The spirit willing, though the flesh be weak.

IV.

With sad laments, in darkness and in gloom,
Still we have followed, by thy cross to mourn ;
Have heard thy last sad cry ; and in the tomb,
By loving hands, have seen thee gently borne.

V.

Our holy Mother, and thy faithful Spouse,
Meanwhile hath called to penance—nor in vain
Have we, her children, answered—nor our vows
In contrite spirit breathed,—wilt thou disdain.

VI.

She bade us in thy name unlock the store
Where secret sins lay hid with jealous care,
She bade us to confession—and yet more,
She promised each that thou would'st meet him there :

VII.

And truly so,—for there were words of blame,
Deeds that for ever had in memory slept,
Thoughts that had cost us nought of grief or shame
Till thou hast looked on us—and we have wept.

VIII.

Have wept with Peter—or with Magdalene,—
With those who left thee in thy need, and fled,—
Or with that saved one, who in life's last scene,
Owned thee his Lord, as by thy side he bled !

IX.

" Hosanna ! " " Benedictus ! " we have sung
Daily within this solemn season's space ;
And " *Miserere* ! " fit for sinner's tongue,—
Yet all to " Alleluiah ! " now give place.

X.

Yes, " Alleluiah ! " for our Lord is risen,—
Hath burst the bands of death, and set us free.
Thou who hast followed Him to death's dark prison
Follow Him still—" Arise, He calleth thee."

Selections.

THE MORMONS.

Our delusions in England are humiliating to a nation so providentially favoured. In most of these, as was perhaps inevitable, our descendants on the other side the great water have inherited a plentiful portion. It is partly our fault that Romanism is the most numerous followed of all forms of worship in the United States. America is likely to requite us with Mormonism. The wild enthusiasm and impure

practices which sprung up among the followers of the false Prophet of the West, had their birth in the youngest and mightiest of republics. It was there, too, that unwise if not unmerited indignation against the Mormons became inflamed into persecution, and gave to a sect, whose secret enormities were known only to a few, the pity of the world. The Californian wildernesses, which Mexico had been iniquitously compelled to surrender, offered, fertile and unpeopled as they were, a resting place to the emigrating fanatics, rewarded their patient industry with rustic plenty, sheltered them with the defence of the mountains, and screened their orgies by the remoteness from civilization, and long desolate tracts between. The constitution of the United States allowed their demand to be recognized as a member of the confederation ; and there they are now virtually an independent sovereign community, sitting down between the western limits of former cultivation, and the newly thronged auriferous plains along the border of the Pacific. Possessed with their own wild notions of proselytism by conquest, their numbers being divested of nationality, and swelled by immigrants from every people on the globe,—mindful, too, of their former wrongs and persecution,—they have small sympathy or identity of interest with the neighbouring republic, one of whose most critical territorial posts is in their hands. They are there, a national disgrace and a national peril. It is not unlikely that they may be again attacked by the forces of the Union, and if not dispersed, they might thenceforward constitute a republic, or spiritual monarchy of their own, formally independent or probably also hostile to, the United States, looking westward towards the Pacific ocean, and having on the east the natural rampart of the Rocky Mountains. When we wonder at the infatuation of the votaries of Mormonism, let us take into consideration that no modern sect, since the days of Mahomed, has captivated the imagination by such dazzling prospect of territorial sway, or held the mind and heart so thoroughly in subjection by making unbounded gratification of the senses to be a spiritual prerogative. Had this delusion been confined to the land of its birth, we certainly should not have laid before our readers the details which have been brought over, apparently with sufficient authentication, by the late mails from America. But thousands of future Mormons are, or were lately, connected with the religious communities of Great Britain. They have belonged to ourselves—some of them have been members and office bearers in the Wesleyan Societies—some in other churches. Strong is the spirit of the infatuation, and hitherto concealed in its worst features by the fact that they have a written and an unwritten code of morality, and a dispensing power, which, in England at least, is revealed only to a few initiated. In Utah the disguise has been thrown off, and if anything can save men and women disposed to fanaticism, but not yet subdued by it, the following account probably will. We have passed over many similar statements by correspondents of American and English newspapers ; but the present one is the official Report of the

Judges of the Utah Territory, who are federal officers of the United States. They say:—

"We deem it our duty to state, in this official communication, that polygamy, or 'plurality of wives' is openly avowed and practised in the territory, under the sanction and in obedience to the direct command of the church. So universal is this practice, that very few, if any, leading men in that community can be found who have not more than one wife each, which creates a monopoly, and which was peculiarly hard upon the officers sent to reside there. The prominent men in the church, whose example in all things it is the ambition of the more humble to imitate, have each many wives, some of them, we are credibly informed and believe, as many as twenty or thirty, and Brigham Young, the governor, even a greater number. Only a few days before we left the territory, the Governor was seen riding through the streets of the city in an omnibus with a large company of his wives, more than two-third of whom had infants in their arms—a sure sign that the evil is increasing."

And further:—

"It is not uncommon to find two or more sisters married to the same man; and in one instance, at least, a mother and her two daughters are among the wives of a leading member of the church. This practice, regarded and punished as a high and revolting crime in all civilized countries, would, of course, never be made a statutable offence by a Mormon Legislature; and if a crime at common law, the court would be powerless to correct the evil with Mormon juries."

These abominations are connected with a cruelty and tyranny that are sure to bring down condign punishment. The Judges make a formal complaint of oppression practised by the Mormons upon citizens of the United States:—

"The City of Great Salt Lake is an important point in the overland route to Oregon and California for the emigrant to replenish his stores, or to winter if overtaken by the advance of the season; but the intimidation which is produced by the denunciations and conduct of the Mormon Church and people upon citizens of the United States passing through or engaged in business there, is such as to induce the emigrant to avoid it, if possible, and the resident to submit without a murmur. No man dares open his mouth in opposition to their lawless exactions, without feeling the effects upon his liberty, his business, or his life. And thus, upon the soil of the United States, and under the broad folds of its stars and stripes, which protect the citizen in his rights in every part of the civilised world, there is a spot where he dare not exercise the liberty of a freeman. We were told that many of the 'Gentiles' (as all are called there who are not members of the Mormon Church, and have only one wife) have been sentenced for trivial offences to two, five, and ten years of labour upon the public high ways, with ball and chain to their legs, with no shelter at night but caverns dug in the earth by their own hands. We have seen one of these high ways, cut out of the side of a mountain, and the caverns far down at the base; but the approach of the federal officers,

we were told, was the signal for the release and banishment of these convicts from the territory into Texas."

Now, it really appears to us that it is the duty of every one who knows an intending emigrant to Utah, to expose the flagitious practices which are rife there, and to warn the poor dupe of the coming vengeance. What the result might be of a conflict between the federal Government and the Mormon community, we shall not venture to predict; but the man or woman who decides to join the Mormons in their Sybarite colony must be prepared to encounter vice certainly, and very probably war. Neither heaven nor earth will permit the state of things there to continue long without some terrible interruption.—*Watchman and Wesleyan Advertiser, January 21.*

A Mormon has made his appearance in Bombay, bent on propagating the faith of the Latter Day Saints. One of the tracts which he is distributing has fallen into our hands. It is titled "The only Way to be Saved." by Lorenzo Snow, Missionary from America, and President of the Italian, Swiss, and East India Missions. It tells us that 'water' has been appointed a medium through which heavenly blessings are obtained. "Christ and his apostles teach us to be baptised in order to get religion." Baptism is necessary to salvation. But it must be administered by one appointed of God, otherwise it has no efficacy. "The authority of administering it has been lost for many centuries." (So that for many centuries no one has been saved) But an Angel from God has visited man in these last days and restored that which has long been lost &c. This angel was Joe Smith we suppose. According to this tract, every Mormon should possess all the miraculous powers that accompanied the presence of the Holy Ghost in apostolic times. Let this Missionary be tried then by his own pretensions.—*Bombay paper.*

THE LATE THOMAS MOORE.

Is it a disgrace to be laid in Westminster Abbey, where so many dullards and bigots repose, the former scarce less senseless than in life, the latter tolerant only in the grave? Or is it nothing to have been the sweetest, the brightest, and the most graceful poet, that has ever written in the English, or perhaps in any language, and to have illustrated ours with contributions and productions that will charm and delight the world so long as a word of it shall be known and spoken? Is it nothing, in addition to these higher claims to honor add to fame, to have been a patriot, a scholar, and a man of genius, and an admirable private character in all the relations of life? So it would seem. The last mail brought out of this country the intelligence of the death of the immortal Moore, the poet, the historian, and the biographer. He was perhaps the most elegant genius that his country has ever produced, and his memory will be dear to her children all over the world, so long as their hearts shall throb to his numbers, and their feelings thrill to his song. He is endeared to them by every recollection that

throws a charm about the dull realities of life, and by the graceful and touching expression of every feeling, passion, and sentiment, that casts its influence around the human heart. Although a Roman Catholic, he was not a bigot, and disliking the turmoil of politics and frenzy of religious disputation in which his country was involved in his early years—and apparently is destined ever to remain—he left his native land in the prime of his life and fame, and resided for many years in England, where he led a life of literary retirement under the protection of his friend and patron the Marquis of Landsdowne, near whose country mansion his cottage was situated. During the last five or six years of his life he enjoyed a pension of three hundred pounds a year, which the English ministry honoured themselves by conferring on him, and for some time past he has been sunk in a state of mental and bodily debility, from which the greatest genius is not exempt. If he did not shed “the tears of dotage,” yet all his fine faculties were impaired or annihilated, and during the last year he had lost the powers of memory, recognition and motion, and was reduced to such a state as to cause his best friends to welcome, as relief, the moment of his protracted demise. The public papers contain an account of his funeral, from which it would appear that this gifted man, endowed with so much genius, author of so much immortal song, and the cause of enduring gratification to millions of human beings, went to the tomb, as far as the British nation is concerned, unhonoured, unfollowed, and unwept, and descended into an obscure grave in remote country churchyard. It would seem that the cottage that followed his last remains to their resting place, was scarce more numerous than might have attained the burial of a pauper, or of an unknown body found upon a foreign shore far from relatives and friends. If ever a man deserves a national funeral, that man was Thomas Moore, and to have laid him in Westminster Abbey, with all the solemn pomp and mourning that can do honour to departed genius and worth, would have redounded to the everlasting credit of the English people. Perhaps however, like his friend Byron, he was considered unfit for a niche in the sacred fane, in which so many dull and monotonous rhymers and prosy divines have found a resting place, without the fame it was intended to confer, on those who could throw no lustre upon it.—*Morning Chronicle*, April 14.

GARIBALDI.

How strange is destiny! The whole of Europe had for some months its eyes fixed upon a man sprung from no one knows where, now a fugitive, next a chief of a party, a menacing condottieri, and much dreaded chieftain. A sad episode of his life has just taken place at Ravenna. A van containing Garibaldi and his dying wife entered the town. They soon afterwards came to a low inn, and there both of them, crying, asked for assistance. A few minutes after, the wife of the Inghurto of the Italian Commu-

nism, breathed her last in the arms of the Doctor Manimi.

What an awful lesson of Providence, who bows to the dust the forehead of the wicked and Atheist! A priest a minister of the religion against which Garibaldi has taken arms, was there; as a pious Pastor he gave Absolution to the unfortunate woman, showing to her the image of God made man, who has washed away our sins in His blood. It is said that when the poor woman had given up her soul to her Creator, Garibaldi fell on his knees, and that in a supplicating posture he addressed a prayer to that God he so much offended.

When he rose he was more calm, and left the place leaning upon the arm of the *Roman Catholic*, and Apostolic Priest.—*Le Courier de la Meuse*.

May that scene of sorrow in which Garibaldi has found the holy impulse of prayer, make a salutary impression upon his mind, and induce him to seek to be reconciled with our Redeemer and His Church.—*Ibid*.

MILAN.

The Church and Convent of St. Vittore, belonging to the Capuchin Fathers, was sold by the French Government. A French Priest bought it in order to return it to the children of St. Francis as soon as circumstances would permit. After half a century that act of reparation has just taken place; and on the demand of the Archbishop of Milan, the Imperial Government has authorised the Father Capuchins to resume possession of their old abode. The inauguration took place on the 11th of December last, when the Archbishop, after having adored the Most Blessed Sacrament, being seated upon his throne, attended to the reading of the decree by which he admits and installs in his diocese the Capuchin Fathers in their former Convent of St. Vittore all'olmo. The people were rejoicing to see again those friends of the poor whose remembrance has never been lost in Milan, where their names are connected with the most heroic devotedness. When that city was ravaged by pestilence, twice in fifty years, the Capuchins were the most intrepid auxiliaries of the charity of St. Charles and his nephew, Cardinal Frederick Borromeo, who was made Archbishop of Milan after him, and was the worthy imitator of so great a model.—*London Standard*.

CAPTURE OF RANGOON.

By Electric Telegraph.

H. M. Steamer *Rattler*, bearing the Flag of Rear-Admiral Austin, C. B., passed up at 9-50 A. M., having despatches from General Godwin C. B.—Rangoon taken on the 14th April, Martaban on the 15th—Further particulars not received.—*Englishman Extra*. April 23.

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 18.]

CALCUTTA: SATURDAY, MAY 1, 1852.

[VOL. XXII.]

BENGAL CATHOLIC HERALD.

Calcutta: Saturday, May 1.

CATHOLIC CATHEDRAL MALE ORPHANAGE.

Ceremony of Blessing the Foundation Stone of the New Building to be raised for the enlargement of the Male Orphanage.

On last Sunday, the Feast of the Evangelist, St. Mark, the solemnity of blessing the Foundation Stone of the new Wing, about to be added to the Male Orphanage, was celebrated by the Archbishop V. A. W. B. As soon as the Litanies and Procession appointed for St. Mark's day had been completed, the Archbishop, the Clergy, the Christian Brothers, and the Laity who assisted at the Procession, directed their course from the High Altar of the Cathedral across the Eastern Aisle to the spot, where the Benediction of the Foundation Stone was to be performed.

We may here remark, that on the previous Saturday evening, the Foundation Stone was laid by Chevalier C. R. Lackersteen, Mr. H. M. Smith, the Contractor for the New Building, assisted by Brother Francis and Community.*

The Procession having arrived at the resting place of the Foundation Stone, the choir pealed forth sweetly and powerfully the following beautiful and most appropriate verses of the 126th. Psalm: "Unless the Lord build the House, they labour in vain that build it. Unless the Lord keep the City, he watcheth in vain, that keepeth it" &c. The Psalm having, according to the invariable usage prescribed by Catholic Antiquity concluded with the Doxology, the Archbishop stretching forth his right hand and making the sign of the Cross thrice said, "In the Faith of Jesus Christ, we deposit this Foundation Stone, in the Name of the Father and of the Son, and of the Holy Ghost, in order that in this place, true Faith, the Fear of God, and Brotherly love may flourish and endure."

This prayer being completed, the Archbishop sprinkled the Foundation with Holy Water, rehearsing at the same time, these words of the 78th. Psalm: "Thou shalt sprinkle me, O Lord, with hyssop and I shall be cleansed, thou shalt wash me and I shall be made whiter than Snow." At the termination of this ceremony, the Archbishop closed the interesting solemnity with

friends of the Orphans Chevalier C. R. Lackersteen Mr. H. Smith, the Christian Brothers and the Orphans standing by; Mr. Lackersteen placed underneath the stone a bottle containing some gold and silver coins of the country, and a paper stating the object of the building, when and by whom the first stone was laid, how it was to be blessed by His Grace the Archbishop and the names of the reigning Pontiff, Her Most Gracious Majesty, the Governor General, the Wardens and Trustees of the Cathedral and the Architect,

* On Saturday evening April 24th, the first stone of the new building was laid by the ever active and zealous

the subjoined Prayer, rendered so affecting by its combined simplicity and grandeur: "O God whose Majesty hast made thy own habitation to be the place, where all thy Saints dwell together with thee, grant to this building a heavenly augmentation, that, as in obedience to thy holy will, it has been begun, through thy bountiful Benediction it may be completed. Through Christ our Lord. Amen.

In compliance now, with an invitation to a Public Breakfast in the School Room, which Brother Francis and Community had previously issued to the Archbishop, the Clergy, the Trustees, and Wardens, the Chief Members of the Orphan Committee and a few of the leading Benefactors to our Institutions, a large proportion of those who assisted at the benediction of the Foundation Stone (about forty in number) adjourned to the School Hall, where a suitable *dejeuner a la fourchette* was served up with great good taste. Towards the end of Breakfast, the Archbishop rose to express the cordial happiness he experienced at seeing around him so many of the *Elite* of his beloved flock, men, who for years together had laboured heart and hand in union with him, through good report and evil report, in the foundation and completion of the numerous educational and charitable Institutions of which the Catholics of this Vicariate might well be proud. We have met on this occasion, continued his Grace, for the purpose of providing enlarged accommodation, such as will meet the daily increasing wants of our Male Orphanage, in consequence of the great increase of the Pupils of that establishment. To every one who loves the little ones of Jesus Christ, an occasion like the present must be indeed a joyous one. To me it is one which is peculiarly grateful, as it affords me a most pleasing opportunity of proposing a toast, to which my heart responds "Mr. F and Mr. Louis Pereira and the Catholics of Calcutta."

Mr. L. Pereira having spoken in reply, the Archbishop again rose and said, that he was truly happy to find, that among those present, there were a few Protestant Gentlemen, whom he would consider as the representatives of the liberal and benevolent portion of the Protestant community in Calcutta. In Calcutta, it was no small merit, for a Protestant to evince openly his esteem for his Catholic fellow citizens, and his willingness to co-operate in Catholic charities. However, through the Divine goodness, we were blessed with the presence of a few such exalted characters, and, happily, their number is being daily augmented. It was the Archbishop's most pleasing duty, a duty in the performance of which, he felt that his beloved flock would most cordial-

ly concur, to profit of every such occasion as the present, to show forth their esteem and gratitude to such worthy individuals. With this feeling the Archbishop proposed "Mr. Childs and the liberal and benevolent Protestants of Calcutta."

To this toast, Mr. Childs returned a suitable acknowledgment. At the close of these proceedings, the Archbishop, having, in compliance with the wish of all present, proposed the health and happiness of Brother Francis and his Community, the toast was received with such universal joyous acclamation as made it evident, that it was an emanation from the hearts of those who joined in it. The Company then passed into an adjoining apartment, where they were highly entertained by the vocal and instrumental performances of several of the Orphans, who are indebted for this great benefit, to their most kind and persevering teacher Rev. Mr. Formosa. After a short interval the assembly began gradually to break up, but we can say with certainty, that of all present, there was not one, who did not return home, not only with sentiments of delight and edification, but also with feelings of gratitude to God, for being enabled to co-operate according to his means, in the welfare of the Christian Brothers' Institute and of the Schools and Orphanages confided to their truly enlightened and charitable care.

Proceedings of a meeting held at the Cathedral House for the erection of an additional building to be attached to the Bengal Catholic Orphanage.

(From the B. C. Herald, 24 April.)

At a Meeting of the Bengal Catholic Orphanage, Committee held at the Cathedral House on Sunday the 18th April 1852, His Grace, the Archbishop, V. A. W. B. in the Chair, the preceding letter of Brother Francis, the Superior of the Christian Brothers' Institute in Calcutta having been read, the following Resolutions were unanimously adopted.

1st. That the health and permanent welfare of the Christian Brothers, and of the numerous Orphan Boarders, and Day-Pupils, under their care demand, that the Dormitory, School and other requisite accommodations be at once considerably enlarged.

2nd. That in order that the proposed enlargement be made in such a way, as will be suitable to the exigencies both of a Religious Community, and of the Male Orphanage and Day School, a Committee of Five be nominated of which the Archbishop and the Super-

rior of the Christian Brothers' Institute shall be *ex-officio* Members, to decide on the most eligible plan for the attainment of the purposes just specified.

3rd. That the cordial thanks of this Committee and of the Catholic Community of Bengal are hereby gratefully tendered to Brother Francis and his excellent Community, for their unwearied and highly successful labours in the cause of Charity and of Educations.

4th. That His Grace the Archbishop having undertaken, to raise, if necessary, by loan the sum of about Six Thousand Rupees, the probable estimate of the required improvements, we the undersigned Lay-Members of the Orphan Committee hereby pledge ourselves, not only to contribute individually, according to our circumstances, towards the liquidation of the debt to be thus incurred, but also to use our best exertions and influence, to procure the co-operation of our respective Friends, and acquaintances for the same purpose.

(Signed)

✂ P. J. CAREW, ARCHBISHOP.
V. A. W. B.

A. CONES.
JOHN D'CRUZ.
C. R. LACKERSTREIN.
P. S. D'ROZARIO.
E. O'BRIEN.
H. M. SMITH.
D. JOHN.

* Besides the names here given, our preceding issue contained the respected name of M. De Souza, Esq. In the course of last Saturday however, Mr. De Souza, begged that his name should be withdrawn, because as he fears that it (the building) may interfere with the lighting and ventilation of the Cathedral and also with the integrity of the Cemetery he disapproves of the site fixed upon for it. We know, that after due consideration, the Archbishop and the rest of the Orphanage Committee continue to give a decided preference to the site first selected, and we trust that in a very few weeks, Mr. De Souza will himself find, that the inconveniences apprehended by him, will prove more imaginary than real.

We are sure, that no one will rejoice more, than Mr. De Souza at this discovery, because as a good Catholic, and one not only of the richest, but also of the least encumbered with family obligations of his brethren in Calcutta, he must, doubtless desire, to contribute to the welfare of our Institutions, in proportion to his ample means, and we cannot but think, that it must have often pained him, to read in this Journal the unceasing generous efforts made for years past by Catholics of the middling and humbler ranks, for the

support of those establishments, whilst for the most part, the rich among our community, with hardly an exception, doled out towards their maintenance, what if their means be regarded, must be deemed a penurious subscription, a mere Donation of the crumbs of the Table of Dives to the hungry Lazarus.

Letter of Brother Francis to His Grace the Most Rev. Dr. Carew, V. A. W. B.

MY LORD ARCHBISHOP.—I respectfully and earnestly beg to call your Grace's attention to the want of proper accommodation in the Orphanage for the number who are now in it. Though we have felt this for some time, yet I was unwilling to press the matter on your Grace, aware of the efforts you and the Faithful of Calcutta are making to complete the purchase of the Entally Premises. But of late several of the boys are suffering from sore eyes and the Doctor, to stop the spread of the disease, has impressed on me the necessity of keeping them in a separate apartment; now we have no such room in the place. Providence blessed us all with such good health that hitherto we seldom required such an apartment, for the present some of the Brothers' Cells are given up to the boys, but these answer badly, they are too small and too confined for invalids.

I thought the upper-room your Grace so kindly got built last May, would afford us sufficient room, but I rejoice to say the number of the Boarders is so increased, there are now 74, that we are as confined for room as ever; for some weeks many of the Orphans sleep in the School, their beds being carried off every morning to the Church Godown, and their bedding to another place, as there is not a proper room for their clothes.

Now my Lord I hope your Grace will be able to do something for us; those kind benefactors who assisted you before, will, I am sure do so again, when they see the happy results arising from your Grace's exertions for the poor boys; how gratified must those of them who were present at the Cathedral on Holy Thursday have felt to see forty of these boys approach the Holy Communion and to hear that the conduct of the Orphans generally gives great satisfaction to those in charge of them, and makes their labor, a labor of love, as they feel assured that these poor children will grow up to be good Christians and edifying members of Society.

I have the honor,
To subscribe myself,
Your Grace's devoted Servant,
BROTHER FRANCIS.

17th April, 1852.

Subscriptions for the additional building for the Male-Orphanage

Archbishop Carew,	...	Rs. 500 0
Rev. Mr. Kennedy, Rector of St. John's	...	...
College,	...	50 0

Rev. Mr. Tracy, St. John's College, ...	50	0
Francoise Pereira, Esq., ...	50	0
L. A. Quillett, Esq., ...	25	0
H. N. P. G. ...	10	0
Joseph Finch, Esq., ...	50	0
F. Finch, Esq., ...	50	0
H. M. Smith, Esq., ...	200	0
L. Pereira, Esq., ...	50	0
Jas. Rostan, Esq., ...	50	0
C. Laroche, Esq., ...	25	0
T. J. Fallon, Esq., ...	25	0
A. Cones, Esq., ...	50	0
J. L. ...	10	0
E. O'Brien, Esq., ...	25	0
N. Roskell, Esq., ...	25	0
J. Piaggio, Esq., ...	20	0
L. F. Gonsalves, Esq., ...	25	0
Thomas Scallion, Esq., ...	25	0
J. Childs, Esq., ...	32	0
H. J. Joakim, Esq., ...	20	0
John D'Oruz, Esq., ...	10	0
J. L. ...	50	0
C. R. L. ...	25	0
H. M. Wollaston, Esq., ...	32	0
W. R. Lackersteen, Esq., ...	100	0
G. F. L. ...	25	0
Chas. D'Cruz, Esq., ...	10	0
T. R. Safe, Esq., ...	10	0
Rev. P. Formosa, ...	50	0
C. Layton, Esq., ...	5	0
D. Sandeman, Esq., ...	5	0
A. Bond, Esq., ...	5	0

pers followed by an Exposition of the Blessed Sacrament! Yes, after a series of prayers, Psalms, Lessons and Meditations, some sung, but all the rest repeated in a monotonous tiring evangelical drawl, each Minister, who sat in the chair, taking part in turn, the Bishop (who is attired in purple) approaches the Altar, bows, opens the Tabernacle before which a pall marked with a ✕ just like our's was placed, takes out the Host, places it on the Altar, and then at the foot of the Altar, prostrates and addresses most solemn prayers to the Sacrament. After this, and having blessed the people, he replaces the host, and the Service ends. Poor people I could not help feeling a melancholy interest in them, regretting that so much real earnestness and natural devotion should be wasted in worshipping a shadow, in vain imitation of the substance. They must be a wealthy body, for the congregation is small and the Ministers of the Chapel numerous and handsomely salaried. This is all I could learn from observation; and I did not like to seek further, for fear my conduct might appear irregular or be misunderstood."

RANGOON.

MORE SECTS.

FRUITS OF THE PROTESTANT PRINCIPLE,- LONDON.

THE following extract from a letter received by the late Mail will be read with peculiar interest. The highly respectable writer (himself and Family all Converts) gives a concise but accurate description of what he has witnessed in a Church of a new Sect called the Irvingites:—

"There is a curious but very interesting Sect here, whose Evening Service I once attended from curiosity. The people say they are Irvingites, but they call themselves "the Catholic Apostolic Church," and their principal distinguishing dogma is the millennium. They have a regular hierarchy, and are very earnest, having Services every day at 6 A. M. and 5 P. M. all round the year, they are strict Trinitarians, and believe in a real presence. They have an Altar with a regular Tabernacle, and a young Ecclesiastic informed me that on Sundays at Morning Service they consecrate for weekly communicants; and if I may judge of this Service by what I saw of their Evening Devotions I should suppose it must be somewhat similar to the mass, for what I witnessed was a decided imitation of our Ves-

We hasten to lay before our readers the following intelligence extracted from letters received lately from Rangoon:—

Rangoon, April 14.

"I have only time to write a few lines to you, and tell you, that thanks to the Almighty and most merciful God, and his Blessed Mother who watched over me, I have escaped all the dangers of this War; we stormed the great Pagoda, on Wednesday last at about 1 o'clock, being for some hours previously under a very heavy fire: poor Doran was mortally wounded, hit by seven balls. Of all the places, I have never been in, this is the most miserable! there are 15 of us living in a little dirty wooden House and we have nothing to eat; we are nearly starving, all our stores on board of ship, and we can't get them, we are to remain here I believe till next October, till then there will be no more fighting."

From another writer.

Rangoon, April 17.

"Thanks be to God for all his mercies to us, this day Rangoon was taken, this night we shall have shelter over our heads but the last two nights we were lying in Paddy Fields. There are a great number killed and wound-

red. The Adj. shot dead,—Colonel Coote slightly wounded. Sergt. Shanks killed,—in all there were 9 killed and thirty seven wounded of the 18th Regiment; thank God I escaped, such an awful sight I never witnessed, so much European blood spilled. such misery but thank God I am well off, my servant attends to me like a good one, what is to be done now we dont know; according to reports there are about one thousand of the Burmese killed. Their army all started to Prome, we will not be able to take it this season, as the rainy weather sets in next month. The Burmese thought they would have the best of the fight, but the English Bayonet routed them. I will write every opportunity, give my respects to Rev. Mr. Tracy, he will most likely see in the Calcutta papers how gallantly the 18th fought.

Two Priests came here yesterday from Moulmein, I was happy in speaking to one of them, Mr. Sargent is acting Adj. since Mr. Doran's death.

Prome is I believe 14 miles from this, if they intend taking it, it will be the latter end of this month for after that it cannot be taken."

AGRA CATHOLIC LIBRARY'S PUBLICATION.

WE beg to acknowledge with thanks the receipt of two numbers of the *Agra Catholic Library's Publications*, for January and April: subjoined is the approbation of Bishop Carli:—

I highly approve of the object which Mr. JAMES CORCORAN has in view; and feel much pleasure in recommending these "PUBLICATIONS OF THE AGRA CATHOLIC LIBRARY," to the notice of the faithful of my Vicariate. Such productions are calculated not only to remove the prejudices of Protestants, which are, in most cases, the result, not of conviction but of education, but to instruct Catholics themselves on abstruse points of Faith and Doctrine; and I trust, that the hearty co-operation of all Catholics, both lay and clerical, will render this praiseworthy undertaking of the Editor, a source of blessing both to them and himself; for, "they that instruct many to Justice shall shine as Stars for all Eternity."

Chaplains of Civil and Military Stations, throughout the North Western Provinces, will oblige me by giving these Tracts as wide a circulation as possible.

✠ F. C. CARLI,
Vicar Apostolic.

The Profits arising from the sale of these

Publications of the AGRA CATHOLIC LIBRARY, which, with the Blessing of God, will appear, if possible, during every Quarter, under the August Patronage of His Most Holy Mother, the Ever BLESSED VIRGIN MARY of the Immaculate Conception, shall be devoted to the purchase or publication and circulation of Works calculated to undeceive the Protestant Public and to place before them in a fair light, the Faith, Doctrines and Practices of the Holy, Catholic and Apostolic Church.

Applications for Copies at Eight Annas each, may be made to the LIBRARIAN, during the hours of 7 and 9 A. M. and 5 and 7. P. M.

Agra Catholic Library, January, 1852.

CORRESPONDENCE.

HANDSOME LUSTRE PRESENTED
FOR THE USE OF ST. THOMAS'
CHURCH BY R. J. LYONS ESQ.,
A PROTESTANT GENTLEMAN.

His Grace the Most Rev. Dr. Curren Archbishop of Eddessa V. A. W. Bengal.

MY LORD ARCHBISHOP.—I am deputed by my much esteemed friend R. J. Lyons Esqr., to present a handsome Oracles Patent light Chandalier for the use of Saint Thomas' Church, or of any other religious Edifice your Grace thinks proper, and to accompany it with his sincere and best wishes for the prosperity of the numerous useful and charitable institutions raised and fostered by your Grace. Mr. Lyons writes me to intimate, that his professional services are always, as heretofore, at the disposal of your Grace for whose exalted character and person he entertains a respect and veneration no ways inferior to that of him who has the honor to subscribe himself.

Your Grace's most devoted

grateful Servant,

W. R. LACKERSTEEN.

Calcutta 27th April, 1852.

RENUNCIATION OF FREEMASONRY.

To the Editor of the B. C. Herald.

DEAR SIR,—It is with sincere regret and I trust with penitential sorrow, that I now confess to having been tempted in an evil hour to become a free Mason, and to having continued to be one of the members of that Society for many years, as the accompanying document will shew; but although I practically

renounced the system for some time back by not attending Lodges, and by endeavouring to dissuade others from doing so, I still feel for my peace of mind, that something more is required of me than simply discontinuing my attendance at Masonic Meetings.

I therefore beg to resign into the hands of His Grace the Archbishop, my Masonic Certificate, and by doing so solemnly and for ever to renounce a system which I am now convinced is opposed to the truths of Christianity.

I must confess that long before I had read His Holiness the Pope's Rescript forbidding Catholics under pain of excommunication from continuing to be free Masons, I had serious misgivings as to the propriety of my continuing to be one, yet as if spell bound by the mystic chains of the craft, I could not disengage myself until by command of His Holiness those chains were snapped asunder and thousands of my fellow Catholics all over the world were set at liberty.

Although I may not tell the secrets of my prison-house which after all are neither useful nor interesting, I have no hesitation in stating what my convictions are respecting free Masonry and those convictions are founded upon facts which are patent to the whole world.

Who that has ever seen a Masonic procession could fail to observe, that among its various emblems and mystic devices are all of Pagan origin, and no one can discern a single emblem of our redemption or a symbol of Christianity.

What can be said in favour of a society, which forsooth, lest it may give offence to Jews, Mahomedans and others sedulously avoids mentioning the name of Jesus Christ in the prayers which they recite previous to commencing, what they call the working of the Lodge? Is it not blasphemy to call charity and other Christian virtues Masonic? I need not detail all the social evils attending the practice of Free Masonry, they are too well known to the world. The wives and children of Masons are best acquainted with these.

Now if Free Masonry was intended for the benefit of mankind, to encourage unity and brotherly feeling amongst all classes, why are Hindoos excluded from their communion, a Hindoo is as good and frequently a better Member of Society than either a Jew or a Mahomedan? The reason assigned which is a very flimsy one, is that they are Polytheists.

"What has religion to do with a social institution professing such exalted notions of unity, brotherly love, and all that sort of things, have not the (professing) Christian Masons by denying their Redeemer descended to the level of Jews and Mahomedans, and surely there would be no breach of decorum or pro-

priety in elevating Hindoos to the same distinguished level: the transition would be very short, one short step would do it. I candidly confess, that I do not think the reason assigned for the rejection of Hindoos from the blessing of Freemasonry a sufficient one, nay more I am incredulous enough, not to believe that the cause assigned is the true cause. But as I never aspired to any higher dignity in the craft than that of Master Mason, and consequently have not been inducted into the more recondite mysteries of the craft, it is probable I may never be able to arrive at the truth. However in endeavouring to do so, I have been convinced of one thing, namely that Freemasonry is not simply a social institution intended to unite mankind in the bonds of brotherly love and good fellowship, it is a deep laid and well organised system of Religion antagonistic to Christianity. It was the religion of Robespierre, Marat, and it is most probably the religion of Kossuth, Eugene Sue, and other red Republican, radicals and Revolutionists.

The professors of Masonry claim for it great antiquity, some say it was in existence before the flood, others that it was coexistent with the building of the Temple of Solomon, and that Freemasons were the Architects who planned and superintended the building, but the date which appears to be the true one is that which assigns its origin to A. D. 361 when it was a Society formed for the purpose of rebuilding the Temple of Solomon, having for its founder Julian the Apostate, who may be considered the first Grand Master Mason. There can be no doubt, that it was then a powerful engine in the hands of the Pagans used for the purpose of overthrowing Christianity, and there is still less doubt that in later years it has been a powerful instrument in the hands of infidels, dexterously wielded in an endeavour to overthrow the Catholic Church, and as an infernal machine it has been rendered more formidable by Catholics being unwittingly seduced into its ranks.

Believe me dear Sir,

Your Sincerely,

A CATHOLIC.

MISSIONS OF TONG-KING.

Letter from Rev. Dr. Legrand, Apostolic Missioner of the Society of Foreign Missions, to his Godmother, a Nun in the Order of Mercy.

[CONTINUED.]

Western Tong-King, 26th June, 1849.

"My Dear Godmother,

"Time does fly rapidly! I have not written to you since last September, and nine months have passed since then; since when, I have been wandering about, chased by the mandarins, and subject to a thousand annoyances, from which I have been protected by our Blessed Lady, as if by a miracle. On All-Saints' Day, hell had opened all its nets to try and ensnare us. Rev. Mr. Titaud, (in the West), had scarcely finished the Sacrifice of the Mass, when he was seized by the mandarin of the district; I, (in the East), had also just finished Mass, and the ordinary meal being despatched, the solemn examination of catechism was announced by cymbals and drums, when I was surrounded by the mandarin, accompanied by several of the district authorities. This occurred at mid day, and in the evening, His Lordship, the Right Rev. Dr. Jeantet, (in the centre), with two persons lately arrived, Messrs. Gassot and Colombet, was attacked by a certain colonel, who thought that by the capture of three Europeans, he would secure some 9 000 francs, and promotion besides. He was disappointed; for His Lordship and those gentlemen escaped, thanks to the courage of a worthy woman who was near them. The colonel was accused of having attempted to rob the poorer class, in consequence of which nearly all his property was confiscated and his commission estreated. With regard to Rev. Dr. Titaud, after having passed through the files that lined the village, he escaped across the fields; whilst women and girls collecting around, threw baskets of cinders into the soldiers' eyes, or cut the cords which bound the catechisers and Priest.

"Now it is time to say a word of myself; my history is long if I could narrate it all. For some months I have been tracked from village to village by two individuals, who have already made prisoners of Messrs Fernandez Gali, and Berneux and latterly, Father Cam, who is still in prison. By dint of courage and address I continue to exercise my ministry pretty extensively; when All-Saints' Day arrived, I was entreated to say a solemn Mass, but thinking that it was unnecessary, I remained in privacy, leaving the two Fathers of the parish to sing as long a Mass as they liked. One of the heads of the village, who had come to invite me to officiate on that day, was my betrayer: as I appeared to acquiesce in his desire, he went that evening in concert with the mandarin the best way of apprehending me; for my part I left the town almost at the same time with him, and without his knowledge. I sought to conceal myself in

such a manner that the mandarins might not have it in their power to arrest me. It was only when I had accomplished half my journey, they heard of my escape to a neighbouring village; they were not yet sure where I was. This caused the leaders to divide the pursuers into several bodies, and the grand mandarin entered in person into the Christian district where I had found shelter. Then you would have seen women and children rushing headlong into the courtyard of the house where I lay concealed. With tears and sobs they prostrated themselves before me to receive my blessing, whilst the men were obliged to follow the mandarin and prevent their village from being pillaged. The governor was only separated from me by a few packs of hay, when suddenly the chief of the troop which guarded the neighbouring village hurried, nevertheless, to announce that he had not sufficient force to maintain the siege, and that the European was surely concealed there: he thought it requisite that the mandarin should hasten to his assistance. In reality, there a great crowd had collected, more than 5 or 6000 persons, who, rushing from all quarters, carried with them the Priests and all the people belonging to the house of God, the property of the parochial house and of the chapel. The mandarin departed immediately and I followed his example. I sprang into a junk I found there, and set sail. I passed within a few paces of the soldiers, who never dreamt of such a stratagem. I arrived within a neighbouring mandarin's jurisdiction; and under the cover of night, I made my way to our community, which is in another jurisdiction. The mandarin; furious at this adventure, posted sentinels during a whole month at each road of his district to intercept my escape: the poor man was disappointed.

"But let me allude to another pursuit made for me two months after, on the very eve of the feast of the Kings. After having administered the Sacraments to a community which lies near the north, I sailed down the river Tong-King, to arrive at my district, situated about the centre. We sailed along in full confidence, until we arrived before a royal pagoda, where, by chance, the governor of the province and all the subaltern functionaries, with their military, were assembled to offer up a sacrifice. They immediately hailed us; whilst in doubt what answer to give, we were again hailed and ordered to pull up. Instead, however, of obeying, we quickened our speed, when drums beat, and the trumpets sounded, and two boats being quickly manned with soldiers, one moved to

the opposite side of the river to hinder us from landing, and the other gave us chase, in order that you may judge of our dilemma. you should be familiar, with the construction of the canoes of the mandarins as well as that of our bark. To add to our difficulty we had but two rowers, boys of sixteen and eighteen years of age, with their father and mother relieving each other at the helm. Weeping and trembling with fear, our only resource was invoking the holy Heart of Mary. The mandarin's boat pursued us for more than two hours in broad daylight without gaining upon us. We arrived at last at the mouth of a great river, where luckily for us, three Christian boats were at anchor; the mandarin was within fifty yards of us; I stepped from one boat into another without his being aware of it. The first one I stepped into would not receive me, and therefore I was obliged to enter another, which only contained three half-blind old women, who had not the time to understand the cause of the uproar, being engaged in an argument on the comparative value of some medicine. One said it was worthless, and another, that it cost too much. All this time I was concealing myself in the bottom of the craft covering myself with some nets I found lying about. The three gossips exerted themselves, to conquer the torrent, and on being questioned by the mandarin as to where they were going, they replied, that as they were women, they had no right to be interfered with. Thus we crossed the river, leaving the mandarins to fume away at being obliged to return without their prey. This relieved us from a great deal of annoyance. It was most fortunate for us that we acted with such coolness, and that the whole manoeuvre was affected without trouble and with little agitation. It is probable that such proceedings of the mandarin would tend to excite those determined people, who are always ready to make a vigorous resistance. This is the most full detail I can give you, but I am quite persuaded that without the assistance of our Lady, we should undoubtedly have been captured.

"I have not as yet mentioned the state of my health; nevertheless, I think it would deserve a chapter. It is astonishing how I am able to hold out, considering how weak and delicate I am, besides being as yellow as a lemon, and not able to eat or sleep much, and having already received extreme-unction twice, and requiring it on another occasion, when I could not receive it, in consequence of the want of a clergyman. In the interval, I suffered from dysentery and a leprosy. Still I was always able to go forward and take my oar. During the four Easter months

I absolved more than two thousand persons; preached nearly every day; composed disputes and quarrels; baptized fifty converts; confirmed five hundred persons; without mentioning my other avocations, consisting of correspondence, translations, and studies which each day entails. You are aware that on the evening of my departure from France, I made a vow to the Virgin to consecrate myself to Foreign Missions, and I entreated that I might never enjoy but middling health. It is probable that Mary heard me and granted my prayers. Allow me to conclude, by wishing you every happiness, particularly as regards the soul, for you are well aware that we poor creatures, must sigh in expectation of the revelation of the children of God.

"Adieu, in Jesus and Mary; may blessings attend you.

"Your devoted friend,

"TH. M. LEGRAND.
Apostolic Missioner."

Selections.

CONVERSIONS.

Five Hindoo adults were baptised in the beginning of this month by the Very Revd. F. Michael Antonio, Vicar of the Cathedral Church of N. S. D'Esperanca.—*Bombay Catholic Examiner.*

IRELAND.

Language and Literature—The English language is generally understood and spoken throughout the island. The Irish or Gaelic is still retained in many parts, particularly in Munster and Connaught. The literature of Ireland has claims to a venerable antiquity, the use of letters having been known here long before the Christian era. From Ireland the Anglo-Saxons derived their first enlightenment; and till the thirteenth century, literature in Scotland continued to be the special province of the Irish clergy. The love of the Irish people for learning is proverbial; yet this is a love, which, until lately, they could not gratify except by stealth, or by a sacrifice of principle. Trinity College, Dublin, is the only university in the kingdom. The Catholic colleges are—the Royal College of Maynooth, founded by the Irish Parliament in 1795; All Hallows, Drumcondra; those of Carlow, Waterford, Wexford, Kilkenny, Thurles, Tuam, Armagh, Clongowes-Wood, St. F. Xavier's, Dublin, and St. Vincent's Castleknock. The seminaries and public schools are very numerous, and the course of

education pretty extensive. The establishments in which respectable females receive their education, are generally well conducted. Those under the management of religious communities possess the peculiar advantage of combining religious instruction with every other branch of female education. Ladies of the first rank are educated in those sanctuaries of innocence and virtue, "who," as a late venerable member of our hierarchy remarks, "in after-life become the instruments of diffusing piety and happiness around them."

There is scarcely a parish without a male and female gratuitous school, under the immediate control of the parish priest, or in connexion with the National Board of Education. The Brothers of the Christian Schools have extensive establishments in Dublin, Cork, Limerick, Waterford, Clonmel, Carrick on-Suir, Dungarvan, Thurles, &c., &c. The nuns of the Presentation order, and the Sisters of Charity and of Mercy, are extending branches of their orders to the principal cities and towns of the country, and attending with maternal tenderness to the moral and physical destitution of thousands of their sex, whose lowly condition particularly requires the aid of religious instruction, to fortify and console them under their many and heart-rending privations.

*Character.**—In stature, the Irish are generally above the middle size, are athletic and well formed. They are of quick comprehension, warm-hearted, brave almost to rashness, and remarkable for courtesy and hospitality to strangers. In cheerfulness under privations, and in sprightliness of disposition, they approach nearer to the French than the English or Scotch. There is no country where domestic virtues are more fondly cherished. The progress of temperance through the country is unequalled in the annals of mankind; it is a heroic example of self-denial, illustrative of the arduous and moral tendency of the people, and will fully develop the many virtues inherent in the national character. Truly has it been said of this nation, that their virtues belong to themselves, while very

many of their faults may be traced to the wayward circumstances under which they have been placed. Music is cultivated by all classes. The national melodies are very beautiful; some touching and plaintive—others lively and humorous. Ireland can claim as her own a host of men who have distinguished themselves by their learning, their brilliancy of genius, and their eloquence.—*Treatise on Modern Geography by the Christian Brothers.*

THE NEW MINISTRY.

A disappointed follower of Lord Derby is said to have given the new administration the un-Christian name of "*Benjamin's mess*—the greatest ever seen." And truly may this bitter *sobriquet* be applied to the portion of it which is specially intended for Ireland. Of the materials at his disposal, Lord Derby has with marvellous fatuity been persuaded to choose the most unpalatable that was possible. Every appointment as yet announced is repugnant to the deep-rooted feelings of the people whose welfare may be affected thereby, as if the new Prime Minister wished to show that after 20 years' experience out of Ireland, he had learned and unlearned nothing of the reckless and over-bearing prejudices which characterised his career when he was himself Chief Secretary in 1832.

Out of 250 peers who usually support him as their party leader in the upper house of parliament, he deliberately selects the man of all others who has signalled himself by his unyielding antagonism to all measures tending to accommodate the great quarrel between the state and the catholic church. When the bill for permitting diplomatic relations with the court of Rome had been sent up to the Lords, in 1818, with the sanction of Sir Robert Peel and every other statesman of note and weight in the Common, Lord Eglinton was the person to bring forward the memorable proposition by way of amendment, limiting the choice of an envoy, which, as everybody knows, was regarded as an insult at the time by the Roman government, and which has ever since rendered the act a nullity. We need not now discuss the question raised on that occasion. It is enough to mark the fact as an indication admitting of no controversy that Lord Derby's notions of conciliation for Ireland consist, in singling out for Viceroy a man who, whatever his other qualities or antecedents may be, is precisely the individual who, under existing circumstances, we should least have expected to see chosen.

But what have we next? By way of qualifying, we suppose, the radiant charms of the chief governor in the eyes of the catholic population, Lord Naas is named as the new Chief Secretary. What his political claims or accomplishments may be, few will venture prematurely to surmise. Lord Derby himself was little known when nominated to the same post in 1830; and possibly the tory premier may have an undefinable sympathy with the condition of his noble nominee. But "young Stanley," as

* "Rarely, if ever," says the *Quarterly Review*, "was there a national character containing more elements of good than that of Ireland. Irishmen are naturally a noble race, made for *loyalty* and *religion*; warm-hearted, affectionate, docile, full of intelligence and courage, and of devotion to the object that engrosses them. In morality singularly pure—in many points their faults are the excesses of their virtues. An Irish gentleman, well educated, is perhaps one of the most perfect specimens of civilised human nature. The parliamentary report of the Committee on Crime, describes their moral integrity to be such, that when 170,000 out of 330,000 of the Kerry population were destitute of the means of subsistence, not a single depredation upon property was committed."

he then was called, was known to come of a liberal stock, and was supposed to be sincere in the profession of liberal opinions. How speedily and disastrously he proved to be a deception we need scarcely recall. But in this respect "young Naas" cannot rival him. As the near relative of Lord Roden, nobody can ever reproach him with apostasy from family faith in civil and religious liberty; and so far as the records of parliament during the last five years enable us to judge of his sentiments and convictions, we have ample proof and explicit warning. There is hardly a question of prominent or paramount importance to the Irish people, whether as regards local or general, religious or political interests, on which Lord Naas has not voted, on the side of the landlords against the wishes and petitions of the people. It is true, that upon points of comparatively minor moment, such as the oft-debated grievance affecting the Scotch and Irish distillers, his lordship has assumed the dignity of a leader against the treasury, and has pressed the case of his particular clients with perseverance, if not with eloquence or success. But upon the great and vital questions of the Church Revenues in Ireland, the extension of the franchise, coercion laws, and above all, upon landlord and tenant, the new Chief Secretary has unswervingly voted with his party and against popular demands.

Still more ultra and exclusive is the character of the new Irish administration, as denoted by the appointment of Mr. Napier to the office of Attorney-General. The learned member for the University of Dublin is the Inglis of the Irish Tories. The inveterate opponent of catholic emancipation in former days, he now consoles himself with being able to retard the emancipation of the Jews. Ready to defend every abuse however scandalous in the established church, and to maintain every portion of the landlord code, however hateful and oppressive, the new Attorney-General is regarded with undisguised misgiving by the many, and with more than ordinary confidence by the few. Since the present session began he has been foremost in denouncing the continuance of trial by jury in cases of crime arising out of agrarian controversies; and we shall doubtless see ere long the legislative produce of his official pen, in the shape of a new coercion act. His brother-in-law, Mr. Whiteside, has already been named as his colleague, by way of securing unity of unconstitutional action, we presume, in the Irish law department.

To cap the climax, Mr. George A. Hamilton has been made Senior Joint-Secretary to the Treasury. One of the first duties he will have to perform will be to move the adoption of the estimate for national Education in the sister kingdom. Of the schools thereby supported, Lord Derby claims the honour of having been one of the founders. Yet there stands upon the Order book of the House of Commons at this very hour a notice given by Mr. Hamilton, avowedly levelled at the fundamental principle of those institutions, and embodying the demand of the high church party in Ireland to have the direction and control of popular educa-

tion given over to them! How will the new Secretary of the Treasury contrive to reconcile his duty to the Primate Beresford, whose influence returned him to parliament, and his duty to the Prime Minister, to whose favour he is indebted for office? Will he withdraw his motion or resign his place? Will he ask the House of Commons to vote once more large funds for the support of un-sectarian schools, which only last week he threatened to denounce as undeserving of imperial confidence and imperial subsidy, as they are now constituted? We shall be curious to see how these perplexities are solved.

Various rumours are afloat with regard to other offices connected with the Irish executive. But sufficient for the day are the blunders thereof. We shall wait for the authoritative announcement of subordinate dominations. Whatever they are, it is impossible that they can be more ill-judged or objectionable than those already known. An evening contemporary—the vesper bell of the Carlton—assures its credulous readers that some of the appointments have not yet been finally determined on. No doubt it seems more prudent to give the electors of the noble and honourable members who must vacate their seats, as short a time as possible to select other candidates, and to prepare for their respective contests. Trinity College has long since become a mere ecclesiastical borough; but it remains to be seen what the constituencies of Ennis-killen and Kildare think of being represented by members of a Derby administration.—*Daily News, February 8.*

A TRAGIC SCENE.

We give in full, Dr. Honigberger's details of the frightful tragedy that followed the death of Maharaja Runjeet Sing, on the spot on which the so-called tomb of His Highness, and of his descendants, now stands. If the annexation of the Punjab has conferred no other benefits on this country, it has raised at least a claim to the consideration of the whole world, by summarily preventing a repetition of such dreadful scenes as the one here described:—

"On the morning (28th of June, 1839,) following the death of the Maharaja, Colonel Henry Steinbach (now in the service of Maharaja Goolab Sing of Kashmir) and myself came down from the royal apartments in the citadel into the large quadrangle (the Huzoor-ee-bagh) which it was necessary to go through to reach the spot whereon the funeral pile had been erected, that is in a small garden between the inner and outer wall of the fort, the crowd that thronged on all sides being beyond conception. In this square we saw one of the four Ranees (Queens) who on that occasion had perhaps for the first time in her life quitted the zenana alone, on foot, and unveiled, preparing to follow the corpse of her husband, and advancing slowly, surrounded, but at a respectful distance, by several hundred persons. Close to her was a male attendant carrying a casket in which were deposited her orna-

ments; these she took out, item by item, and handed to such individuals as were within her reach. Three or four paces in advance of her backwards was another attendant who held before him a large mirror in order that she might observe any changes of countenance and learn to keep her features unmoved. Colonel Steinbach and myself were so close that we might have reached our hands to receive some of her last gifts, but the thought was uppermost that it would seem unbecoming in us, who were in the receipt of good allowances to deprive those who might be in want of the smallest of her tokens. It was however singular that this was one of the ladies whom Runjeet had married at Nadaon, during the first year of my residence in the Punjab, and at whose marriage I had been present. She was, as I have already mentioned a daughter of Sunsar Chund, and had a younger sister, whom the Maharaja had espoused at the same time, bringing them both immediately after to Lahore. The other had, I was told, died of consumption during my absence. The elder, I had never seen before, although present at her wedding, and now beheld her for the first time on her last mournful progress to the place of her death. The procession soon appeared, followed by thousands, all on foot, as the distance was so short, except the four Ranees who were now placed, two and two, in sedans, sitting side by side; the seven slaves followed barefooted; one of them appeared to be not more than from fourteen to fifteen years of age. The Ranees also were shoeless, without ornaments, and dressed in the plainest silks. They appeared to approach the fate that awaited them, with indifference, indeed with hope, and our hearts probably beat, in that sad moment, much more vehemently than theirs. The corpse of Runjeet Sing was fastened in some manner on a plank within a large, but light and highly ornamented ship-like bier, the sails consisting of rich brocades (called kinkobs in the language of the people) and of Kashmir shawls. The bier seemed to be carried by the whole human mass in progression from the citadel to the pile, so dense was the crowd. On reaching the chosen spot, the plank with the body on it, was taken out of the bier, and placed on the ground. There was then but a small garden which has disappeared to make way for the Samad, or Mausoleum of the royal family of Runjeet Sing, Kuruk Sing, and Nao-Nehal Sing, father, son, and grandson, and of their wives and slaves. The rich ornaments of the bier were then given up to be plundered by the surrounding spectators. Beside the corpse, and the unfortunate beings about to be sacrificed, were Brahmins reciting prayers from their Shasters, the holy book of the Hindoos, written in their sacred language, the Sanscrit and Gooeroos, or Priests of the Sikhs, reading from their sacred volume the "Grunth Sahib;" a subdued, and by no means disagreeable rolling of drums, mingled with the prayers of the multitude, gave the whole scene a peculiarly Indian, and mournful character. The pile which had now been reached, was arranged in a square form, about the height of a man, and made up of highly seasoned wood amongst which were distributed here and

there, pieces of aromatic aloes. On the conclusion of the prayers of the Brahmins and Gooeroos, which lasted nearly an hour, the Minister, and several sirdars, ascended by means of a small ladder the pile on the surface of which had been spread a considerable quantity of cotton seed, as being peculiarly inflammable. They received the corpse of their late royal master, which was handed to them from below, and placed it respectfully in the centre of the platform with the plank to which it was attached. This done the Ranees and the slaves mounted the fatal ladder, one by one, according to their rank, the Minister standing above, helping them up as they reached the upper edge of the pile. When all had attained the top, they took their respective places beside the corpse, the Ranees seating themselves at the head, the slaves at the feet, shrinking as it were into one another in quiet expectation of their fate until a thick "chuppr" of reeds was brought which was placed by the Sirdars over the heads of these poor creatures thus devoted to a most piteous end, and anointed by them with oil. They then respectively descended from the pile, and the last had no sooner reached the ground than the mass was, as I have already mentioned, set on fire in several places simultaneously, and in a few minutes the sacrifice at the shrine of a most revolting fanaticism was complete."—*Lahore Chronicle*, April 7.

NEW ROMAN CATHOLIC SCHOOLS AT HACKNEY.

On Tuesday, very convenient school-rooms, adjoining the Roman Catholic Church of St. John the Baptist, in the Triangle, Hackney, were opened by a grant "*dejeuner-diner*," as it was styled on the tickets and which, we believe, was meant as an invitation to the ladies to grace the table with their presence, that not being, as our readers are aware, the general custom at public dinners. The school-rooms, which have been built principally through the exertions of the Rev. P. Lacone, the minister of the district, for the accommodation of about two hundred of the Roman Catholic children of the neighbourhood (in lieu of that afforded to some twenty children in a portion of an old brewhouse), were on this occasion tastefully decorated with colours and laurels. Mr. Sheriff Swift presided, supported by Bishop Morris, and about sixty ladies and gentlemen.

Upon the cloth being removed—

The CHAIRMAN said, that it became his duty to propose a toast which he knew they all anticipated, and which would always be received with the utmost respect and loyalty by the whole of the people of this kingdom, and by none more so than by her Majesty's Roman Catholic subjects. (Cheers.) He begged to give them "Her Majesty the Queen." (Cheers.)

The health of "H. R. H. Prince Albert

and the rest of the Royal Family" having been given, it was succeeded by that of "The Cardinal *Archbishop* of Westminster."

The Rt. Rev. Dr. MORRIS, Bishop of Troy, had great pleasure in having to submit to them the next toast, because it was one which needed no eloquence, no panegyric from him to insure its being received with the utmost enthusiasm, it being the health of their worthy chairman, Mr. Sheriff Swift. (Cheers.) Mr. Swift had long been known to them before his elevation to the distinguished office which he had now the honour to fill, and he had always been found most forward to devote his talents and his purse to the cause of charity—(cheers)—the more especially any charity connected with their holy religion. (Cheers.) The scenes with which their valued friend had been made acquainted during the last few months, in the discharge of the duties of his office, must have shown him how important were those acts of charity—and the more especially how necessary it was that the blessings of education should be extended to the children of the poorer brethren of their communion, and it was to testify how deeply he sympathised in the exertions making by the Catholic clergy to provide them with education, that Mr. Sheriff Swift had honoured them with his presence that evening. (Cheers.)

The CHAIRMAN returned thanks for the honour conferred upon him, and could assure them that he did indeed feel a deep interest in the extension of education. Having been somewhat called to account by the public Press for what he had stated on a recent occasion, he might be excused, in acknowledging this toast, if he made a few observations personal to himself—and here he wished it to be understood that he felt obliged to the conductors of the Press for the kindness and liberality with which he had been generally spoken of by them since his accession to office. He had however, been called to account for stating, upon a recent occasion, that one of the motives—and there were many others, and he trusted honourable ones—which induced him to accept the distinguished position conferred upon him by his fellow citizens, was the desire to serve their holy religion. It was true that he had stated so, but in doing that he had no wish for it to be understood that he had a desire to use his office for the purpose of proselytising, or of insulting, the members of any other Church, as he deeply respected the religious opinions of every man, without the slightest reference to his creed. (Cheers.) He was frequently called upon by the Lord Mayor and his brother Sheriff to accompany them to Protestant

places of worship in his state carriage, his scarlet robes, and his gold chain, and he did so without hesitation; but if he went to the church of his conviction, the church of his fathers, in his state carriage, he was taunted that he had no right to do so. He never went in his robes or his chain, because that would involve him in a penalty of 100*l.* and the loss of his office, and he had too much respect for the law to deprive the citizens of London of his services, or to do anything which he was sure would be equally objected to by Roman Catholics as by Protestants. He did believe, however, that he had a right to do as much honour to the holy religion of which he was a member, so far as his proceeding to its temple in his state carriage would tend to his doing so, as he had to the religion of another Church; and which, in the exercise of the duties of his office, he had never objected to do, although not agreeing with its tenets. (Hear, hear.) He repeated that he had no wish to proselytise—that he had no desire to insult the creed of any man—that he honoured and respected the opinions of all his fellow-subjects, and that all he intended to convey by the observation which had been objected to was, that he believed and hoped that, by the influence of his office and his character, he might serve the cause, and increase the funds of the Catholic charities. (Loud cheers.) He wished to make no boast of it—for charity was of no religion—benevolence of no sect—but he might be allowed to observe, that since he came into office there had been no Protestant charity, which he had been invited to assist by the Lord Mayor or by his brother Sheriff, to which he had not cheerfully contributed his mite. (Cheers.) He would not further detain them, but, as a sincere member of their faith, in the progress and advancement of which he took a deep interest, and which it wou'd be always his pride to honour to the utmost in his power, without, however, in any way wishing to insult the religion of any other man, he had felt constrained to make these few observations; and believing that his Protestant fellow-subjects would respect and honour the feelings and motives by which he was actuated, he would now content himself by again tendering to the ladies and gentlemen present his warmest thanks for the manner in which they had drunk his health. (Cheers.)

The CHAIRMAN again rose to propose what was generally called the toast of the evening, "Prosperity to the Hackney Catholic Schools." It was a matter of gratification to him to look back and see how these schools had advanced in prosperity since they were first

established in 1844, by the anxious care and solicitude of the late lamented prelate, Dr. Prevost. For the first two or three years, these schools were increasing in prosperity, but they afterwards languished until the sixth year of their existence, when they were taken under the patronage of their beloved cardinal. From that time the zeal and exertion of their friends appeared to have redoubled, until now, chiefly through the exertions of their worthy pastor, the Rev. Mr. Lacone, they were in possession of the handsome building in which they were that evening assembled. (Cheers.) In these rooms he was happy to say that the children of Roman Catholic parents would be instructed, not only in the mere elements of reading and writing, but also in the tenets of their holy religion—he holding secular education to be of little worth, if it was not accompanied by that religious instruction which taught the child not only his duty to man, but prepared him for a life hereafter, when, in the presence of his God, he should be called upon to give an account of the manner in which he had exercised those faculties with which Providence had endowed him. (Cheers.) He begged to give them “Prosperity to the Hagney Catholic Schools.” (Cheers.)

Dr. Morris returned thanks, and having made an eloquent and impassioned appeal to his auditors to do everything in their power to promote the extension of education, stated that these school-rooms, which would accommodate 200 children—100 of either sex—had cost 600*l.*, 260*l.* of which had yet to be raised.

A variety of other toasts having been drunk, including the health of the Right Rev. Dr. Morris, the Rev. P. Lacone, the Protestant visitors, &c., the company separated—a collection of 66*l.* in aid of the funds for meeting the debt on the schools having been first entered into.

The harmony of the evening was much enhanced by the vocal exertions of Mr and Mrs. Temple, Miss K. Fitzwilliam, and the choir of Moorfields Roman Catholic Chapel.—*The Morning Post.*

FRESH DOINGS IN THE CHURCH OF DIVES.—BISHOP MALTBY AGAIN.

Bishop Maltby again! The Episcopal Prince-Palace, who, in the fourteen years that elapsed between 1836 and 1850, contrived to appropriate, out of the revenues of Durham, between seventy and eighty thousand pounds more than was dug under the arrangements to which he had himself assented with the ecclesiastical Commissioners! Surely our readers remember the story. ‘You, Edward by Divine Grace, Father in God, &c., &c., must pay unto us, her Majesty’s Ecclesiastical Commissioners, £13,000

a-year out of your revenue of £21,000, for in future it is considered that you and your successors may reasonably be expected to subsist on a pittance of £8,000.’ Such was the requisition. What was Maltby’s answer? ‘Oh, Commissioners, is your servant a Horseman that he should be set to do this thing. Lo ye? the whole earnings of Durham see are not more than £19,000 a-year; and in future will be even less. Let your servant, therefore, pay yearly thereout £11,000 a-year, and he, although, indeed, all but ruined thereby, will perforce be content. As it was said, so was it done. Maltby, for fourteen years ending in 1850, paid his £11,000; but he paid them out of an income which, owing to improvements in mining property, prevailed and calculated upon at the moment he made his bargain, realised on an average £25,000 a-year! thus leaving him a net salary, not of £8,000, but of £14,000 a-year!

Maltby, for this truly episcopal piece of knavery, was, in company with other prelatial pilferers, most irreverently shown up by Hall and Horsman, to the unbounded complacency of all venomous Radicals, and the speechless confusion of all pious friends of the Church. It might have been charitably hoped that the aged man of God (he is now an octagenarian), would have repented him of the scandal thus caused to the Church, and taken a resolution to sin no more, at all events in that direction. Perhaps he did. But the flesh, even of Bishops, is weak, the ties of nature are strong, and the claims of kin well nigh irresistible. Bishop Maltby did not know what temptation to profitable sin was awaiting him at the commencement of that new year which was the 21st of his Episcopate and the 83rd of his life.

On the 18th of last January, Bishop Maltby received certain intelligence of the death of Doctor Durell, a still more ancient dignitary of our beloved Establishment, who for some years had been protracting a feeble existence with that pertinacity peculiar to wealthy incumbents, senior fellows of colleges, and other established obstructors of reasonable expectations. Dr. Durell was a canon of Durham Cathedral, with a nominal income, as fixed by the Ecclesiastical Commissioners, of £1,000, but with an actual income, as enjoyed by himself (like Bishop, like Canon), of £1,576. This rich prize, so long waited for, was, with the proper assiduity of a Bishop and a Father, immediately seized upon by Dr. Maltby and presented to his son—a gentleman already in the enjoyment of the richest living in the paternal diocese!

To the Bishop and his son it doubtless appeared clear that £1,576 was thus secured as a comfortable life income for this otherwise destitute and unprovided clergyman. Alas! *humanum est errare*, and even a Bishop may be deceived.

The Ecclesiastical Commissioners having also received timely intelligence of Dr. Durell’s decease, had held a meeting on the 25th (the very day on which my lord filled up the vacancy), the result of which was a communication to the Bishop, informing him that the Commissioners had given directions to prepare a scheme for reducing the future emoluments of

the canonry to £1,000, and intimating a confident hope that, on learning their intention, he would defer making any new appointment, till that intention should be carried into effect.

Of course it was a most unforeseen thing on his lordship's part—he regretted infinitely that the notification had arrived too late, but, what could be done! The vacant stall was filled—the collation was made. He really could not suggest any method of carrying out the intentions of the Commissioners. Fortunately the Commissioners were more fertile in resources. They knew that by the provisions of two recent Acts of Parliament they were required to certify the value of every dignity, and moreover that no gift of any dignity could be available unless the Commissioners' certificate of value were indorsed on the instrument conferring it. They accordingly determined to indorse on the instrument of collation that the canonry ought only to be £1,000 per annum, but that they could not certify it was so little. This produced the desired result. The £576 was abandoned, and the Right Reverend Father in God defeated in the very act of successful fraud, by the legal acuteness of the Ecclesiastical Secretary.

Quousque tandem: how long can these things be without opening the eyes of impartial men to the monstrous evils of a richly-endowed prelacy? How much longer will English gentlemen tolerate in those whom they profess to regard as their spiritual fathers,—acts of paltry shabbiness and grasping rapacity, which it would bitterly shame them to find their temporal fathers accused of? How much longer will the nation submit to the spiritual lordship of men who have as little of the spirit of Christ as of the honour of lords? How long will it put faith in these blind guides, who, while arrogating to themselves rule in the Church of Him who declared 'covetousness to be idolatry,' show themselves the slave of rapacity in its meanest and most paltry forms? How long will it tolerate these misapostolic priests, who usurp the functions of hereditary legislators with no other claim to their exercise than a stubborn resistance, or a sullen submission to the loudly expressed desires of that people for whose spiritual good they are said to receive their pay, and for whose political good they are assumed to hold their peerages? The time is fully come for having done with all this.—*Weekly News and Chronicle, March 6.*

VALACHY.

Mgr. Parti, the Bishop of Bucharest and Philippopolis, who had been most shamefully calumniated, was, after a most severe inquest of the Holy Congregation of the Propaganda, which he himself asked for, solemnly and publicly declared innocent by His Holiness Pope Pius IX. The Ottoman Government, doing justice to the merits of the Prelate, has at the same time granted to him the decoration of the Order of the Nicham-zischar.

The Rev. Father Petcehrine, of the Redemptorists, a convert from the Greek church, preached on Sunday last at St. Michael and John Chapel for the Drumeondra Asylum. The Lords Mayor attended.—*Limerick Chronicle, Jan. 21.*

B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

Mr. S. Jones, for October, November and December,	Rs. 6 0
Mrs. J. Mendes,	2 0
<i>Through Mr. N. O'Brien.</i>	
W. H. Roberts,	Rs. 3 0
H. C. Girard,	2 0
A. & Co.,	5 0
W. Bryant,	2 0

CLERGY AID FUND.

Mr. Blunt, St. Thomas' Parish, ...	Rs 12 0
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BOW-BAZAR.

Collection made by Mr. Jas. Mylan, in aid of 'St. Xavier's Chapel' for the month of March last.

H. M., at Burdwan, ...	Rs.
Mr. F. Pereira, ...	
" J. Cornelius jr. ...	
" J. Baptist, ...	
Messrs. Deefholts, ...	
Mr. J. Kieg, ...	
" Chas. A. Pereira, ...	
" J. F. Pinto, ...	
" M. T. Lepies, ...	
" J. Leal, ...	
" F. Stuart, ...	
Mrs. O. R. Belletty, ...	1
" R. DeLallana, ...	1
" Hobson, ...	1
" Speede, ...	1
" M. B. Botellho, ...	1
Mr. E. Botellho, ...	0
" W. Salvador, ...	0
" P. Gill, ...	0
" W. Martin, ...	0
" J. Andrew, ...	0
" J. Brown, ...	0
Mrs. M. A. Barrett, ...	0
" R. Pyva, ...	0
" R. Lepies, ...	0
" E. Martin, ...	0
" E. Ambrose, ...	0
" J. Francisco, ...	0
" J. Nicholas, ...	0

Expenditure.

Paid Servants' wages and contingencies,	Rs. 22 2 0
One dozen bottles of Wine, and 2 seers of Wax Candles, for the use of the Altar,	9 9 3

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 19.]

CALCUTTA: SATURDAY, MAY 8, 1852.

[Vol. XXII.]

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, May 8.

REMARKABLE DECLINE OF PRES- BYTERIANISM.

WE subjoin an Extract copied from a New York Journal, in which mention is made of more than one Presbyterian Church, having fallen by purchase into the hands of Catholics, and set apart, after having received the prescribed Benediction, for Catholic Worship. We have no doubt, that if we had access to the Statistics of some of the other great Cities of the United States, we should find that what has taken place at New York, is by no means a solitary occurrence.

In effect, when judging of the duration and diffusion either of Presbyterianism or indeed of any other Religious Sect, it is not enough for us, if we would judge accurately, to be assured, that there exists now, as in the days of Calvin, a certain Christian Sect, known by the name of Presbyterian.

It is, furthermore, necessary, that we should ascertain, whether the distinctive tenets of Presbyterianism be still professed by those who are now styled Presbyterians, in the same way, in which they were believed in the time of Calvin and of Calvin's first Disciples.

For it is this Unity and Harmony of Religious belief, preserved and upheld during successive generations in a Religious Community, which properly speaking identifies the now-existing members of that Community, with all those who have gone before them, and causes them to form one moral body, in such a way, that although several generations and countless individual members of that body, have passed away, yet, as a moral whole, the body still subsists in its integrity, and fully and adequately represents not only its existing constituents, but also each and all even of those of them, who have ceased to exist.

These are the true principles by which we should be guided in determining the moral identity of an existing Religious Community, with that of a Community of a remoter date, which bore a similar denomination to that now in being.

Now, it is manifest to every one even partially acquainted with modern ecclesiastical history, that if the standard here laid down be adopted, it will be soon found, not only with respect to Presbyterianism, but also with respect to every other sect of Protestantism, without a single exception, that the Religious Symbols or Articles professed by them at present, differ in many important points, from those sanctioned by the first founders of their respective Sects.

With respect to Presbyterianism in particular, every one knows that its primitive distinctive doctrine was that of Free-Election, of absolute Predestination to reprobation, as

well to glory, and of the utter impossibility, of any of the elect falling, by any sin or habit of sin, however grievous, from the state of election. A brief experience sufficed to show the first adherents of Calvin, that these doctrines were too repulsive to human nature, to obtain an enduring abode in the minds or hearts of men. The hand of man's Almighty and Benevolent Creator had, at Creation, impressed too deeply on his Soul, exalted ideas of the Divine mercy and goodness, to permit him to believe permanently, that that Almighty and infinitely perfect Being could draw from nothing into existence, a rational creature like man, made to the image and likeness of God, for the sole and express purpose of predestinating him, without even a possibility on his part of escaping his doom, to the regions of the damned for all eternity.

The human mind recoils instinctively from this monstrous theory, and feels its life impelled, either to renounce altogether the belief of a revelation, which propounds so terrible a dogma, or if it cling to Christianity, to take refuge in some other Sect, in which it is permitted to hold, that God punishes those adults only in hell fire, who, by the abuse of their free will, incurred the guilt of sin and the penalties due by the Divine justice to the voluntary transgressors of the law of God.

It is known by experience that an ordinary effect of the enforcement of an undue rigorism in morality is, to drive the party subjected to it to despair, and to impel him to snap asunder, in a moment of desolation or temptation, one or other of the primary precepts enjoined by Religion, for the regulation of man's conduct.

The same thing happens with respect to Religious Belief, if any dogma be proposed, which shocks and is repugnant to those primary principles, which even natural Religion itself teaches with respect to the Deity and the Divine Attributes. The human mind cannot long sustain the conflict going on within it, in consequence of the repugnance of what it regards as the dictate of positive revelation to those truths, which nature itself has taught it, respecting the Creator. Hence, to get rid of this mental warfare, man will oftentimes, if not indeed ordinarily, seek for refuge and peace in Infidelity. It is thus we are to account for the falling away from Christianity in every part of the world of so many Presbyterians, whose minds could not endure the idea of such a fearful God, as Calvin traced out for his followers.

The Calvinistic doctrine of Predestination and Reprobation has an immediate and obvious connection with that of Free Will. In effect according as Free Will is acknowledged

or rejected, the Calvinistic theory on election and reprobation will be admitted or repudiated. We have already adverted to the fatal influence of Calvin's Doctrine upon Christianity, viewed as a Religious Dispensation. We shall now show, on the authority of an illustrious recent writer Dr. Balmuz, that the Protestant Doctrine on Free Will was repugnant and ruinous to Social Civilisation.

"It is well known that one of the first and most important errors of Luther and Calvin consisted in denying free-will. We find this fatal doctrine professed in the works which they have left us. Does it not seem that this doctrine ought to have preserved its credit among the Protestants and that they ought to have fiercely maintained it, since such has commonly been the case with the errors which have served as a nucleus in the formation of a sect? It seems, also, that Protestantism being widely spread, and deeply rooted in several countries of Europe, this fatalist doctrine ought to have exercised a strong influence on the legislation of Protestant nations? Wonderful as it is, such has not been the case; European moralists have despised it; legislation has not adopted it as a basis; civilisation has not allowed itself to be directed by a principle which sapped all the foundations of morality, and which, if once applied to morals and laws, would have substituted for European civilisation and dignity the barbarism and debasement of Mahometanism.

"There is no doubt that this fatal doctrine has perverted some individuals; it has been adopted by sects more or less numerous; and it cannot be denied that it has affected the morality of some nations. But it is also certain, that in the generality of the great human family, governments, tribunals, administration, legislation, science, and morals, have not listened to this horrible doctrine of Luther,—a doctrine which strips man of his free will, which makes God the author of sin, which charges the Creator with the responsibility of all the crimes of His creatures, and represents Him as a tyrant, by affirming that His precepts are impossible; a doctrine which monstrously confounds the ideas of good and evil, and removes all stimulus to good deeds, by teaching that faith is sufficient for salvation, and that all the good works of the just are only sins.

"Public opinion, good sense, and morality, here side with Catholicity. Those even who in theory embrace these fatal religious doctrines usually reject them in practice; this is because Catholic instruction on these important points has made so deep an impression on them; because so strong an instinct of

civilisation has been communicated to European society by the Catholic religion. Thus the Church, by repudiating the fatal errors taught by Protestantism, preserved society from being debased by these fatalist doctrines. The Church formed a barrier against the despotism which is enthroned wherever the sense of dignity is lost; she was a fence against the demoralisation which always spreads whenever men think themselves bound by blind necessity, as by an iron chain; she also freed the human mind from the state of abjection into which it falls whenever it thinks itself deprived of the government of its own conduct, and of the power of influencing the course of events. In condemning those errors of Luther, which were the germ of Protestantism, the Pope raised the alarm against an irruption of barbarism into the order of ideas; he saved morality, laws, public order, and society; the Vatican, by securing the noble sentiment of liberty in the sanctuary of conscience, preserved the dignity of man; by struggling against Protestant ideas, by defending the sacred deposit confided to it by its Divine Master, the Roman See became the tutelary divinity of future civilisation.

"Reflect on these great truths, understand them thoroughly, you who speak of religious disputes with cold indifference, with apparent mockery and pity, as if they were only scholastic quibbles. Nations *do not live on bread alone*; they live also on ideas, on maxims, which, converted into spiritual element, give them greatness, strength, and energy, or, on the contrary, weaken them, reduce them, and condemn them to stupidity. Observe the face of the globe, examine the periods of human history, compare times with times, and nations with nations, and you will see that the Church, by giving so much importance to the preservation of these transcendent truths, by accepting no compromise on this point, has understood and realised better than any other the elevated and salutary maxim, that truth ought to reign in the world; that on the order of ideas depends the order of events, and that when these great problems are called in question, the destinies of humanity are involved.

"Let us recapitulate what we have said; the essential principle of Protestantism is one of destruction; this is the cause of its incessant variations, of its dissolution and annihilation. As a particular religion it no longer exists, for it has no peculiar faith, no positive character, no government, nothing that is essential to form an existence; Protestantism is only a negative. If there is any thing to be found in it of a positive nature it is nothing

more than vestiges and ruins; all is without force, without action, without the spirit of life. It cannot, shew an edifice raised by its own hands; it cannot, like Catholicity, stand in the midst of its vast works and say, "These are mine." Protestantism can only sit down on a heap of ruins, and say with truth, "These are my monuments."

"As long as sectarian fanaticism lasted, as long as this flame, enkindled by furious declamation, was kept alive by unhappy circumstances, Protestantism shewed a certain degree of force, which, although it was not the sign of vigorous life, at least indicated the convulsive energy of delirium. But that period has passed, the action has dispersed the elements that fed the flame, and none of the attempts which have been made to give to the Reformation the character of a work of God have been able to conceal the fact that it was the work of human passions. Let us not be deceived by the efforts which are now being made; what is acting under our eyes is not living Protestantism, it is the operation of false philosophy, perhaps of policy, sometimes of sordid interest disguised under the name of policy. Every one knows how powerful was Protestantism in exciting disturbances and in causing disunion. It is on this account that evil-minded men search in the bed of this exhausted torrent for some remains of its impure waters, in order that that they may present the poison to the unsuspecting in a golden cup.

"But it is in vain for weak man to struggle against the arm of the Almighty, God will not abandon His work. Notwithstanding all his attempts to deface the work of God, man cannot blot out the eternal characters which distinguish truth from error. Truth in itself is strong and robust: as it consists of the collective relations which unite things together, they are strongly connected, and cannot be separated either by the efforts of man or by the revolution of time. Error, on the contrary, the lying image of the great ties which bind together the compact mass of the universe, stretches over its usurped domain like those dead branches of the forest which, devoid of sap, afford neither freshness nor verdure, and only serve to impede the advance of the traveller.

"Too confiding men, do not allow yourselves to be seduced by brilliant appearances, by pompous discourses, or by false activity. Truth is open, modest, without suspicion, because it is pure and strong; error is hypocritical and ostentatious, because it is false and weak. Truth resembles a woman of real beauty, who despises the affectation of ornament; error, on the con-

trary, paints and ornaments herself, because she is ugly, without expression without grace, without dignity. Perhaps you may be pleased with its laborious activity. Know, then, that it has no strength but when it is the rallying cry of a faction; then, indeed, it is rapid in action and fertile in violent measures. It is like a meteor which explodes and vanishes, leaving behind it nothing but darkness, death, and destruction; truth, on the contrary, like the sun, sends forth its bright and steady beams, fertilises with its genial warmth, and sheds on all sides life, joy, and beauty.

NEW CATHOLIC CHURCH IN NEW YORK.—The building at the head of Lafayette-place, known as the church in Astor-place, has recently been purchased by Archbishop Hughes, and will be dedicated to Catholic worship in May next. The Rev. Dr. Forbes* is to be its Pastor as we understand. It is an elegant stone building, originally built by the Presbyterians, then occupied by the Episcopalians, then by the Swedenborgians, and finally purchased by the Catholics. Its history furnishes an illustration of the growing strength of Catholicity in New York. It will be the twenty-second Catholic Church in this city. What number it occupies on the list of Presbyterian churches that have died out, been dissolved, or become extinct, we cannot say. An official record of Presbyterian churches in this city was published by a Presbyterian Minister, Mr. J. Greenleaf, in 1846. Up to that time the number of their churches become extinct was set down at twenty-one. Without counting such as may have died out it the last six years, we would thus have the remarkable coincidence in number of Catholic churches in existence, and Presbyterian churches extinguished. It is a remarkable fact in the history of church buildings in New York that no Catholic church has ever, after being once started, become extinct. The only apparent exception is that of the old Christ Church in Ann-street, which was burnt down in 1831. But of the two churches that were immediately built by that congregation, one of them still goes by the corporate name of Christ Church, though popularly it is known as St. James's, in James's-street. Several of our Catholic churches were built and first occupied by Episcopalians or Presbyterians. The Church of the Transfiguration, Chambers-street, was built for the late Dr. Alexander M'Leod, one of the ablest and most eloquent Presbyterian contemporaries of Dr. Mason. He was scarcely in his grave when Mass was sung in his meeting house.—*New York Freeman's Journal*.

BENGAL CATHOLIC ORPHANAGE.

LETTER OF AN IRISH CATHOLIC.

WE beg to call the attention of our readers and especially of the Friends of our Orphan-

age, to an authenticated letter, which appears in our columns to-day under the above given signature. On the part of ourselves and of our brethren, we beg to return the writer most grateful thanks, for his very generous offer. But, we trust, that the Friends of the Orphanage will send in from time to time their contributions towards the New Building, in such regular succession, as will enable the Committee to meet the demands of the contractor in due season.

Whilst we are on this subject, we profit of the opportunity to notice with sincere regret the recent death of Mrs. Eleanor Hopwood, an Irish Catholic also. In her humble avocation, Mrs. Hopwood was a most respectable and religious woman. For years past she was a uniform generous benefactor to our Orphanages and on more than one occasion, she contributed largely to the support of the Convent Schools at Dacca, Chittagong and Darjeeling. Blessed are the dead who die in the Lord, for their works follow them. *May she rest in peace. Amen.*

MIDNAPORE CATHOLIC MISSION.

WE publish to-day with great pleasure a letter from Mr. Andrews of Midnapore, exhibiting a most gratifying account of the happy result of Rev. Mr. McCabe's late visit to that Station. But whilst we are ready to award to the excellent Missionary Apostolic Rev. Mr. McCabe, and the faithful at Midnapore, the full meed of our praise and congratulation, we feel assured, that in every other district in Bengal, where an equal or nearly an equal number of Catholics are to be found, there exist holy and zealous souls, who, if similarly favoured, would most gratefully correspond with the Divine mercy. Would it not be an object well worthy of those of our community, whom God has blessed with riches, to establish a fund, which would enable the Bishop, to send an Apostolic Missionary, to visit from time to time, throughout each year, the numerous dispersed sheep of the house of Israel, scattered without a Pastor, throughout this extensive Mission?

During his recent visit to Midnapore, Rev. Mr. McCabe besides celebrating divine Service each day during his sojourn there, and preaching, administered the Holy Communion to twenty-five Adults, and the Sacrament of Baptism to five Infants.

Through the truly generous co-operation, too, of Mr. Sinaes, and of Mr. Silvester, two houses have been permanently secured, one for the Priest's residence and the second

* A Convert from Protestantism.

for a Chapel and Schools. The very neat and commodious house designed for the Priest has been gratuitously presented by Mr. Sinnae to the Archbishop for the purpose just specified, whilst the spacious and valuable premises intended for a Chapel and Schools were generously transferred to His Grace also, at a merely nominal valuation by Mr. Silvester of Midnapore for the benefit of the new Mission. This indeed is a noble commencement on the part of the Midnapore Catholics, and one that merits for them the admiration and praise of their Brethren in India. It would be superfluous for us to add, that their most commendable efforts for the establishment of a resident Pastor among them, will be cheerfully responded to, at the very first instant in his power, by the Archbishop Vicar Apostolic. Meanwhile immediate arrangements will be made for the establishment of a good School, of a Reading Room and of a circulating Library, which besides standard works of Religious Instruction will also comprise a useful selection of approved historical and literary Writers.

NOTICE TO CORRESPONDENTS.

WE coincide very much with the sentiments to which "*Pro-Bono-Publico*" gives expression and we rejoice to learn, that the Ministry of the excellent Clergymen whom he designates is productive of so much education and benefit to the faithful, who resort to St. John's Chapel, Circular road—" *Pro Bono-Publico*" is not perhaps aware, that for their services at St. John's Chapel, not only no temporal return is made to these Clergymen by its congregation, but that they have even to provide their own conveyance to and from the Chapel, at least thrice in every week. In addition to this, the Cathedral allows Rs. 15 per Month to defray Altar and other expences, and pays also the Pobrees who take care of the Chapel. It would certainly be most desirable to have as "*Pro-Bono-Publico*" suggests, Schools attached to St. John's Chapel. Some four or five years ago the experiment was made at a heavy expence by the Archbishop, and failed for want of any co-operation on the part of the Catholics of the vicinity, who, during the year or two, for which the experiment was being made, never contributed even one Rupee towards its success! However, as the Bow-Bazar male and female schools are within about half a mile, or so, of St. John's chapel, parents residing in

the circular road, who are really anxious for the good education of their children, will easily find means to send them either to those schools or to the schools attached to the Intally Institution. If "*Pro-Bono-Publico*" desire however to have schools established in immediate connection with St. John's chapel, we would remind him and those who think with him of the wisdom, contained in the words "*aide toi et Dieu t'aidera*" Let him and his brethren first put their shoulders to the wheel, and when they have done their part generously, they will have a right to look to heaven for further help.

THE objections of an "OLD BAPTIST" will be found to be refuted fully and conclusively in Dr. Hay's sincere and devout Christian, in Dr. Milner's end of controversy, and in Manning's celebrated answer to Lesley's cases stated. Indeed for the most part, a clear understanding of what the Catholic Faith teaches upon the Doctrines referred to by an "OLD BAPTIST" suffices for the removal of the difficulties he alludes to. But as an "OLD BAPTIST" may not have access to the works above mentioned, we shall, according as opportunity may permit, extract from them such passages, as we trust will prove a satisfactory answer to "an OLD BAPTIST's" enquiries.

HEATHEN IDOLS, AND THE GOLDEN CALF.

You say, we charge the *heathens* with *absurdities* only to *acquit* ourselves; but it is very apparent, you *acquit* the *heathens* only to load us with *infamy*. And indeed the *tender concern* you shew upon all occasions for the *reputation* of the *heathens* would make one think you have adopted them into the number of your *protestant brethren*. But why should this surprise me? Since you own that you and they are united in the *worship* of one and the *same God*. Their *Jupiter*, (as you have endeavoured to prove) was the *true God*, and by consequence is so still. Their *inferior gods* were but *symbols* of his *divine perfections*: their *statues* were not worshipped as *God*, and the *sacrifices* they offered to them, were but a *relative honor*, which wholly terminated in the *true God*. And who would not now be ambitious to communicate with such *true worshippers of God*? Really, Sir, I am almost grown fond of their company, and begin to think you have done the *popists* a great deal of

honor in putting them upon the same foot with the *heathens*.

* G.—*Bantering*, my lord, is easier than *answering*. But I should be glad to hear you say something to the reasons I have given to prove that the *heathens* could not be guilty of the *absurdities*, you lay to their charge.

L.—Sir, you have effectually proved them to be gross *absurdities*, and I readily grant them to be so. But is that a good proof that the *heathens* were not guilty of them? Or was their *religion* so very *rational*, that no *absurdity* could be a part of it? How happy would mankind be, if proving a thing to be *absurd* were a demonstration, that no man ever was, or could be guilty of it! I assure you, Sir, this argument would relieve you in many occasions, and be of good service to many more besides yourself. One very important consequence at least would arise from it, *viz.* that there is no such thing as *Manichæism* in the world: for it is a *religion* filled with the grossest *absurdities* according to the notion all christians have of it. We must therefore conclude it is impossible that such wise men, as many of the *Turks* are, should be serious professors of it. And it will follow from your way of arguing, that we make *monsters* of them only to hide our own *deformity*.

I have heard of a book lately printed, which pretends to prove, that if men had *faith*, they would be *immortal*; and that it is a man's own fault if he dies; which is so *excessively absurd*, that, according to your ingenious way of arguing, I must say the book was never written. And yet it is *plain fact*, that it was written and printed, and is to be sold by the booksellers of *London* and *Westminster*. And so it is a *plain fact*, that the *heathens* worshipped their *idols* as *gods* in spite of all your arguments to prove the *absurdity* of it. For the question between you and me is not, whether their so doing was *absurd*, but whether it be true in *fact* that they did so.

G.—But, my lord, *Maximus Tyrius* a *heathen* writer, who surely knew his own religion denies positively, that they believed their *images* to be *gods*.

L.—Sir, *Maximus Tyrius* is not the only writer, who, overcome by the strength and multitude of reasons against him, has been compelled to recede from his own principles. But be that as it will, I ask whether *Maximus Tyrius* or the word of *God* is to be believed by *christians*? Supposing then that *Maximus Tyrius* is for you, I am sure the word of *God* is flatly against you. For besides

the plain words I have already quoted from *Leviticus*, and numberless places of scripture, which I omit for brevity's sake, the following text of *Isaiah*, is decisive: *The residue thereof he maketh a god, even his graven image. He falleth down unto it, and worshippeth it, and prayeth unto it, and saith, deliver me, for thou art my god.* *Isaiah* xlv. 17.

Nay, *Jeremias* charges the house of *Israel* with the same extravagance: *As the thief is ashamed, when he is found, so is the house of Israel ashamed, they, their kings, their princes, and their priests, and their prophets, saying to a stock, thou art my father, and to a stone, thou hast brought me forth.* *Jér.* ii. 26, 27. And are we after this to consult *Maximus Tyrius* to know, whether the *heathens* believed their *idols* to be *gods*? I have hitherto thought the word of *God* to be *infallible*; but it seems *Maximus Tyrius* is to be believed before it.

However I think you cannot deny, but that *Minisius Felix*, and *Arnobius* the philosopher are two as creditable witnesses as *Maximus Tyrius*. Now the former of these (in *Octavio*) speaks thus to the *heathens*: *Behold an idol is cast, it is worked, it is hewed, it is not yet a god; it is leuded, it is fixed, it is set up, it is not yet a god; it is adorned, it is consecrated, it is prayed to, then it is a god.* And the philosopher *Arnobius*, after his conversion to *christianity*, laments his past folly in these pathetic words: *I lately revered, O blindness! statues taken from the furnace, GODS HAMMERED UPON THE ANVIL,—as if it had a secret virtue I flattered it. I spoke to it, I made requests to an INSENSIBLE STOCK.* L. 1. contra *Gentes*. This, Sir, I think is answer enough to your *Maximus Tyrius*.

But what do you think of the *golden calf*? For either *Moses* relates a *falsehood*, or the *Israelites* worshipped it as a *god*—*Manning's Answer*.

Proposition xvii.

* *God alone is the object of our worship and adoration; but Catholics shew honour to the relics of Saints; and they place Images and Pictures in their Churches, to reduce their wandering thoughts, and to enliven their memories towards heavenly things. They shew, besides, a respect to the representations of Christ, of the mysterious facts of their religion, and of the Saints of God, beyond what is due to every profane figure, not that they believe any virtue to reside in them, for which they ought to be honoured;*

but because the honour ~~open~~ to Pictures is referred to the Prototype, or the thing represented.*

Proposition xviii.

They maintain also, that honour and respect are due to the Bible, to the Cross, to the name of Jesus, to Churches, &c. as things peculiarly appertaining to God; and to Kings, Magistrates, and Superiors: to whom honour is due, honour may be given, without any derogation from the majesty of God. or that divine worship which is appropriate to him.

Relics of Saints: scripture.

We read in the fourth Book of Kings, (ii. 14.) "that when Eliseus smote the waters of Jordan with the mantle of Elias, they parted, and the prophet passed over."—Again, (xiii. 21.) "When a dead man was let down into the sepulchre of Eliseus, no sooner did he touch the bones of the prophet, than he revived, and stood up on his feet."—*Matt. ix. 20, 21, 22.* "And behold a woman who was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within herself: if I can but touch his garment, I shall be healed. But Jesus turning about, and seeing her, said: Be of good heart, daughter, thy faith hath made thee whole, And the woman was made whole from that hour."—*Acts v. 14, 15, 16.* "And the multitude of men and women that believed in the Lord was more increased: insomuch, that they brought forth the sick into the streets, and laid them on beds and couches, that when Peter came, his shadow at the least might overshadow any of them, and they might be delivered from their infirmities: who were all healed,"—*Ibid. xix. 11, 12* "And God wrought by the hand of Paul more than common miracles: so that even there were brought from his body to the sick, handkerchiefs and aprons, and the diseases departed from them, and the wicked spirits went out of them.

Cent. ii.

THE CHURCH OF SMYRNA.—In the history of Eusebius, is a letter from this Church, in which, after giving an account of the martyrdom of St. Polycarp, their Bishop, they say: "Our subtle enemy, the devil, did his utmost that we should not take away the body, as many of us anxiously wished. It was sug-

gested, that we should desert our crucified master, and begin to worship Polycarp. Foolish men! who know not that we can never desert Christ, who died for the salvation of all men; nor worship any other. Him we adore as the Son of God; but we shew deserved respect to the Martyrs, as his disciples and followers. The centurion, therefore, caused the body to be burnt. We then gathered his bones, more precious than pearls, and more tried than gold, and buried them. In this place, God willing, we will meet, and celebrate with joy and gladness the birth-day of his Martyr, as well in memory of those who have been crowned before, as, by his example, to prepare and strengthen others for the combat." *Hist. Eccl. L. iv. c. xv. p. 170. 171.*

THE CHURCH OF JERUSALEM.—Eusebius speaks, in other places, of the honours that were shewn to the Relics of Martyrs, and also relates, that the Chair in which St. James, the first Bishop of Jerusalem, sat, had been preserved with great reverence down to his own time, that is to the fourth century. "Thus," he observes, "the Christians of ancient and of the present times sufficiently evinced, the servants of God should be honoured." (*h*) *Ibid. L. vii. c. xix. p. 344.*

Council of Trent.

The Synod decrees: "That the bodies of holy Martyrs and of others now living with Christ, which were the members of Christ, and the temple of the holy Spirit, and which shall be raised by him to eternal life, and be glorified, are to be venerated by the faithful. Through them many benefits are bestowed on men by God; so that they, who affirm, that no veneration and honour are due to the Relics of Saints, or that to honour them and other sacred monuments is useless, as likewise to celebrate the memories of Saints in order to obtain their aid—are absolutely to be condemned, as the Church has condemned, and does condemn them." *Sess. xxv. de Invocat SS. p. 288.*

Pictures and images: scripture.

Exod. xxv. 18. "The Lord spoke to Moses, saying: Thou shalt make two cherubim of gold; of beaten work shalt thou make them, on both sides of the mercy-seat."—*Numb xxi. 8, 9.* "And the Lord said unto Moses: Make a brazen serpent, and set it for a sign: every one that is bitten, when he looketh upon it, shall live. And Moses made a brazen serpent, and set it for a sign, which when they that were bitten, beheld, they were healed."—*4 Kings, xviii. 4.* "Ezechiah removed the high places, and broke the

* The intention of the Church, in exposing the cross to our veneration on this day, (Good Friday) is, that we might the more effectually raise up our hearts to HIM who expired thereon for our redemption. Whenever, therefore, we kneel or prostrate ourselves before a crucifix, it is JESUS CHRIST only whom we adore, and it is in him alone that our respect terminate,

images, and cut down the groves, and broke in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it."—3 *Kings*, vi. 29. "And Solomon carved all the walls of the Temple round about with carved figures of Cherubim and palm-trees, and open flowers within and without."—32. "The two doors also were of olive-tree; and he carved upon them the figures of Cherubim and palm-trees, and open flowers, and overlaid them with gold."—*Ibid.* vii. 23. "And he made a molten sea."—25. "And it stood upon twelve oxen, three looking toward the north, and three toward the west, and three toward the south, and three toward the east."—29. "And on the borders that were between the ledges were lions, oxen, and Cherubim."

These various figures were made by the express command or sanction of God, given to Moses and Solomon, and dedicated to religious purposes, after the prohibition so distinctly marked in the first Commandment. (*Exod.* xx. 4, 5.)—"Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in earth beneath, or in the waters under the earth: thou shalt not adore them, nor serve them."

Council of Trent.

The Synod decrees: "That Images of Christ, of the Blessed Virgin, and of other Saints, are to be exposed and retained particularly in churches, and that due honour and veneration are to be shewn to them; not as believing that any divinity or virtue is in them, for which they should be honoured; or that any thing is to be asked of them, or any trust be placed in them, as the Gentiles once did in their idols: but because the honour given to pictures is referred to the Prototypes, which they represent; so that through the Images, which we kiss, and before which we uncover our heads, and kneel, we may learn to adore Christ, and to venerate his Saints." *Sess. xxv. de Invoeat. S.S. p. 219.*

Q. 13. Are we obliged to give God external worship and adoration?

A. Most certainly, for several reasons; (1.) The scripture expressly commands it:

Q. 14. Do all those external acts of worship mentioned above, so entirely belong to God, that they can be used to none but him?

A. There are many other beings above us, and in many different respects more excellent than we; both in this world, such as magistrates, princes, prelates, and other rulers, as also the holy servants of God; and in heaven, as the blessed saints and angels. Now right reason shews us, and the word of God commands it, that as all those who possess any particular excellency, ought to be honoured on that

account, so it is the duty of others to give them that honour which is there due, 'Render to all men their due—honour to whom honour is due,' Rom. xiii. 7. And we see that those who possess any excellency or authority above others, expect as their due to be honoured by those below them on that account. Masters require this from their servants, parents from their children, princes from their subjects, and so of all others. Now we cannot otherwise give them this honour than by some outward signs, because men cannot otherwise judge of the heart, and as we have not different signs to signify the honour and worship due to God, and that which we give to men; for all the external acts of worship above mentioned, except sacrifice, have nothing in them to determine any particular kind of worship more than another. but only signify that we do honour the person to whom we give them; therefore, all these external signs above mentioned, except sacrifice, are not so peculiar to God, but that they may be given also to creatures. Nay, we are under a necessity of using them to creatures when we mean to honour them, because we have no other way of doing it. Hence we find in the scripture itself, that not only the outward acts, but also the very words of adoration and worship are frequently given to creatures as well as to God. Thus Abraham adored the three angels, down to the ground, Gen. xviii. 2. Joshua fell on his face to the ground, and worshipped the angel, Josh. v. 15. When Abdias met Elias, the great prophet of God, he fell on his face and said, Art thou my Lord Elias? 2 *Kings* xviii. 7. David falling on his face to the ground, adored thrice before Jonathan, 1 *Sam.* xx. 41. Abigail fell before David on her face, and adored upon the ground, 1 *Sam.* xxv. 23. All David's nobles bowed themselves, and worshipped God, and then the king, 1 *Chron.* xxix. 20. And even in common life among ourselves, poor people stretch out their hands to others, asking alms, as a sign of their humiliation and need: we uncover our heads, and bow down our bodies to one another, to testify our mutual respect; we kneel to kiss a king's hand, or to get our parent's blessing, and the like. All which shews that these outward signs do not signify of themselves Divine worship more than any other; but only shew in general, that we do honour and reverence the person to whom we give them, in proportion to the excellencies we know or believe to be in them. And as these external acts are nothing in themselves; but the worship expressed by them wholly depends upon the internal dispositions of him who uses them, which are always different according to the different excellencies of the person to whom they are given; therefore, when given to God, they are acts of Divine worship; when given to princes or magistrates, they are acts of civil worship, because they are given to them on account of their civil dignity and authority; and when they are given to holy persons on earth, or to the saints and angels in heaven, they are acts of religious worship, because it is from a motive of religion, to wit, the honouring God for the

gifts and graces bestowed on all these, that such external worship is given them.—*Hay's devout Christian.*

CORRESPONDENCE.

BENGAL CATHOLIC ORPHANAGE.

To the Editor of the B. C. Herald.

DEAR SIR,—Seeing by the last issue of the *B. C. Herald*, that it is in contemplation to raise a loan of Co.'s Rs. six thousand for the purpose of enlarging the Bengal Catholic Orphanage, should the loan be decided upon and as I happen to have in my possession Co.'s Rs. five thousand four in the 5 per cent Government Loan and one thousand in cash I shall have very great pleasure in lending it to His Grace the Archbishop for the purpose stated, leaving it to His Grace, to secure me against future contingency or against any difficulty in the recovery of the amount (on demand) should illness or other cause oblige me to leave the country.

Believe me dear Sir,

Your sincerely,

AN IRISH CATHOLIC.*

27th April 1852.

MIDNAPORE MISSION.

Letter of Mr. W. Andrew, to His Grace, the Most Rev. Dr. Curcw, V. A. W. B.

MY LORD AND MOST REV. FATHER,—Permit me again the liberty of addressing your Grace, and in so doing I trust this will meet your Grace in health. Allow me also to tender my warmest acknowledgments as also those of my Catholic brethren here, for your Grace's kindness in having sent us such an excellent priest Rev. Father McCabe, of whose good qualities it is not in my power to speak as I ought: perhaps it will suffice to say, that none of us have up to this day ever met with a Pastor so affable, so kind, so fatherly, and so condescending, and we ardently trust that your Grace will if possible depute Father McCabe permanently to Midnapore. It will indeed be a great blessing, but alas! we cannot perhaps have this much desired gratification owing to our low funds. The Clerk also Mr. Frederick Serrao who came

down with him has so much gained the affections of all here, that every one of us were sorry to part with him, and indeed much would we desire to have him here also. Your Grace will have doubtless been informed by Father McCabe of the good success that has attended his Mission, for he has not only succeeded in getting one house, but two, which will amply afford room for all things required, all this is owing to your Grace's prayers and good wishes towards your faithful children here. I hope Father McCabe got home safe, having left us on Wednesday, I shall perhaps by to-morrow's post be fortunate to hear of it from him. I therefore terminate this letter in hope of soon hearing of your Grace's good health, and that of Father McCabe, and craving your Grace's blessing for myself, my Son Lazarus, and the rest of the faithful here.

I remain,

Your most obdt. and devoted

Servant,

W. ANDREW.

Midnapore, 1st May, 1852.

GUIDE TO THE HOMOEOPATHIC TREATMENT OF CHOLERA IN INDIA.

BY CHEVALIER F. TONNERRE, M. D. &c.

THE following pages are intended for the use of those families that have adopted the Homoeopathic System in India.

As it often occurs that much time is lost before medical aid can be procured, while, to compete successfully with such a terrible enemy as cholera, instantaneous measures should be taken to check its progress, it is of great importance that every one should know how to act in cases of emergency.

PRESERVATIVE REGIMEN.

At seasons when Cholera prevails, excess of Every kind ought to be avoided, more especially in diet. Strong spirits and liquors should be abstained from, and also acids, crucities, watery or not very ripe fruits, shell-fish, lobsters, fresh pork, geese, ducks, eels, etc. Sudden changes in dress, exposure to the cold or the damp at night, and moral emotions are predisposing causes of Cholera.

Timid persons who are afraid of the disease can employ, as preservatives, the following medicines:

Veratrum album and Cuprum metallicum.

Those medicines are to be taken alternately, 6 globules 6th potency every second

day, early in the morning, or at all events two hours before breakfast.

Persons of strong constitution may take the medicines in drops—one drop in a table spoon full of pure water, instead of the globules. The dose for children is from two to three globules. Before taking the medicine it will be prudent to rinse the mouth with pure water.

elections.

THE POLICE AT INNISMAGRATH.

TO THE EDITOR OF THE NATION.

[*The Impartial Reporter and Fermanagh Farmers Journal*, Jan. 29.]

Drumkeerin, Jan. 14, 1852.

DEAR SIR—Before your next publication I may be reported as a rebel, because I would not say mass whilst a Freemason, Bob Walsh, a policeman from Kerry, was in the chapel. I told him I would not. He and the sergeant refused to leave, the congregation followed me, and I said mass elsewhere. I would rather, from my cradle to my grave, escape public notice, but the freemasons' and Drumkeerin police will not have it so. May I therefore, as a subscriber trespass on your columns with a subject that may be contrary to the principles of your paper.

It is my duty to discountenance all secret societies, and particularly Freemasons—It was by a body of Drumkeeran Freemasons that Cox, the Englishman, was murdered at the Arigna iron works: the murder was laid to the charge of the steelboys, Ireland was disgraced, and a poor Catholic, though innocent, was hanged. Ought I not to fear a similar result from the revival of the same Lodge? I did so, and cautioned all my hearers who would join them, that being excommunicated they should be debarred of entrance into the chapel. Other Englishmen are now about to work the mines of our mountains, let them trust our native Celts, and I pledge myself a hair of their heads will not fall to the ground. It is not the steelboys they may fear, there are none.

First, then, let me tell the public that I protest against the charity of Christ, which enjoins the love of our enemy, being narrowed within the "compass" of Freemason "brotherly love;" it did not succeed well in this locality.

James Carney, of Killargy, having argued the Catholic religion in good feeling with a Protestant Freemason, was kicked to death by Catholic Freemasons, out of a fit of "brotherly love." One of those Orangemen pretends to lose a gun, and threatens his neighbours with a prosecution; instantly the inhabitants of three townlands, Tonahony, Lonagh, and Goulan, repair to the nearest Masonic Lodge to be ini-

tiated; the gun was never found because it was never lost, but the lodge was recruited, and the tavern supplied with customers for many years, while an Orange Freemason cuts off a Catholic man's cheek with a sword. I would rather, then, see the Irish brave and independent. Had they been so, they might not have been afraid of judges and juries, and they would not have lost so much by "the sword of the Lord and of Gideon." In the year '48 I would not allow the sub-inspector of constabulary, more lately I would not allow another, now I will not allow a common policeman after becoming a mason, to be present at divine service (they are their whole Catholic recruits for five years) and, finally, let me say to any one who would hereafter join them, not to have recourse to me. They say they have a High Priest of their own; if he be a real one, and they in earnest, let him officiate for them on Sunday; if he is a mock priest, how can Catholics see their priesthood, altar, and sacrifice mocked, and have brotherly love for the scoffers.

Secondly; let me tell the police that if they must uphold the Lodge, it is love for Orangeism makes the Protestant; love for Ribbonism makes the Catholic join the Freemasons. In their love for mischief they must have a secret society.

Drumkeerin village has about a dozen of the constabulary, and a like number of the unfortunate females in it. An idle girl the daughter of an ill-behaved woman, in the fair, and under the eyes of the police, will act with disgusting indecency in the public street.—The woman's friends fear the police else there would be summary vengeance, and there the matter drops. Of the errors of the last servant at the barracks I shall say nothing. All this speaks badly for the morality of some of them.

When we had special constables they kept the peace better and with less cost, and they kept courtesans from Drumkeerin. As the people are peaceable they should allow them to remain so; if they have money to spare, perhaps their friends may require it. Suppose they had augmented the number not by three, but by three hundred, will not another party arise in opposition? How, then, can the police do their duty impartially, seeing they must have brotherly love for the Freemasons, and law and order (perhaps the bayonet) for the other subjects of the Queen. I will acknowledge they are brave, for they took the Chapel from a whole congregation, and as men are now wanted to fight the Kaffirs, should they be sent out our Celtic population will not regret their absence.

If I have written anything by, which I have hurt the feelings of the liberal Protestants, with whose friendship I am honoured, or a few of the police, against whom I have no enmity, I am sorry that the bigotry of others has compelled me to say the truth.

I have the honour to be, Sir, Your's very truly.

PATK. TRAINOR.

Parish Priest of Innismagrath.

[*Ibid.*]

FREEMASONRY.

TO THE EDITOR OF THE FERMANNAGH REPORTER.

Drumkeeran, January 20, 1852.

SIR,—A paragraph headed "Cullenism" having appeared in your last paper, seriously affecting my character, I hope you will insert these lines in reply :—

Ist. I did not send my "assistant to inquire if Walsh was in the house," nor did he reply as stated, but said he was a freemason; there was no row, nor any tempestuous scene. I did not cry "put him out." If I did perhaps some of the hearers might obey. I said that either he or I must leave the chapel. Constable Reynolds said "that their rules obliged them to remain there, and never be present on a holiday. I left, and the congregation followed me. I did not say mass in the open air in the midst of mud and filth."

You should not rely on the faith of your Drumkeeran correspondent. He often before deceived you by false reports of the excited state of this country when it was in peace, and as you mention that it is not a solitary instance of my propensity, I say it is not the only instance of his falsehood, and I refer you to your paper of August 10th, 1848, and *thereby hangs a tale.*

There are then in his last report at least half a dozen of falsehoods: you say "not a word of Molly the while," I say why should there? I advised and recommended the local magistrates in 1846, in excited times, to swear in special constables. I co-operated with them and secured the peace of the country: the merit of this is mine. For this I received thanks from the government; since that there is no Molly here; why should I fight with a shadow? Your correspondent adds, "the Protestants fear that he will disturb the long and steady good feeling, &c." I say, when I made the locality peaceable they established what they would not when it was disturbed—an orange and a freemason lodge, to perpetuate dissension. You ask "can the authorities do nothing in the case?" Yes, they should prevent a policeman from disturbing the congregation, and when infuriated policemen go armed to mass, as on last Sunday, in defiance of the priest and to the terror of the people, a magistrate who would be responsible ought to be sent to restrain them.

There are liberal, peace loving protestants, with whom I am ready again to co-operate for the peace of the locality, and to that end I will persist in endeavouring to suppress all secret societies as far as Catholics are concerned.—I have the honor to be, Sir, yours, &c.,

PATRICK TRAINOR,
Parish Priest of Innismagragh:

claims of the Roman Catholic Chaplains in India to the increased pittance they had applied for, expresses a wish that the spirit of toleration which can appreciate and extol the exertions of those possessing different creeds, was more universal. Our contemporary, as an illustration of his assertion, that there is still a great deal of low-minded bigotry extant, adduces an instance which had lately fallen under his notice, in which an officer in the army refused to permit a Portuguese Priest to enter his house. It is not, however, in India alone, or in any peculiar degree, that the feeling exists, it flourishes vigorously in the United Kingdom. We have now before us the *Scotsman* of the 11th February, in which the sixth annual report of the board of supervision for the relief of the Poor in Scotland, as laid on the table of the House of Commons is noticed, and in which an instance of bigotry is exposed, as intense as it would have been unjust in its effects, had it not been most properly annulled by the Board. It appears that in a certain parish under the supervision of the Board, there was a large number of poor Roman Catholics, some of whose children had been admitted into the district poor-house. The Parochial board, composed of course of Protestants, passed a resolution to the effect, that all children admitted into the house should be educated in the religious persuasion of the majority of the rate-payers. Or in other words, that all the Roman Catholic children should be forcibly converted to Protestantism. The Roman Catholic parents, of whom there appear to have been a good many, immediately complained to the Supreme Board against the gross and bigotted injustice of the resolution, that thus annexed a condition to parochial relief, which of course precluded all the Roman Catholics from availing themselves of it, and the Catholic priests urged strongly their right to visit the poor-houses, and afford religious instruction to paupers of their persuasion. Their application led to a perusal of the local rules and regulations, and the statute on the subject, when it was satisfactorily proved to be formally laid down, that at the period of admission of any pauper, infant or adult, his religious persuasion should be registered, and the minister of his faith should have free access to him at all seasonable times; and yet although this was pointed out to the Parochial Board, the Board of Supervision report that it was not until after repeated communications, that they could be induced to rescind their most uncharitable and illegal resolution, and permit their Catholic paupers to educate their children in their own faith. This happened in Great Britain in 1851, and we ought to make allowances, if we find instances of equal intolerance in British India in 1852.—*Englishman*, April 12.

ROMAN CATHOLIC CHAPLAINS IN INDIA.

The *Bombay Telegraph and Courier* of the 30th ultimo, whilst noticing our advocacy of the

THE COMING MINISTERIAL STRUGGLE—THE IRISH MEMBERS.

The following is from the *Dublin Telegraph*, a new Roman Catholic organ in that city,

ment lingered amongst men who called themselves civilized, these notions deriving their chief support from mistaken theological dogmas laid down by men calling themselves Christians."

There is a certain "Book" which says "whosoever sheddeth man's blood, by man shall his blood be shed," we however find in this Puritanical age men coolly arguing that the murderer should not be subject to the death to which he has doomed the victim. What would our contemporary substitute? Shall it be comfortable quarters, ample food, moderate labour—warm raiment and other *et ceteras* as a reward for foul murder? What does he mean by "mistaken theological dogmas laid down by men calling themselves Christians?" These dogmas of Mister Nicholas Stork of 1526, who declared for perfect equality, have it appears a kindred feeling in the *Observer* of 1852. Would Stork's prototype wish for impunity for crime on the score of the natural infirmity of nature?—or would he moderate the grade of punishment in an *inverse* proportion; we would hope not. An article in our paper, conceived in that caustic spirit, worthy of the leading Journal of the *World*, points at the terrible inadequacy of punishments in English Law. A scoundrel takes up a young child, the offspring of his paramour by the legs, he brutally dashes the helpless infant on the floor repeatedly, till life is extinct, yet an English Jury recommended mercy to be shown to the miscreant. On the other hand, a hapless victim of man's depravity, and woman's inhumanity to her fellow woman, is condemned to transportation for 10 years for appropriating a purse containing about four pounds, ten shillings. Would the *Observer* like this mode of human Justice? Save the murderer from his just and merited doom—but visit with condign punishment, the poor creature who steals a morsel of food for the support of those who may be starving. Would our contemporary draw out a scale of punishments suitable to the grades of crime?

For instance—

Murder, with aggravated cruelty—fine and moderate imprisonment.

Manlaughter—reprimand and caution.

Stealing a cotton Handkerchief—transportation for life.

Robbing from a Baker's shop—hard labour for 5 years.

The wretched *Cant*; for we cannot designate it by any other term, which would preach up in 'Conventicle *Sing Song*—whole tirades against the small piccadilloes of mankind and yet apologise and extenuate *gigantic* murder—surpasses our comprehension.—*Times*, March 5.

CONSTANTINOPLE

THE HOLY PLACES.

We read in the *Constitutional*:—"We have received from Constantinople intelligence dated Jan. 15th. The interesting benediction of the Holy Places was on the eve of receiving at length a solution. We could even say that it has received already since, the agreement between the Minister of Foreign Affairs and the French Ambassador was concluded by order

of the Sultan. The Imperial signature was to have been given to it on the eve of the departure of the steam boat; but the indisposition of the Minister for Foreign Affairs, Ali Pacha, prevented him from attending at the Place.

This question then may be considered as settled; in which, although France did not realise the whole of her pretensions, she at least renounced none of her rights.—*Catholic Examiner* April 16.

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THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 20.]

CALCUTTA: SATURDAY, MAY 15, 1852.

[VOL. XXII.]

DEATH AND FUNERAL OBSE- QUIES OF F. H. ASPHAR, ESQ.

We have to record with sincere regret, in our publication of to-day, the death of one of the oldest and most respectable members of the Catholic Community of Calcutta, F. H. Asphar Esq. Mr. Asphar expired at his residence, Esplanade Row, on last Sunday morning, in the ripe Patriarchal age of eighty years.

In early life, Mr. Asphar came to Calcutta from his native City Aleppo, and established himself here, as a Merchant. For nearly sixty years, he conducted the business of his establishment with the greatest circumspection and prudence. It pleased God to bless his industry with more than ordinary success, so that at his departure out of life, he had the consolation, of being able to bequeath an honorable independence to his Family. During his protracted last illness, Mr. Asphar profited in an edifying manner of the many opportunities, with which he was favored, to prepare himself to die, in a manner becoming a good Christian and a Faithful Child of the Catholic Church. On more than

one occasion, he had the Divine mysteries celebrated in his apartment, and, from time to time, he devoutly approached the Holy Sacraments of Penance and the Blessed Eucharist. A few hours before his death, and whilst he still enjoyed the full use of his senses, the sacred Viaticum, was with all due solemnity administered to him, his amiable and pious family and friends being all assembled together in prayer, in order to supplicate for him the grace of a happy death. It was in the midst of these consoling circumstances, that Mr. Asphar, resigned to his Creator's Holy Will, breathed forth his last. *May he rest in Peace. Amen.*

According to previous arrangement, the Funeral Procession took place at five o'clock on the evening of the Ninth Instant. In compliance with the earnest wishes of the respected Family of the deceased, all the Catholic Clergy of Calcutta assisted in their Sacred Robes at the Solemnity. The Cross accompanied by two Acolytes was carried in front of the Procession, whilst the Clergy and Choir followed by the Hearse and Mourners, intoned and rehearsed without intermission, the beau-

tiful Antiphons and Psalms, which the Church has so admirably selected for the office of the Dead. It is impossible for any one, to listen attentively to the impressive and most appropriate modulations of the voice, prescribed for the recital of these devotions, and not experience a solemn, melancholy sympathy within him, and a grave tone of religious feeling, which whilst it estranges the spirit from the visible world, disposes the mind imperceptibly and sweetly for meditation and prayer. Proceeding in the order just described, the Funeral Procession was met at the Southern Gate of the Cathedral by the Archbishop, in Pontificals, and by the Christian Brothers, and the Orphans. This numerous accession to the Clergy and Choir who had accompanied the Funeral, gave to the Procession a grand and most imposing appearance of increased solemnity. The union of so many fine and well disciplined voices in the grave and solemn recital of the 50th Psalm produced a pious and thrilling sensation on all who were present.

The Corpse having at length been transitorily deposited on the grand Catafalque, prepared for its reception, the Archbishop addressed the audience briefly as follows :—

"Beloved Brethren in Jesus Christ, I deem the present a fitting opportunity, to address to you a few words of instruction, in connection with the event, on account of which, we have assembled together on this occasion.

It is true, that in the present instance, there happily is nothing, that is calculated to give us extraordinary pain, or fill us with extraordinary alarm or concern as to our temporal existence. The respected individual, whose memory you are assembled to honor, has died full of years, after having passed through a long life, devoted to the duties of his state and condition, fulfilling these creditably and honorably.

All this is adapted to minister to our consolation in his regard. But let us not forget, that it rarely falls

to our lot, to assist at a Funeral so solemnly, accompanied with similar comforting circumstances. In the ordinary course of things, we have, on occasions like the present, much cause to mourn over the distressing circumstances, sometimes spiritual, sometimes temporal, and not unfrequently an unhappy aggregate of both, which mark the departure out of life of the deceased party. This being so, my Brethren, let us look to what ordinarily happens for the guidance of our conduct, rather than to a case like the present, which, experience shows, must be regarded as an exception to the common rule, by which our lives and our deaths are regulated. O yes! let us hearken with attention and docility to the voice, which issues forth silently but impressively, from every grave that opens for our neighbour: "*Remember my judgment, for my judgment shall be also thine, yesterday for me, to-day for thee.*" This great truth, the Saviour labored unceasingly to impress on his disciples, and lest his chosen twelve should falsely imagine, that there should be any exception to the mysterious Providence by which the term of man's existence is fixed, he explicitly declares, "*What I say to you, I say to all, be you always ready.*"

You have assembled on this occasion, my Brethren, doubtless, not for the mere formality, of witnessing the unconscious earthly remains of our departed brother consigned to their kindred dust, but for another and a far more exalted purpose.

Yes, my Brethren, I feel consoled on this occasion, at seeing around me so many respected Members of the Armenian and Greek Churches, which though separated* from the Catholic

* When speaking of Religionists outside the pale of Catholic Communion, a Catholic must in his principles, regard them as Heretics or Schismatics, according to the nature and quality of the circumstances, in which their separation originated. In the Etymological sense of the words, the Epithets, Heretic and Schismatic simply designate, the former, one who chooses his Religion for himself, and the latter, one who separates from a Community, with which

communion, nevertheless accord with her in teaching, that *"it is a holy and a wholesome thought, to pray for the dead, that they may be loosed from their sins."* What a glorious testimony do your Churches, disjoined as they have been from ours for centuries, furnish not only to the particular doctrine to which, I have just alluded, but also to the dogma of the seven Sacraments, of the Eucharistic sacrifice, and of the real presence of Jesus Christ in the Divine Sacrament of the altar? What a pity, that bound together as we are, by a community of belief on these grand distinguishing doctrines of Christianity, you should be severed from us by some abstract controversies, with the nature of which, I feel certain, that you are, for the most part, wholly unacquainted. Ah! my Brethren these abstract questions did not furnish the real cause of this

he had been hitherto united. The successors of each are similarly denominated, because they adopt and act upon the same Religious principles, by which their Founders and Predecessors were regulated. It is hence obvious, that the appellations in question contain of themselves, nothing that ought to be reasonably deemed offensive to Parties, who claim the right of private judgment and of separating, whenever they may think proper, from any Religious Body, to which they may have been heretofore attached. In effect, such is the usage of human language, that when we speak, for example, of the disruption of a fragment from the mass, of which it previously formed an integral part, we always say, that the minor part was separated from the major, the fragment from the mass, not the mass from the fragment. In the same way, if a bough or branch be lopped off from its Parent tree, the usage is to say, that the branch was separated from the tree, and not the tree from the branch. Now it is a notorious fact, to which writers of all Religions bear testimony, that whilst the Catholic Communion contains in its one Fold two hundred millions of Souls, there is no other* Christian Church which in point of numbers can bear any comparison to it. Hence, propriety of language, as we have seen, demands, that when speaking of any Sect, we should treat it as a branch separated from the Parent Stock of Catholicity and not designate the Trunk as separated from the lopped off branch.

* The Armenians outside the Catholic Communion are estimated at not more than three millions.

unhappy division. The true origin of religious dissension is always to be found in a spirit of strife, of contentiousness and of disobedience, which conceals itself under deceitful appearances, and like the spirit of darkness puts on for deception-sake the appearance of an angel of light.

But see the melancholy results of this evil, especially in this country of Heathenism. See how it exposes both you and us to be told by the Pagan Gentile, to settle first our own disputes, before we try to convert them. See how it deprives each of our communities of the health and strength, which if united, we would mutually impart to one another. Oh! how should we, if members of member, of the one body of Christ, feel for and sympathise in each other's joy and in each other's sorrow? What a tower of strength, what an army in battle array, would we not then present not only to the Infidel, but to every adversary who should unpugn those sacred dogmas, which in common with Catholicity you have still the happiness to profess?

Perhaps in the merciful Councils of Divine Providence, it may have been arranged, that these sacred links of common belief should be still preserved, in order to afford you so many clues, to direct your steps, when returning to the path of unity and peace.

Imagine not my Brethren, that in speaking thus, I am actuated by any discourteous or unkindly feeling towards you. God forbid.

I would, indeed, be unworthy of my ministry, were I to indulge even for a moment in so unworthy and un-Christian a feeling. No, my Brethren, my motives are very different. As a fond parent mourns over the dissensions of his children, and cannot be happy, until he sees them surrounding his table like Olive Plants, growing up in peace, in unity and in strength so the Christian Pastor must mourn over the Schisms, that rend asunder the Church, the seamless garment of the Saviour, and cause altar to be erected against altar and one Priesthood against another.

But to return to our common doctrine on Prayers for the Dead. On no other dogma is the testimony of antiquity and of all nations more explicit than on that, which teaches us to pray for the Dead.

Not only in the Jewish Church was this doctrine professed openly in the time of Christ and without censure on his part, but also in the rituals and liturgies of every Eastern Church, as express mention is made of it as there is in the Catholic office of the present day. Even in the Common Prayer Book of Edward the Sixth of England, devotions and orisons for the faithful departed were contained, and still more recently, even in our own day, in one of the Supreme ecclesiastical Courts of Protestant England, it has been decided, that although the doctrine of Purgatory be rejected by the English Church, yet to pray for the dead is not unlawful in its system.

Your own reflection must suggest to you, my Brethren, that when we pray for any one, our object is to procure for him some relief, of which he is supposed to stand in need.

Now the very idea of relief implies, that the party standing in need of it, is subjected to some privation or punishment, from which he desires to be delivered. And what does this mean, in substance, but what the Catholic Church teaches respecting Purgatory? Admit the principle here laid down, and you acknowledge all, that the Catholic Church requires to be believed upon Purgatory.

Taught by the Holy Scriptures, that even the Heaven of Heavens is not pure before the God of all purity, that this Judge of Justices has found blemish even in his angels, and that nothing that is defiled, even with the stain of an idle word, can be admitted into the Divine Presence, we, my Brethren, knowing the frailty of our common nature, come together to supplicate through Jesus Christ, pardon and propitiation for our departed Brothers.

during life he was zealous for the Faith, and he proved his sin-

cerity, by the exemplary solicitude he always evinced, in bringing up his only Son in the doctrine and discipline of the Catholic Church. And well have his labors been rewarded. In addition to the faithful discharge of this imperative duty of a Catholic parent, Mr. Aspher was a generous benefactor to education and religion in his own country, where the cause of both one and the other stands in such great need of protection and aid.

But for our Community also, he has done great things, by bequeathing to us a Son, trained up and accustomed to carry the yoke of the Lord from his youth. This excellent young Man has been hitherto, and please God, he will always continue to be a model of that amiability and docility, which lend such unspeakable grace to youth. He has passed his early days in humble and affectionate obedience to his Parents, listening with reverence to their counsels, and not presuming to dictate to them. He has grown up also in the practice of reverence and obedience to his Clergy, in the concerns of Religion, and they therefore look forward confidently to him, as to one, who will in due time, be an honor to Religion, and the generous supporter, not the factious opponent of his Bishop, in every enterprise which is undertaken for the advancement of the true Faith, and the relief of the Widow and the Orphan. May all our pious anticipations be accomplished in his regard, and may he, in the fulness of years, after a life spent in the service of God and of his Neighbour of every creed and clime without distinction, be gathered in eternity to his lamented Father and share together with him in the beatitude of the Saints.—*Amen.*

SUPREMACY OF THE HOLY SEE.

TESTIMONIES OF THE RUSSIAN CHURCH, AND, THROUGH IT, OF THE GREEK DISSENTING CHURCH.

THE luminous evidences—all the more valuable that they are little known—which the Russian Church provides us with against heresy on the important question of the Pope's supremacy, will not be read without extreme interest. Her spiritual books present, on this subject, confessions so clear, so express, so powerful, that it is difficult to understand how the science which consents to pronounce them can refuse to yield to them.* We must not be surprised if these ecclesiastical books have not yet been cited. Cumbersome by their form and weight, written in Slavonic—a language which, though very rich and very beautiful, is as foreign as Sanscrit to our eyes and ears—printed in repulsive characters, buried in the churches, and turned over only by men wholly unknown to the world: it is quite obvious why this mine has never until now been searched; it is time to dive into it.

To proceed, then. The Russian Church goes so far as to sing the following hymn: "O! St. Peter, prince of the apostles! apostolic primate! immoveable rock of faith, in recompense of thy confession, eternal foundation of the Church; pastor of the speaking flock; † bearer of the keys of heaven; chosen from among all the apostles to be, after Jesus Christ, the first foundation of the Holy Church—rejoice! rejoice! never-to-be-shaken pillar of the orthodox faith! chief of the apostolic college!" ‡

She adds: "Prince of the apostles, thou hast quitted all, and hast followed the Master, saying, 'I will die with thee; with thee I shall live a life of happiness. Thou hast been the first bishop of Rome, the honour

and the glory of the very great city. On thee has the Church been consolidated.'"

The same Church refuses not to repeat in its language the words of St. John Chrysostom: "God said to Peter, 'You are Peter,' and he gave to him this name because upon him, as on a solid rock, Jesus Christ founded his Church, and the gates of hell shall not prevail against her, for the Creator himself having laid the foundation, which he confirms by faith, what power could make opposition to her?" †

What, then, could I add to the praises of this apostle, and what can be imagined beyond the discourses of our Saviour, who calls Peter happy, who gives him the name of *Peter (rock)*, and declares that on this rock he will build his Church? ‡ Peter is the rock and the foundation of faith; § to this Peter, the supreme apostle, the Lord himself has given authority, saying to him: "I give to thee the keys of heaven," &c. What, then, shall we say to Peter? O Peter, object of the affection of the Church, light of the universe, unspotted dove, prince of the apostles, || source of orthodoxy. ¶

The Russian Church, which speaks in such magnificent terms of the prince of the apostles, is not less eloquent in regard to his successors. I shall adduce a few examples.

FIRST AND SECOND CENTURIES.—"After the death of St. Peter and his two successors, Clement held with wisdom at Rome the helm of the bark, which is the Church of Jesus Christ."** And in a hymn, in honour of this same Clement, the Russian Church says: "Martyr of Jesus Christ, disciple of Peter, thou didst imitate his heavenly virtues, and

* *Minea mesitchnaia* (Vies des Saints pour chaque mois). They are divided into twelve volumes, one for each month of the year; or in four, one for three months. To the Lives of the Saints the best editions add hymns and other pieces, so that the whole may be named more exactly the *Office of the Saints*.—Moscow, 1813, fol. 30th June. Recueil en l'honneur des saints apôtres.

† St. Chrysostom translated into Slavonic, in the book of rites of the Russian Church, entitled *Pholog*. (Moscow, 1677, fol.) This is an abridgment of the lives of the saints whose office is celebrated every day in the year. There are in it, also, sermons, panegyrics of St. Chrysostom, and other Fathers of the Church, sentences extracted from their own writings, &c. The quotation relating to this note belongs to the office of the 29th June. It is taken from the 3rd Sermon of St. John Chrysostom for the festival of the apostles St. Peter and St. Paul.

‡ St. John Chrysostom, *ibid.* second sermon.

§ *Trilo apostolnaia* (Rituals liber quadragesimalis). This book contains the offices of the Russian Church from Septuagesima Sunday till Holy Saturday. (Moscow, 1811, folio.) The passage quoted is taken from the office of Thursday in the second week.

|| *Pholog* (ubi supra), 29th June, 1st, 2nd, and 3rd discourse of St. John Chrysostom.

¶ *Natchalo pravoslavita*, Le *Pholog*, according to St. John Chrysostom. *Ibid.* 29th June.

** *Minea mesitchnaia*. Office of 15th January, *Kondak* (hymn), Stroph. II.

* I have learned that for some time there are met with in trade at Moscow, as well as at St. Petersburg, some copies of these books, mutilated in the most striking places; but nowhere are these decisive texts more legible than in the copies from which they have been torn out.

† *Pastuir Sloremago stada* (loquentia gregia), that is to say, men, according to the spirit of the Slavonian language. We have here the speaking animal, or the speaking soul of the Hebrews, and the articulating man of Homer. All these expressions of the ancient languages are very exact: man being *man*, that is, an intellectual being only by speech.

‡ *Akaphisti sedmitchnii* (Prières hebdomadaires), N.B. It has not been possible to procure the original of this book. The citation is taken from another book, but which is very exact, and which has never deceived in any of the citations that have been borrowed from it and have been verified. According to this latter book, the *AKAPHISTI SEDMITCHNII* were printed at Mohiloff in 1698. The kind of hymn here alluded to bears the Greek name of *Irmos* (i.e. series); it belongs to the office of Thursday, in the octave of the feast of the apostles.

thus showedst thyself the true heir of his throne.*

FOURTH CENTURY.—She (Russian Church) thus addresses Pope St. Sylvester: "Thou art the chief of the sacred council; thou hast rendered illustrious the throne of the prince of the apostles;† divinely appointed chief of the holy bishops, thou hast confirmed the divine doctrine, thou hast shut the impious mouth of heretics."‡

EIGHTH CENTURY.—In the life of St. Gregory II., an angel says to the holy pontiff: "God has called thee to be the sovereign bishop of his Church, and the successor of Peter, the prince of the apostles"

Elsewhere the same Church holds up to the admiration of the faithful the letter of this holy pontiff to the Emperor Leo the Isaurian, on the subject of the worship of images: "Where, as invested with the power and the SOVEREIGNTY (*godspodstvo*) of St. Peter, we forbid." &c. &c.

If it be asked how a Church which recites such testimonies daily, nevertheless obstinately denies the supremacy of the Pope, I reply, that men are led to-day by what they did yesterday; that it is not easy to obliterate ancient liturgies, and that they are followed by habit, even whilst systematically contradicted; that, in fine, the blindest at once, and most incurable prejudices, are those of religion. All this considered, we are not entitled to be astonished at anything. The testimonies, meanwhile, are all the more precious, that they strike at the same time the Greek Church, mother of the Russian, which has ceased to be her daughter. But the rites of the liturgical books being the same, a moderately vigorous man can easily pierce both Churches, though no longer united, with the same blow.

We have seen, besides, among "the great number of testimonies accumulated in the preceding chapters, those which relate to the Greek Church in particular; its submission to the Holy See is one of those historical facts which can by no means be called in question. There is even this peculiar to that Church (its schism not having been an affair of doctrine, but of mere pride), it ceased not to pay homage to the supremacy of the Sovereign Pontiff; thus condemning itself until the moment of its separation—so that the dissenting Church, dying to unity, confessed it nevertheless with its last breath.—*The Pope: by Count de Maistre.*

* *Minei tekethiki.* This is the lives of the saints by *Demetri Raslfski*, who is a saint of the Russian Church.—Moscow, 1813. 25th Nov. Life of St. Clement, pope and martyr.

† *Minea mesatchnaia*, 29th Nov. Hymn viii. *Imos*; *Minea mesatchnaia*, 2nd Jan. St. Sylvester, pope.—Hymn li.

SUPREMACY OF ST. PETER'S CHAIR.

The following is a translation of a Hymn, which is contained in one of the Books of the Divine office, and is recited by the Armenian Clergy, both Schismatic and Catholic on the feast of SS. Peter and Paul:

"Rejoice to-day, O Church of God! at the Memory of the Holy Apostle (Peter), for thou (the Church) art founded on the Rock of the Faith, and adorned with the glory of the Incarnate son of God.

"St. Peter by revelation of the heavenly Father professed the inexplicable truth of the nature of the only son of God, who in his corporeal nature was found above the incorporeal nature of Angels, exalted to the glory of heaven and there rewarded with the vision of the son of God.

"O Christ, you have designed St. Peter to be above all your chosen Apostles, the principal of the holy faith, and the foundation of the Church. And moreover by your provident choice, you have sent the vessel of election, (Paul), to reveal to the world the incomprehensible mysteries of your Incarnation, and to call through him every heathen to your worship. Therefore by the intercession of these two elected Apostles, the great illuminators of the world, on whom your Church is established, we pray you to have mercy on us."*

CONVERSIONS FROM ANGLICAN PROTESTANTISM TO CATHOLICITY.

We have been favored by a friend with a little work, containing an account of the Conversion of Rev. R. K. Sence, B. A. Oxon, late Minister of Andrew's Parish, Sydney.

The following plain reasons written by the Rev. Gentleman in submitting to the Roman Catholic Church, are certainly worth perusing:

"The reluctance I have felt to emerge from the privacy into which I believed it to be my duty to retire, when I submitted to the Catholic Church, must be my apology for disregarding a wish, said to be very general, that I should give some account of the grounds on which I acted. There are some, however, among the persons who have expressed the wish, who have a right to question me:—I mean those who attended my ministry, and whose minds have been more or less unsettled, by finding that one whom they trusted and revered has suddenly fallen, as they must sup-

* Translated from the original by Rev. E. Shanian, an Armenian Catholic Priest of the Western Bengal Mission.

pose into grievous error. For their sake I have determined to put aside my own private feelings, and to publish some few of my reasons for the step I have taken.

Twenty years ago, the members of the English establishment were, in the mass ultra-Protestants. In the course, however, of God's providence, there began a Catholic "movement;"—a movement, the effects of which, in its rapid spread and awakening power, were almost miraculous; and, as it went on, numbers who, a few years before, knew nothing of the visible Church, or the efficacy of the sacraments, or the Apostolical succession, or even of the necessity of strict obedience and self-discipline, found themselves holding deep in their hearts, as of the very substance of evangelic truth, not only these doctrines, but many other Catholic verities intimately connected with them. It was by the leading human instruments in this movement that I was myself brought to a sense of the incalculable importance of religious truth, and of the necessity of a holy life. With those leading men, and with hundreds of others, well known for their piety and great learning, I went on, gradually adopting one Catholic truth after another, as each seemed to harmonise beautifully with those which were already realised; not *changing* my views, but simply adding to them fresh ideas, as the truths before received were developed in their full proportions. While I conceived that the English Church was a branch of the Catholic Church, and that I could consistently hold what I did hold in her communion, I continued to officiate as a clergyman; nor did I suffer mere doubts about her position to prevent my officiating. As long as I had any prospect of settling those doubts in her favour, I considered myself bound to go on with my work, and such was the opinion of my Bishop also. As soon as ever the doubts ceased, and yielded to conviction on the Catholic side, without a day's delay I resigned my office. This was not, however, a sudden step, in any other sense than as the overflowing of a cup is sudden, when the last drop is added. It was the natural and legitimate termination of a long course of steady progress. At the very outset of the movement, doctrines, which had been universally esteemed Roman, and which still are so esteemed by the majority of Anglicans, were recognised as truths of the Gospel; and thus, much of the supposed corruption which had kept us aloof from our "sister" Church of Rome, as we learned to call her, ceased to exist in our eyes. The study of Catholic theology, and the use of Catholic devotions, "adapted to the English Church," became natural to those who were led to love the whole household of faith, and to yearn for a restoration

of Christian unity. The unhappy separation of our Church from the rest of Christendom pressed itself more and more painfully upon our notice, as our Catholic sympathies were cherished; and as we sifted deeply the causes of our separation, and looked at Rome as she really is, not as she has been caricatured by controversialists, misgivings were gradually awakened in our hearts as to the effects of that fearful act of schism called the Reformation.

Up to this point, I think all those who followed the movement were carried. At any rate, they were carried so far that they *would* have had the misgiving I speak of, if it had not been that the conversion of some of the leading divines of their school gave them a shock, which occasioned a reaction. They recoiled—some, it may be, to retrace all their steps, and revert to the ultra-Protestantism in which they were originally nurtured,—others, as we fervently hope, only for a time, that they may collect themselves and gain strength for an impending struggle.

The movement went on, and the great and good men, to whom, as all allow, the Church of England was indebted under God, more than to any others living, became Catholics—men holy in their lives, sound in judgment, familiar with controversy, learned in the Fathers. Hitherto Anglican "High Churchmen" had read their works reverently, and with such incalculable benefit to their own souls as to fill them with heartiest gratitude. They had *moved* on steadily and consistently. Step by step the teachers and the learners had advanced in Catholic truth—unconsciously approaching that one visible fold to which the Holy Spirit was guiding them. At length the leading men, the best and the wisest—and with them, sooner or later, as grace was given them, many an humble follower—entered the gate of the Holy City. Such was the state of things two years before I became a Catholic; and it was this that led these two years to prayer and study, in order that I might not be influenced, on the one hand, solely by respect for men who might have erred in judgment, nor, on the other hand, be deterred from doing my duty, if those men really were appointed to be my guides, by mere reverence for a religion in which I happened to be born, or by the force of an old association, or by present interests and affections. In acting thus, I did what I was obviously bound to do. There *was* a time when I was not called to think about Rome. If we were right, all was well; if we were wrong, we were wrong through ignorance rendered invincible by the circumstances of our education, and by the almost impenetrable veil of misrepresentation which hung between ourselves and the truth. But this time had pas-

sed by. *Now, if we were right, still all was well; but, if we were wrong, how could we, under circumstances so changed, hope to be forgiven on the ground of honesty of purpose, if, because of private feelings, or hereditary predilections, or national pride, or disinclination for argument, or fear of uneasiness, or any motive, we had refused to listen patiently to what those who had guided us hitherto so nobly, had to say in self-justification—if we had refused to listen to their defence of the step which, whether for life or death, they had taken themselves, and which they earnestly commended to us?*

Thus much will suffice to shew why I began to study the nature of the Catholic religion. One who was to me as a brother warned me to refrain; he esteemed such studies to be wrong, and in a published sermon has declared my fall, as he counted it, to be a consequence of the "moral fault" I committed in adopting this course. I can only say, I *did* think, and I *do* think it was a right course; and I would commend the same, in God's name, to any of those who, having once listened to me as a minister of Christ, may still be willing to follow my advice. *They, too, are in some measure called to investigation, as others are not called, and I know not what answer they will give at the Judgment-day if they heedlessly turn from the subject.*

The most prominent doctrine put forward by the Oxford divines, and maintained more or less by all "High Churchmen," is, that *the Church is the divine Interpreter of Scripture*. Even the Thirty-nine Articles say, "The Church hath authority in controversies of faith." What, then, is *meant* by the Church? What *is* the Church? Where is her voice to be heard? Is the Church of England that divinely-constituted guide? The answer of "High Churchmen" would be,—She is so to Englishmen. Well, then, are not the Churches of France, and Spain, and Italy, equally authorised in their respective countries? The same "High Churchmen" would answer, Undoubtedly. But then, unhappily what one Church teaches, the others condemn and therefore the theory is plainly untrue, for the voice of God cannot contradict itself. Is there any greater "moral fault" in an Anglican thinking *his* Church may be wrong, than in an Italian thinking *his* Church may be wrong? (to speak according to the anglican theory). It is manifest that the Church of England cannot pretend to claim more of authority than any other national Church, and therefore she cannot be *the* Church which "has authority in controversies of faith." Gladly would I have believed that she *had* such authority; but, in fact, she did not

claim it, and the notion was so obviously absurd that—in spite of the charge of untruthfulness which I incurred among those who, without any shadow of reason, follow her as if she were infallible—I was compelled to reject it.

There was, however another answer to our momentous question—The Church of *antiquity* is the authoritative Church. Here, too, I found great difficulty; for in the first place, I saw no such promise in the Bible as that "I will be with you for three, four, or five hundred years." The words are plain enough. They are, "even unto the end of the world." The Church was to be "the pillar and the ground of the truth," and that surely not for one age, but for all. I saw in the Bible that we were to "hear the Church;" but there were no such words as "the Church of the first three centuries" in the sacred volume. I saw much about submitting to those who are placed over us in the Lord; but not a hint that this was to men persons who lived 1500 years ago. Then again the theory seemed quite unpractical. To the *poor*, especially, the Gospel is preached: are *they* to have recourse to antiquity? Is the ordinary Christian to remain in doubt as to whether one Church or another is right, till he has read a thousand folios in Latin and Greek? Who would be driven to the common Protestant notion of the "Bible only" by so preposterous a doctrine? Still the Church of England bade me go to antiquity; and I did so. I acted not in a spirit of self-conceit, or because I had much trust in my own powers of discernment, but in simple obedience to the authority under which I was placed. It was no fault of mine that my studies convinced me of the unsoundness of Anglican divinity, and of the fact that the theology of antiquity was essentially the same as that of the Church of Rome. I found that the living Catholic Church was, from the time of the Apostles downwards, the guide which all implicitly followed, that the doctrines, branded as corruptions by the heretics of the present century, were thought as apostolical tradition. I saw no ground whatever for the belief, recently invented by Protestants, that the Bible is the sole rule of faith; I saw *every* ground for believing that the Church in communion with the See of St. Peter, on whom it was founded, was to be unhesitatingly followed. Here then, was an intelligible and practical answer to the question, What is the Church? It is that Society which was founded by our Lord Jesus Christ Himself, upon St. Peter, against which the gates of hell should never prevail—the Church which was committed to the government of St. Peter and his successors—the Church which, as an undeniable historical fact, has ever been so governed, has ever

been one, has ever taught one and the same doctrine—the Holy Catholic and Apostolic Church. This was the result of my reading; and of course I became a Catholic.

(To be continued.)

CORRESPONDENCE.

AN OLD BAPTIST.—THE REAL PRESENCE.

To the Editor of the B. C. Herald.

DEAR SIR,—In your notice to Correspondents, I perceive, that “AN OLD BAPTIST,” has had enough for his conviction; as to the tenets of Catholic Faith, you have very prudently selected those passages from Manning’s celebrated answer to Lesley’s case stated, and Dr. Hay’s sincere and devout Christian. Those excerpts, will be perused with much edification and interest not only by your correspondent (AN OLD BAPTIST) but by people of other denominations. An old Baptist is certainly laboring under a mental delusion,—this is not a rare case with such a character!!

If I am not mistaken, I think, it is the same Old Baptist who sometime ago appeared in your excellent Journal, deploring the great and manifest want of success of the several Protestant Missions in India. He also strenuously exhibited the failures of Protestant Schools in N. W. Provinces. It appears the Old Baptist evinced a natural unpleasantness at the manoeuvres of the Protestant Schools. The following is a brilliant specimen of the progress of their so-called moral improvements.

“Here are 60 Native Christians, 23 of whom are pious and 37 *impious*! After many a long year of Missionary residence among (and many a thousand pounds expenditure upon) the Natives of Benares by the London Missionaries these are the fruits gathered in, and this is the harvest reaped.”

Yet the Report, strange to say, calls this “success,” and declares, “God has helped us thus far, and will be our help in future if we obey him.” By this most conclusive sentiment you will find at once, that they are built without foundation, and they are sure to be blasted.

With your leave Mr. Editor, I shall adduce here for him (AN OLD BAPTIST) some thoughts which have just occurred to my mind on the Real Presence, which I am sure will be duly

appreciated by him, as well as by others of the same persuasion.

Christians of all denominations, except some Protestants, have in all ages believed and still believe in the Real Presence. The Catechism of the established Church of England declares, that “the body and blood of Christ, are verily and indeed taken and received by the faithful in the Lord’s Supper,” Martin Luther, the Father of the pretended Reformation, himself condemned those Christians who denied the corporeal presence, for he found he said the text of the Gospel too plain, to declare it metaphorical, although he was endeavoring to subvert Popery. Are the undermentioned passages of the Gospel of St. John (chap. 6 v. 37 and 59) metaphorical?

“I am the living bread, which came down from Heaven. If any man eat of this bread, he shall live for ever; and the bread that I will give, is my flesh for the life of the world. The Jews therefore strove among themselves, saying: How can this man give us his flesh to eat? Then Jesus said to them: Amen, I say unto you, except you eat the flesh of the son of man, and drink his blood you shall not have life in you. He that eateth my flesh and drinketh my blood, hath everlasting life, and I will raise him up in the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, abideth in me and I in him. As the living Father sent me, and I live by the Father, so he that eateth me, the same also shall live by me. This is the bread that came down from heaven. Not as your Father did eat Manna, and are dead. He that eateth this bread shall live for ever!”

Now, any one who is consistent, with truly Christian principles, will not for a moment hesitate to hearken to the dictates of his own conscience,—which in a matter of great moment, will decidedly bring him to a right bearing: common sense will tell him, that our doctrine of Real Presence is in exact conformity with the abovementioned words of Christ.

Certainly Metaphors were used by Christ, but then when he uses them, he explains that they were Metaphors. Did not the Jews understand Christ’s words literally, and express great surprise at the annunciation of the mystery, saying, “How can this man give us his flesh.”

I remain, dear Sir,

Your’s obediently,

A CATHOLIC.

11th May, 1852.

Selections.

MAYNOOTH—THE SECRETARY OF THE PROTESTANT ALLIANCE AND REV. DR. RUSSELL.

A Mr. John M'Gregor, "Hon. Sec. Protestant Alliance, 9, Serjeant's-Inn, Fleet-street, London," recently paid a visit to Maynooth College, and having somehow obtained the introduction of a gentleman, was courteously received, and shown over the institution by the Rev. Dr. Russell, the learned Professor of Ecclesiastical History. On his return home, Mr. M'Gregor had the good taste to publish in the *Morning Herald* one of the meanest and shabbiest epistles we have ever met with in abuse of Maynooth. We regret not having room for this choice specimen of low biblical impertinence; but the reply of the Rev. Dr. Russell quotes enough of it to make the matter quite intelligible.

"TO THE EDITOR OF THE MORNING HÉRALD.

"St. Patrick's College, Maynooth,
March 3rd, 1852.

"Sir—Your correspondent, Mr. John M'Gregor, Honorary Secretary of the Protestant Alliance, has thought proper, in an account of a recent visit to Maynooth, published in your journal, to make such use of my name, that I must claim permission to offer a few observations upon his letter.

"I have no idea of entering into any discussion of Mr. M'Gregor's views upon the subject of Maynooth; but I think it due to myself, to the college, and especially to those gentlemen of England who are members of the Protestant Alliance, to explain the circumstances of Mr. M'Gregor's visit, and to submit to their consideration the conduct of their Honorary Secretary in reference thereto.

"If Mr. M'Gregor had visited our college in the avowed character of secretary of an association, the object of which is not merely to procure the withdrawal of our endowment, but also to revile the religion which we teach, and to outrage ourselves personally by the most odious imputations, perhaps I should not have complained of anything that he has written; certainly I should not have felt called on to submit, for the first time in my life, to the disagreeable notoriety of a newspaper controversy.

"But what are the facts as to Mr. M'Gregor's visit?

"1—He called upon me with a letter of introduction from a very valued friend; but neither to my friend (who is a Protestant), in asking that introduction, nor to myself at our meeting, nor at any subsequent time during his visit, did he once avow or in any way allude to the office which he holds, or the object with which he visited the college.

"2—Not a word which fell from him either to myself, or, I am sure, to my friend, conveyed the remotest intimation of an intention to publish any account of his visit, much less to parade

his private conversations with me in the columns of a hostile journal.

"3—On the contrary, his whole bearing was frank and friendly, such as I should have expected from one introduced by so intimate a friend, and his conversation was such as to lead me to believe that he was, if not decidedly liberal in his religious views, at least not unfriendly to Catholics generally, or to our college in particular.

"4—Under the impressions thus created I received him, as I hope I should have received any other supposed gentleman, no matter what his opinions, with perfect unreserve. He is pleased to say what I 'received him very courteously,' that I was 'most kind in my attentions,' and that I 'replied to all his inquiries without hesitation.' He even acknowledges the poor civility of my having 'hospitably given him lunch, though I contented myself (it being a fasting day) with a draught of water.'

"Now, under all these appearances, what has been Mr. M'Gregor's actual proceeding, as it is detailed by himself (with strange unconsciousness of his own shame) in his letter to the editor of the *Morning Herald*?

"I pass over the part of it which is personal to myself. I do not dwell upon his indelicacy in dragging me, without notice, before the public; his printing, without my leave, our purely private conversation, the covert sneer which he is pleased to direct against myself, his avowed scrutiny of what I chose to do at my own table. But it is to be borne that through my means, and under the unsuspected shelter of his introduction by me to the college, the privacy of my friends and fellow-professors should be treacherously violated as this ill-advised young man has thought himself warranted in doing—that a stranger, introduced as Mr. M'Gregor was introduced, should conceal his character and the object of his visit—should take advantage of his being left alone in our common room to peer furtively into the 'three books left unwittingly upon the table'—should make this violation of all the restraints of decent society a ground for a filthy and disgusting insinuation, against the friends and companions of the friend whose 'hospitality' he was pretending to acknowledge; that he should compromise that friend by dropping stealthily, during his visit, copies of the 'Tracts just published by the Protestant Alliance,' and directed against those to whom he was professing himself under obligation; and, above all, that he should make a merit of such conduct in the eyes of his brethren of the Alliance, and commit them to it by parading in his letter his office as their honorary secretary? It is of this I complain; and I will not believe that such are the weapons with which Lord Shaftesbury proposed to assail Maynooth when he accepted the presidency of the Protestant Alliance.

"There is only one out of several of Mr. M'Gregor's misconceptions or misrepresentations of our conversation to which I think it worth while to allude. He describes the library as 'a cold room, in which Dr. Russell told him there was a Bible, and that each student had a copy,' leaving it to be inferred that our library contains but one copy of the Bible. If Mr. M'Gregor

really imagined that I said this he grievously misunderstood our conversation. After we left the library one of his questions was, 'whether we had the Bible therein?' I could hardly believe the question to be serious, and although I felt the insult to Catholics which, if serious, it implied, yet, as I am extremelyaverse to controversy, I contented myself with replying in a tone of surprise, 'The Bible in our library! why each student has his own copy of the Bible!' If Mr. M'Gregor's short visit permitted his examining the library he would have found an entire recess devoted to Bibles and Biblical literature, which forms the subject of our studies during five years of our course.

"I regret extremely the necessity which has driven me to this explanation. I regret it for the pain which it must give the friend whose confidence has been thus abused. I regret it for myself, as compelled to write thus harshly of one whom a few days since I met in friendly intercourse. I regret it, above all, for the sake of the Christian charity which I should desire to maintain with all my fellow-citizens, even with those who, like some members of the Protestant Alliance, seem but little disposed to reciprocate the feeling.—I have the honour to be, Sir, your obedient servant,
"C. W. RUSSELL."

LORD CAMPBELL AND THE SHERIFF OF BUCKINGHAMSHIRE.

Mr. Scott Murray has requested us (*Times*) to publish the following letter:—

"TO THE RIGHT HON. THE LORD CHIEF JUSTICE OF ENGLAND.

"My Lord—In the charge which your lordship lately delivered to the grand jury at Aylesbury (of which, to strengthen my memory, I use the *Times'* report,) your lordship adverted to a circumstance which you said, had caused some surprise and not a little uneasiness.' The circumstance stated by your lordship was, that I, being the High Sheriff of the county and a Roman Catholic, had appointed a Chaplain of my own Religion, and that this Chaplain had appeared 'in the garb of his order' in accompanying the high sheriff and her Majesty's judges from the place where the sheriff meets them to the court. Of my conduct in this respect your lordship said that you did not approve, and that you thought it your duty to say that you hoped such an occurrence would not be repeated. Your lordship's charge has now been before the public for a week, and on some accounts I could wish that I had addressed your lordship on this subject at an earlier period, for a portion of the press has already dealt with the case in a manner to create prejudice against my conduct, and to give additional currency to opinions which your lordship expressed in your charge; but, considering the disparity between your lordship and myself in respect of authority and of learning, and being aware that the part taken by your lordship was, under any circumstances, likely to meet with some amount of popular sympathy, I am satisfied that I have adopted the course which is at once most respectful to your lordship,

and most likely in the end to influence candid minds, by taking time for reflection and inquiry before I should venture my opinions against those of the Chief Justice of England.

"To that unequal contest I must, however, now address myself, and in doing so I desire at the outset to assure your lordship of my gratitude for the personal courtesy with which I was treated in your lordship's charge and to venture the expression of my hope that, as feelings of kindness to myself did not hinder your lordship from discharging what you deemed your duty in publicly blaming my conduct, so the public defence of that conduct by me will not be thought by your lordship to derogate from those feelings of respect on my part which are due both to your person and your office.

"The circumstances which occurred were these—

"On my appointment by the crown to the office of High Sheriff, an appointment which, as your lordship well knows, I could not decline, but which I never desired, I proceeded, in accordance with the established custom of all high sheriffs, to appoint a Chaplain; and, being a Roman Catholic, I pursued the only course which, upon the supposition that the Chaplain appointed by the sheriff is the Chaplain of the sheriff, I could in conscience pursue, by appointing a Roman Catholic Chaplain.

"I think it right to add that the gentleman whom I selected resides in the immediate neighbourhood of my own house, officiates in the Catholic church at Madow, and also in my domestic chapel, and is, in all respects, the person whom it was natural that I should appoint.

"On the opening of the assizes, accompanied by my Chaplain, I met Mr. Justice Crompton, who arrived the day before your lordship. In regard to the dress of my Chaplain, to which allusion has been made, I wish to say that it was not the habit of any religious Order (for, apart from other reasons, he is not a member of any such Order), but the usual full dress worn by the Roman Catholic Clergy on occasions unconnected with religious ceremonial. I received his lordship at the station, thence conveyed him to court, thence to the Protestant church, and thence again, after the service was concluded, to the judges' lodgings. Mr. Justice Crompton, therefore, was repeatedly in contact with my Chaplain before your lordship's arrival, and, as I was most anxious not to give offence in any quarter, I was glad to find in the demeanour of that learned judge towards myself and my Chaplain the assurance that to his lordship, at least, none had been given.

"On the following day your lordship arrived, and, accompanied by my Chaplain, I received your lordship at the railway station, and conveyed you in my carriage to the judges' lodging. In the course of the drive it became obvious that your lordship was displeased, and almost immediately after your lordship's arrival at the lodgings, I was summoned to a room, in which I found, besides yourself, Mr. Justice Crompton and the two marshals of your lordships.

"Your lordship then requested to speak to me, and, as a preliminary step desired that my

Chaplain, who was with me, but whom your lordship appeared purposely to abstain from recognising as my Chaplain, should withdraw. This having been done, your lordship expressed your displeasure at my having attended your lordship accompanied by a Roman Catholic Chaplain, a proceeding which your lordship seemed to consider an innovation; to which I replied that I had therein followed the example of other Roman Catholic sheriffs since the Relief Act, who had pursued a similar course without rebuke; and your lordship subsequently desired to know the names of the judges who had been on circuit when these instances occurred, and declared your opinion that there must have been an oversight on the part of those learned persons; and even if it were not so, though from curiosity your lordship would be glad to know who they were, yet your lordship's opinion would not be affected thereby. To satisfy this portion of your lordship's wishes, I append the names of some judges whom I know to have acquiesced under similar circumstances in the presence of a Roman Catholic Chaplain.

"I may here observe that as the surprise and uneasiness which, from your lordship's subsequent charge, it would appear were caused by my conduct, had not been manifested by either Mr. Justice Grompton or by any one else, to my knowledge, before the arrival of your lordship, I was not prepared for the rebuke to which I was subjected; still less after that rebuke had been privately given was I prepared for the repetition of it in open court. That when embodied in the charge of a chief justice it should have led the grand jury, as I have the best reasons for knowing that it did, to suppose that I had been guilty of violent and wilful innovation, is neither to be wondered at nor to be made a just matter of complaint against that body.

"I now proceed to the reasons upon which your lordship's public rebuke was grounded.

"They were thus expressed:—The sheriff appoints a Chaplain who is to appear as the Chaplain of the judges, and who is expected to take his seat in the same carriage as the judges, and to sit besides the judges in the court. That Chaplain, therefore, becomes the Chaplain of the judges, and the Protestant religion is the religion of the judges of this country."

"There are here, then, two propositions—

"1. That the Chaplain appointed by the sheriff becomes the Chaplain of the judges.

"2. That the Protestant religion, by which your lordship plainly meant the religion of the Established Church, is the religion of the judges of this country."

"Having made inquiry upon these points, I am now induced—not on my own account only or of my religion—but on account also of the high office which I have the honour to fill, and the privileges of which it is my duty to maintain, and on account of all those who, being of a different religion from that of the Established Church, whether Roman Catholics or Protestants, may, according to the constitution of this country, be appointed to the office of sheriff, to submit to your lordship the reasons for which I must decline to acquiesce in your opinion.

"And, first, as to the claim made by your lordship that the Chaplain appointed by the sheriff becomes the Chaplain of the judges.

"The office of sheriff, to which appointment is made directly by the crown, has attached to it a variety of important duties, among which, with great respect be it said, the duty of personal attendance on the judges of assize—important though it be—is not the most important.

"Upon his appointment to the office it has been customary for the sheriff, as a part of the proper state appertaining to his position, to select a Clergyman who shall officiate as his Chaplain.

"In the selection of this Clergyman I never heard that the judges were consulted. He is not appointed specially for the assizes, but for the whole period of office of the sheriff. I never heard him called (except by your lordship) the Chaplain of the judges, or the Chaplain of any one but the sheriff. His appointment, as far as I can learn, is not even obligatory on the sheriff, which, if the judges had an interest in it, I presume it would be. With the single exception of preaching before the judges, a custom which in itself implies no official relation whatever between the preacher and his audience, and which, moreover, can only be practised by consent of the incumbent of the church in which the sermon is delivered, there is no function, either by custom or right, performed by the sheriff's Chaplain which affords the slightest reason for supposing that he has any official connection whatever with the judges. On the contrary, it is only through the sheriff that his Chaplain is known to the judges, and it is only when the sheriff is present that he appears by official right before them. At the public dinners given by the judges he does not attend except by accidental invitation, because the sheriff does not; at the public dinners given by the sheriff he always attends in his official capacity.

"I cannot, then, regard this claim of your lordship otherwise than as a direct encroachment upon the privileges of the office which I hold, an encroachment; let me add, which is the less warrantable because the law expressly recognises the existence of the judges' Chaplains as a totally distinct class from those of the sheriffs. By the 21st of Henry VIII., c. 13, the Chaplain of the Lord Chief Justice of the Queen's Bench was specially privileged, and by the 25th Henry VIII., c. 16, similar advantages were extended to the Chaplains of the Justices of the Queen's Bench and Common Pleas, and of the Chief Baron of the Exchequer. It is thus plainly in the power of the judges above mentioned to take with them on their circuits Chaplains of their own; and if for any cause they have thought fit to discontinue their appointment, this can hardly afford a reasonable pretext for endeavouring to appropriate the Chaplains of other and independent officers of the crown.

"Your lordship's first proposition, then, I venture humbly but firmly to deny; and on the part of the high sheriffs of England, whether they be of the Church of England or Dissenters, Roman Catholics or Protestants, I enter my protest against it.

"Your lordship's second proposition is of a graver nature, and carries us from points of

privilege and etiquette into questions which affect the first principles of that religious freedom for which this country claims to be distinguished: Your lordship says that the religion of the Church of England is the religion of the judges; the constitution says that Roman Catholics and Protestant Dissenters of all classes may be judges.

"How are these conflicting propositions to be reconciled? How is it that men who honestly dissent from the Church of England can be lawfully invited to the bench, and yet, when on the bench, be required to conform to that Church? Are there two consciences for judges—one to be saved or lost by, and another to go circuit with? Or, if this be not so, by what subtle contrivance of law is it that the same conscience is to be at once relieved and oppressed, declared to be free—aye, and great credit taken for the declaration—and at the same time made subject to a dominant Establishment?"

"My lord, these questions necessarily arise out of your lordship's charge to the grand jury. They are inseparably connected with one of the positions on which your lordship's reprehension of my conduct rested. I venture therefore respectfully to ask an answer to them, and I do so the more earnestly because the office which I fill being itself a judicial as well as a ministerial one, I find it difficult to distinguish between the religious obligation of the judges of assize and those which affect myself as the sheriff of a county."

"My lord, there is another portion of your lordship's charge which it would be unseemly in me to pass over. It is that in which your lordship repelled the imputation of any illiberal motive, and declared that you had always 'most strenuously supported the Roman Catholics in their claims for freedom of opinion, in order that they should be admitted to all the privileges of all others of her Majesty's subjects; in which your lordship, from your own experience, spoke with esteem of the personal qualities of the present head of the Catholic Church, and in which you expressed your respect for the feelings of Roman Catholics and for the sacred order of their Clergy. My lord, for these exertions of your lordship, thus referred to, and for the generous sentiments thus avowed, my best thanks are due; but, in tendering them, I cannot divest myself of the melancholy feeling that if, in the judgment of a man so liberal as your lordship, a claim to equal privileges, trifling as that which I have made, does not appear warranted by the spirit of the Roman Catholic Relief Act, we need not be surprised if, in other quarters, the influence of this healing measure should be still more limited, and in some deprived of almost everything which can render it acceptable to generous and educated minds."

"In conclusion, my lord, I can, for myself, most sincerely say that in acting as I did I sought no triumph for myself or for my religion. My first desire was so to act as not to compromise either my own conscience or the rights of the office entrusted to me. My next was to avoid giving offence either to the judges or to my neighbours. By following the precedents

of other Roman Catholic sheriffs I had hoped to secure, and, till your lordship arrived, I flattered myself that I had secured these different objects. Of the failure which then occurred I have in this letter given the history, considered the reasons, and, as your lordship's charge is before the public, I think it due to myself that vindication should have the same advantage.—I have honour to be, my Lord Chief Justice, your lordship's obedient and humble servant,

"C. R. S. SCOTT MURRAY,

High Sheriff of Buckinghamshire.

"Danesfield, March 8th.

"P.S.—The instances referred to are these:—

"In 1837 James Whible, Esq., a Roman Catholic, was High Sheriff of Berkshire, and attended the judges at assizes, accompanied by his Roman Catholic Chaplain, the Rev. J. Ringrose.

"JUDGES.

Spring The Right Hon. Sir James Parke.
Sir William Bolland.

Autumn ... Lord Abinger.

... Mr. Justice Coleridge.

"In the same year G. T. Whitgrave, Esq., a Roman Catholic, was High Sheriff of Staffordshire, and attended the same judges, accompanied by the Rev. Edward Huddleston, his Roman Catholic Chaplain.

"In 1839 Charles Tempest, Esq., now Sir Charles Tempest, a Roman Catholic, was High Sheriff of Yorkshire, and attended the judges accompanied by a Roman Catholic Clergyman, who was at that time his domestic Chaplain.

"JUDGES.

Spring ... Right Hon. Sir James Parke,
Mr. Baron Alderson.

Autumn ... Mr. Justice Colman.

Mr. Justice Maule.

* During the current year Richard Swift, Esq., a Roman Catholic, is one of the joint Sheriffs of London and Middlesex; he has attended the judges, as well as the Recorder and the Common-Serjeant, in their courts at the Old Bailey accompanied by his Roman Catholic Chaplain. That Chaplain has been present, officially, at his judicial entertainments, and stood at the side of the Sheriff when he was presented in the Court of Exchequer to the Cursitor Baron for the approval of her Majesty; and when he appeared, according to custom, in that and the other courts at Westminster, on Lord Mayor's day."

JERUSALEM.

A letter dated December 8th, says *L'Ami de la Religion*, brings us the following details on the religious affairs of Jerusalem:—

His Lordship the Patriarch has arrived here, accompanied by four new Missionaries; three or four Apostolic labourers are also expected, and afterwards several French Priests will come to increase the personnel of the Latin Clergy with whom Mgr. Valerga is now surrounding himself. The intention of His Grace is, conformably to the desires of the Sacred Congregation, to form a native Clergy upon whom will rest almost all hopes for the moral and religious im-

provement of Palestine. Those young Priests, being initiated in the languages and education of Europe, and brought up in Ecclesiastical virtues by learned and pious Missionaries, will be able to render eminent services to religion. Their knowledge of the language and habits of the country will be most advantageous to their ministry.

The Patriarch has already caused a house to be prepared to receive a few young men from Bethlehem, Jaffa, and Cyprus. Then, when the College shall be organised, he will call thither ten pupils, who for the last three years have been with the Jesuit Fathers of Gaza in Libanus.

A work, the importance of which is very great, is also begun in Jerusalem. It is a Catholic hospital, the project of which was conceived and is now realised by a Missionary and two young laymen. Happy circumstances permitted them to do in a few days what otherwise could not have been attempted without great and numerous difficulties. In the course of one week, three members of the fraternity of the contemplated hospital found a house, organised a chemical laboratory, established twenty-two beds, and collected a little money to meet the first expenses. The hospital was opened on the 1st of November last; the sick pilgrims, the Catholics, the Greeks, the Copts, the Mussulmen of Jerusalem, and the Catholics of Bethlehem are admitted there. In the whole space of one month, eighteen sick persons were admitted, ten been cured, and at the date of this letter, the eight others were convalescent. Two Mahomedans were admitted: one of them a little girl of eight years and the other a young man of eighteen. The last one is the son of the Mussulman Governor of Naplouse.

A young Prussian doctor, as devoted as he is learned, gives gratuitously his services to the sick, whom he visits even three times a day. He gives, besides, free advice during two hours to all the poor who comes to consult him. The medicines are also gratuitously given to the poor. During the month of November, the prescriptions given to the poor amounted to 427. Even the Bedouins of the Desert, in their sickness, come to receive those charitable advices to which they are not accustomed, and which produce the most salutary impressions on the Mussulman population.

On his arrival in Jerusalem, Mgr. Valerga felicitated the country on the happy inspiration they had had in establishing a hospital in Jerusalem. The Prelate's intention is to make an appeal to the generosity of some Government, as well as to that of all Christian souls, for the support of that praise-worthy undertaking. His desires is to entrust the Sisters of St. Joseph, established by Madame de Viallar, with the cares of that hospital. An hospital in Jerusalem under the superintendence of a Religious Sisterhood is quite indispensable, especially now that the Protestants have established one there which is under the care of their Deaconesses.

Three Sisters of St. Joseph are already in Jerusalem. Their devotedness to the education of 120 young girls is admirable. Among those

120 young girls twenty are Greeks and ten Copts. Three Sisters of the same Order receive sixty-five girls into their school at Jaffa. At Cyprus there are four Sisters of St. Joseph: two of them keep the school, whilst the other two visit the sick and attend at the dispensary. Mgr. Valerga will shortly instal some of those good Sisters at Bethlehem.

On the Feast of the Immaculate Conception, a Protestant gentleman of about thirty-five years of age abjured the errors of Protestantism and was received into the One Fold by Mgr. Valerga in the Patriarchal Chapel, in the presence of a numerous congregation deeply affected by the piety and the sentiments of conviction with which that gentleman pronounced his profession of faith.

B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

H. M., of Burdwan, thro' Mrs. Gasper,	
for April,	Rs. 20 0
Mr. W. Rebeiro,	2 0
Ditto for the Widow's Asylum,	2 0

Through Rev. Mr. Tracy.

A Catholic,	3 0
For March 1852.	

Mr. J. Spence,	Rs. 25 0
„ Jas. Cornelius,	5 0
„ A. Spence,	5 0
Mrs. Dowling,	2 0
Mr. F. Mazaux, *	5 0
„ W. R. Lackersteen,	5 0

Subscriptions received since last Saturday week towards the enlargement of the Cathedral Male Orphanage.

C. Cornelius, Esq.,	Rs. 32 0
C. Cornelius, Jr. Esq.,	20 0
P. S. D'Rosario, Esq.,	100 0
W. B. O'Shaughnessy, Esq., M. D.	50 0
P. Bonnaud, Esq.,	50 0
L. and J. M. Fleury,	10 0
Mrs. Gonsalves,	10 0
F. F., (A Catholic,)	150 0
J. F., (A Catholic,)	150 0
Joseph Willis, Esq.,	25 0
Rev. Mr. Stephenson, St. John's College,	30 0
M. S., thro' Rev. Father Shanian,	10 0
F. P., through His Grace the Archbishop,	50 0
R. Stuart, Esq., M. D. thro' His Grace the Archbishop,	32 0
J. McClelland, Esq., M. D.,	50 0
A. W. Spence, Esq.,	10 0
J. G. W.,	25 0
J. McP.,	10 0
Mrs. Dowling,	10 0
„ Carbery,	10 0
Capt. Atkinson,	10 0
Fred. Greenway, Esq.,	25 0
F. C.,	5 0
J. C.,	20 0
Messrs. Smith and Stanistreet,	32 0
Major Banks, Mil. Secy. to Govt.,	100 0
Major FitzSimon, Commanding Officer, 29th B. N. I.,	100 0

THE BENGAL CATHOLIC HERALD

EXTRA.

GRATIS.] CALCUTTA: SATURDAY, MAY 15 1852.

ARRIVAL OF THE OVERLAND EXPRESS.

The Overland Express, with London News up to the 8th ultimo, arrived in Calcutta this morning at ½ past 5 o'clock. The intelligence received is by no means of stirring importance or interest, as will be seen by our Summary given below. Political interest and discussion in England hang chiefly on the line of policy and action adopted by Ministers, and the ambiguity with which the new Cabinet have surrounded their views and intentions, deferred giving any political pledges or declarations, and postponed the dissolution of the present Parliament, and the convening a new one by general election. In this state of affairs, a temporary adjournment had taken place, and public business had been suspended till the 19th ultimo. In the last debates the only question of stirring interest to Indian readers was that of the renewal of the Honorable Company's Charter, which came under warm discussion, Lord Ellenborough, as was expected, being peculiarly prominent in the debates and arguments. The news of the loss of the *Steamer Birkenhead*, at the Cape of Good Hope, had reached England, and produced a profound sensation, especially in Naval and Military circles. All ap-

prehensions of a French invasion have died away, and no more is heard of the Volunteer Corps; Riflemen &c., however the delusion and expectation have not been without their use, as they have shewn what the English people and gentry would do in case of need, and the country requiring their services. The President of the French Republic, as it is called, opened the sitting of his Legislative body on the 29th of March, with a speech in which he complimented them, in the name of France, on the liberty the country enjoyed, and the benefits of free institutions! The inauguration of the new Government took place in the Royal Palace of the Tuilleries, and was, it is said, cold, unenthusiastic, and unpromising. It is confidently stated that the French President is the victim of a consuming and fatal disease, but his industry, energy, and almost incredible powers of application and invention, certainly indicate no such condition, although the general belief is that it does exist, and that the question of a successor has even been discussed in the Chambers of the Tuilleries. Advices from Vienna announce the death of Prince Schwartzemberg, of apoplexy, which is expected to have a serious influence on continental political affairs, especially as regards France. Accounts of the American expedition to Japan

had commenced arriving in England with more circumstantial details than hitherto, and we notice with pleasure the launching of the new Screw Steamer, for the voyage to India round the Cape. The casualties in all circles are few, and our veterans at home are holding on well, as there is again no line step in our army. The details of news and the occurrences of the last fortnight will be found below:—*Morning Chronicle Extra*.

[FROM THE ATLAS FOR INDIA, APRIL 8.]

It is rumoured that the Rev. J. Watson, M. A. curate of Long Whalton, in the diocese of Peterborough, has seceded from the Church and joined the Church of Rome.

Yesterday afternoon a splendid iron steam ship named the *Indiana*, one of the new fleet of vessels of the General Screw Steam Shipping Company, which are to be employed on the Cape and Calcutta mail route, was launched from the ship building yard of Messrs. Marc and Co., of Blackwall. The *Indiana* is one of the largest screw steamers ever built on the banks of the Thames. She is nearly 1,800 tons burden, divided into fire proof and water-tight compartments, and is the third vessels which has been built for service on the company's extension of route.

DEATH OF PRINCE SCHWARZENBERG

The intelligence of the sudden death of Prince Schwarzenberg, which took place at Vienna on Monday last from a stroke of apoplexy, reached this country on Tuesday. Prince Schwarzenberg found the Austrian Empire in ruins, and he leaves it entire. He found the authority of the Imperial Court at its lowest ebb—attacked in Italy, rejected in Hungary, derided in Vienna, and effaced at Frankfurt—inasmuch that the Tyrol seemed the only possession which the House of Hapsburg could call its own. He left that authority absolute throughout the dominions of the Crown, and as influential as it has ever been in the councils of Europe. To have achieved that work in three years and a half was the part of no ordinary man.

—*Home News*.

BENGAL CATHOLIC ORPHANAGE.

Through Mr. N. O'Brien.

J. N. S. S., ...	...	...	...	1	0
J. A., ...	...	...	...	2	0
J. D. Crouch,	...	...	...	2	0
Thos. Belletty,	...	...	...	1	0
Win. H. Hoff,	...	...	...	1	0
R. C., ...	...	...	...	2	0
P. Gill,	...	...	...	2	0
B. F. Herby, ..	...	...	...	1	0
A. B., ...	...	...	...	1	0
A. James,	...	...	...	1	0
J. R. James,	...	...	...	2	0
George Gill,	...	...	...	1	0
O. F., ...	...	...	...	1	0
T. D. C.,	...	...	...	5	0
Hughes,	...	...	...	2	0
R. O. Raikes,	...	...	...	1	0
J. S., ...	...	...	...	2	0
T. C., ..	...	...	...	2	0

ST. JOHN'S CHAPEL.

CIRCULAR-ROAD.

Receipts for March 1852.

Wardens of the Cathedral Allowance,	Rs.	16	0
Mr J. Leal, ...	...	2	0
" P. Gill, ...	...	1	0
" J. Cornelius,	...	1	0
Mrs. C. Breton,	...	0	0
Mr. P. Rebeiro,	...	1	0
Total,	Rs.	22	0

Disbursements for March 1852.

Organist's allowance and Molly's Salary; ...	Rs.	17	0
Contingencies,...	5	0	
Total, Rs.	22	0	

Receipts for April 1852.

Wardens of the Cathedral Allowance,	Rs.	16	0
Mr. M. Pinto,	...	1	0
" J. Leal, ...	...	2	0
" P. Gill, ...	...	0	8
" J. F. Bellamy,	...	3	0
" J. Cornelius,	...	1	0

Donation.

H. M., of <i>Burdwan</i>,...	...	...	...	5	0
				Total, Rs.	28 8

Disbursements for April 1852.

Organist's allowance and Molly's Salary, ...	...	...	...	Rs.	17	0
Contingencies,	...	...	...	...	5	0
				Total, Rs.	32	0

C. A. SERRAO, BENGAL CATHOLIC ORPHAN
PRESS, 5, Moorhyhutta St.

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 21.]

CALCUTTA: SATURDAY, MAY '22, 1852.

[VOL. XXII.]

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, 22 May.

THE DOCTRINE OF THE INSPIRATION OF THE
SCRIPTURES ENDANGERED AND SHAKEN
AMONG THE FOLLOWERS OF THE REFORMATION.

BEFORE entering on the important subject announced in the heading of this article, we beg to call the attention of our readers to the two following extracts copied from English Protestant Journals of a very recent date:

"A London paper mentions, that three students of the New Dissenting College, St. John's Wood, have been expelled for heterodoxy, in not admitting the plenary inspiration of the scriptures. The President, a certain Dr. Harris, it is added, felt compelled to get rid of students whose opinions he could not reconcile with his own."

"What right have the dissenters to complain, of University tests if they thus go further in bigotry than the establishment. Cambridge does not expel students for non-conformity, she only refuses them degrees; but these men, whose claim to toleration, is founded on the right of private judgment, refuse to others the liberty they claim for themselves. They could not have taken their stand upon a worse doctrine for if

admitted, they would find it difficult to maintain their own ground against the Catholics."

The next document to which we invite the attention of our readers consists of a letter addressed by a Protestant to a Protestant Journal.

To the Editor of the *Churchman's Monthly Penny Magazine*.

"Sir—Will any of your able correspondents say what they think is the best evidence we can give to poor unlearned men who are in doubt as to the inspiration of the Scriptures both Old and New? It must be something simple, evident to the senses, and without doubt; for until we get a conviction of the truth of the Bible, we cannot successfully argue from its inward testimony, or that which may be gathered from reading.—Your obediently."

"L. E. W."

From these extracts it is manifest, that the grand fundamental doctrine of the Inspiration of the Holy Scriptures, has, as several learned Catholics and Protestants predicted at the epoch of the Reformation, begun to be called in question, and this in virtue, or by consequence of the development and unrestrained daring application of the primary principle, on which Protestantism was based by its founders. According to these Innovators, the liberty with which Christ hath made us free, is utterly incompatible with the recognition in the Church, of a supreme, unerring authority, qualified to

determine definitively, what parts of Scripture are divinely inspired, and in what sense these are to be understood.

The authority of the Church being thus rejected, the first reformers were forced to renounce, on their own part, all claims to the exercise of a power, which they refused to the Catholic Church. The result which was to be expected soon took place. Even during his own life-time, Luther saw the dangerous and destructive weapon, with which he had armed his first Disciples for the overthrow of Catholicity, wielded with dire effect against himself, and numerous conflicting sects rising up in hostile array against him, and against one another, each, in virtue of the prerogative of private judgment, vindicating for itself the same right, to separate from its former religious associates and erect itself into a new and distinct Church, which Luther asserted, 'when he broke off from the Communion of the Catholic Church.

As might be anticipated, the dissentients in question, came in a short time, to dispute with those from whom they had separated, not only on the sense or interpretation of certain particular doctrines, or certain particular passages in the Scriptures, but also on the canonicity and inspiration of the Sacred Books or Epistles, in which these passages were contained. Hence it happened, that Books of Scripture, which were deemed canonical and inspired by some Protestant Churches, were rejected as Apocryphal by others. Thus then the very standard, the Sacred Scripture, which was fixed upon by Luther for the determination of Divine truth, was changed and mutilated in his own time, and as we shall presently show even by his own example and authority.

We shall now adduce, in proof of the accusation just preferred against Luther, his own *ipsissima verba* on several of the Books of the Old and New Testaments, which are deemed Canonical both by Anglican and other Protestant Denominations:

* "*The Books of Kings are more worthy of credit than the Books of the Chronicles.*

"*Job spoke, not as it stands written in his Book; but had only such cogitations. It is a sheer 'ARGUMENTUM FABULÆ.' It is probable, that Solomon made, and wrote this Book.*

"*This book, — ECCLESIASTES, — ought to have been more full. There is too much broken matter in it. It has neither boots, nor spurs, but rides only in socks, as I myself did when in the cloister. Solomon has not, there-*

fore, written this book, which was made in the days of the Maccabees, by Sirach. It is like a Talmud, compiled from many books; perhaps in Egypt, at the desire of king Ptolemy Euergetes. So, also, have the Proverbs of Solomon been collected by others.

"*The book of ESTHER I toss into the Elbe. I am such an enemy to the book of Esther, that I wish it did not exist: for, it Judaizes too much, and has in it a great deal of heathenish naughtiness.*

"*ISAIAH has borrowed his art, and knowledge, from the Psalter.*

"*The history of JONAH is so monstrous, that it is absolutely incredible.*

"*That the EPISTLE to the HEBREWS is not by St. Paul, nor by any apostle at all, is shown by chap. ii. 3. It is by an excellently learned man, a disciple of the apostles. It should be no stumbling-block, if there be found in it a mixture of wood, straw, and hay.*

"*THE EPISTLE OF ST. JAMES I account the writing of no apostle. It is an Epistle of STRAW.*

"*THE EPISTLE OF JUDE is a copy of St. Peter's; and alleges stories, which have no place in Scripture.*

In the REVELATION OF JOHN, much wanting to let me deem it apostolical. I can discover no trace in it, that it is established by the Spirit."

But perhaps it may be said, that Protestantism, by occasion of the greater experience, which it has acquired during the three centuries, that have elapsed since the Reformation, has learned to separate the chaff of Luther's writings from the sound corn, contained in them, and to reverence now as inspired, those portions of the Scriptures, which, as we have just seen, Luther rejected with such impious contempt. We grieve to be obliged to state, that we have at our command evidence so conclusive against this hypothesis, that, we are forced to confess with sorrow, that the evil, we now lament, has, on the contrary, been since not only perpetuated but even more widely diffused, so that, at present, in every country where Protestantism prevails, its influence on all classes of the Clergy and laity and its inveteracy are so powerful, as to cause one to despair of Christianity, except as an empty name, being long preserved, in any place where the people are tainted with this withering mental and moral disease. In support of this allegation, we shall here subjoin some extracts from the preface to a Bible, published so recently as the year 1819 by the Strasburg Bible Society !!!

"The book of Ruth is a beautiful family picture: Luther did not consider the book of Esther as of much value for Christian

* We copy these extracts from Luther's works from No. 121, of the Edinburgh Review.

readers. The book of Judith is a beautiful *pious romance, but pure poetry*. But, in the book of Tobias, there are superstitious accounts of good and bad angels; and of the means by which we may counteract the influence of evil spirits. Some of the psalms bear the impress of the *imperfect morality of an early age*.* The book of the prophet Jonas is a *fable*, exquisitely wrought for that period, for the purpose of reprobating the hatred of the Jews for the Gentiles, and representing it, in its true light, as unjust and foolish.† This tale is a story, which has much of the *romantic* in its character; the object of which, considered in a moral point of view, is to display, in its full inconsistency and nakedness, the deeprooted prejudice, that God was the God of the Israelites alone.‡ The prophecy of Jonas is a *symbolical poem*, whose object is to show that disobedience to God and idolatry draw down the vengeance of heaven; but that obedience, repentance, and piety to God, avert it from men.§

The extract just quoted, has reference, as the reader will observe, to the Scriptures of the Old Testament only.

But the following quotations will prove to demonstration, that the New Testament fares no better in the estimate formed of it by the learned Protestant Professors and Doctors from whose works they are taken.

"Schulze and Schultheis attach very little credit to the gospel of St. Matthew."||

"The gospel of St. John is unquestionably the production of a *disciple of the Alexandrian school*."¶

"Professor Ewald has demonstrated anew, (*Comment. in Apocal. exegeticum et criticum, Leipzig, 1828*) by the most triumphant evidence that the gospel, epistles, and apocalypse of John cannot possibly be the work of the same author.** With regard to the apocalypse, the majority of Protestant critics dispute its authority.††

"Schleiermacher has attacked the first Epistle to Timothy; Eichhorn, both the first and the second; as also the Epistle to Titus, in his *Eintleitung in's N. Test.* B. iii. s. 315."‡‡

* Dr. Isaak Hapfner, Strasburg, 1819.

† Michaelis Uebersetzung des A. Testaments.

‡ Augusti. Grundleis einer Hist. Krit. Einleitung in's A. Test.

§ Staudlin. Neue Beitrage zur Erlauterung der bibl. Propheten.

|| Bretschneider Handh. der Dogm. B. II. S. 778. Note.

¶ Staudlin's Religion's Geschichte, Th. III.

** Theolog. Literat. Blatt. Allgem. Kirchen Zeitung, 1830. No. 43.

†† Rose, on the present state of the Protestant religion in Germany, 1st edit. p. 161.

‡‡ In this and the following extract, the reference in the author is to a wrong page. They will be found as we have referred to them.

"Many after Eichhorn, deny that the prophets enjoyed any supernatural revelation, and say that they were clever and experienced men, more likely from their abilities, to foresee future events; and, from the purity of their manners, used as instruments of Providence to check a guilty age,"*

"IT IS PROBABLE THAT THE WRITINGS OF THE NEW TESTAMENT DO NOT CONTAIN THE PURE DOCTRINES OF JESUS."—† pp. 164-9.

We shall close these remarks with the annexed most apposite reflections made by a writer in the *Dublin Review*, in commenting on the work of a recent learned Convert to Catholicity entitled "The result of my wanderings through the territory, of Protestant literature." By Dr. Julius V. Honinghaus. Aschaffenburg A. D. 1837.

Alas! who shall place limits to the wanderings of the human mind—effects, at once, of its weakness and of its strength! It is fearful to look upon it in these impious excesses. Well may the divines of Oxford protest against the name of Protestant! Well may they 'claim to be *Reformed not Protestant*!‡ But it is easier to disclaim the title, than to disprove the consistency of its exercise: and it will be difficult, not to say impossible, to show the determined Rationalist, that, while he is at liberty to reject the authority of the ancient Church, he can be bound to submit his judgment, and close his eyes in obedience, to that of the Church of England, or any other authority upon earth. "Prove to me," said Rousseau, "that in matters of faith I am to follow any authority, and I shall be a Catholic to-morrow;" and a very slight acquaintance with the High church controversy in England will attest the truth of Uyttenbogaard's memorable declaration: "they who discard this principle, and require unqualified submission to their synods, place themselves in a position in which they shall not be able to make a satisfactory reply to the Catholic's questions, 'why they refuse to admit the Catholic councils? and shall be compelled eventually to give up the case as lost.'"

ADELAIDE, AND ITS PROSPECTS.

It affords us much pleasure to give insertion to the following excerpts of a letter received by a resident of Calcutta, from the Right Rev. Dr. Murphy, Catholic Bishop of Adelaide:—

"You are no doubt exceedingly anxious to hear from me an account of the present

* Ibid. 160.

† Augusti. Theolog. Mona-schrift, Heft, 9.

‡ Tracts, No. 71. vol. iii. p. 71.

state of this fine Colony, I regret to say, that at the present moment our prospects are most gloomy. As you anticipated in your letter to me, almost all our male adults have left for the Port Phillip gold diggings, and consequently our streets, our shops, and our farms are left almost entirely in the keeping of women and children. Trade is completely at a stand, and those who were rich men a few months ago are now reduced to almost a state of absolute indigence. A complete madness has seized upon all those who are able to handle a spade; every one that can muster a few pounds is off to the diggings. It is however generally believed that a reaction will take place and that this Colony will be more flourishing than ever. Many of our people are returning from Port Phillip disgusted with the hardships which they have to undergo whilst endeavoring to procure a few hundred pounds. Some have been successful, others have not got one pound of gold and many have died of dysentery.

At the present moment wheat is not paying the farmer, it can be had for 3s per bushel, but it is expected that the influx of immigrants from Europe to visit the diggings will cause it to rise in a few months to a good price. The rearing and breeding of sheep seem to pay the best in this Colony; sheep are to be had for 6 and 7 shillings each. It is impossible to know what is to be done in the present state of the Colony. Burra shares which might be for £160 about 4 months ago are now to be had for £75. These also are however on the rise. The mine is still most productive but we are all short of money. I have been obliged to reduce the rents on all the lands and houses belonging to the Church; many persons are now glad to let their houses, for nothing merely to preserve them from destruction.

Labor is now double the price, I therefore would not advise you to leave Calcutta, until you hear from me again. In a few months, if there should be any change for the better you shall hear from me."

ENCYCLICAL LETTER OF OUR MOST HOLY FATHER POPE PIUS IX.

TO ALL THE PATRIARCHS, PRIMARY, ARCH-BISHOPS, BISHOPS, AND OTHER ORDINARIES, IN COMMUNION WITH THE HOLY APOSTOLIC SEE.

[Translation.]

PIUS PP. IX.

Venerable Brothers—Health and Apostolical Benediction—From Our other Encycli-

cal Letters delivered to you on this very day, you are aware, Venerable Brothers, with what zeal We urged on your distinguished piety in the midst of such great calamities of the Christian and civil republic, to have prayers made in your dioceses to implore the Divine mercy. And as We signified in the same letters that the celestial treasures of the Church would again be brought forth by Us on this occasion, We, therefore, send to you the present letters, in which We open those treasures.

Accordingly, trusting in the mercy of Almighty God, and in the authority of His Blessed Apostles Peter and Paul, in virtue of that power of binding and loosing which the Lord has committed to Us though unworthy, by these letters, unto all and singular the Faithful of both sexes in your dioceses, who, within the space of one month, to be fixed by each of you, and to be computed from the day which each of you shall have appointed, having confessed their sins humbly and with sincere detestation for them, and having been expiated by sacramental absolution, shall reverently have received the Most Holy Sacrament of the Eucharist, and shall have visited three churches to be named by you, or shall have visited one of them three times, and there shall for some space of time have poured forth pious prayers unto God for the exaltation and prosperity of Holy Mother Church and of the Apostolical See, and for the extirpation of heresy, and for the peace and concord of Christian princes, and for the peace and unity of the whole Christian people, and, moreover, shall have fasted once within the above-mentioned space of time, and shall, each according to his devotion have bestowed some alms on the poor, and a pious offering to the most religious institution of the *Propagation of the Faith* (which We earnestly commend to your Episcopal zeal), We do concede and bestow a plenary indulgence of all their sins in the form of a Jubilee, which may also be bestowed in the way of suffrage for the souls in Purgatory. And in order that this indulgence may be also gained by religious and by other persons living perpetually in cloister, as also by all who are in prison, or are hindered by bodily infirmity, or any other impediment whatsoever, from being able to perform any of the above-mentioned works, We grant unto Confessors, to be chosen by them as mentioned below, the power of commuting the same works of piety into others, or deferring them to another time, with the faculty also of dispensing with the Communion for children who have not yet been admitted to their first Communion. Also to the Faithful of your dio-

cases, as well laics and Ecclesiastics, Secular and Regular, as also of any institute whatever which ought even to be specially named. We grant the licence and faculty to enable them to choose for themselves, as Confessor for this purpose, any Priest whomsoever, Secular or Regular, from among those whom, as best fitted, you may think proper to designate for this end (of which faculty religious women also, though exempt from the jurisdiction of the Ordinary, and other women living in cloister, may avail themselves, provided that the Confessor be approved, *pro monialibus*), who are empowered to absolve them *in foro conscientie*, and for this time only, from excommunication, suspension, and interdict, and other Ecclesiastical sentences and censures passed either *à jure* or *ab homine* for any cause whatsoever, except those excepted below, as also from all sins, excesses, crimes, and offences, how grave or enormous soever, though reserved, even by a special form, to the local Ordinaries, or to the Apostolical See, and the absolution of which would otherwise not be understood to be granted by a general Indult of this kind.

Furthermore, in order to open to all an easier way, that they may return to the path of salvation, We also impart to the same Confessor, for the above-mentioned space of one month, the power of absolving all those who have miserably enrolled themselves in the sects, provided they penitently approach the Sacrament of Reconciliation, and of dispensing them from the obligation of denouncing their accomplices, for the effect of gaining the same plenary indulgence, the usual conditions being observed, and those cases excepted in which, to avoid greater and more grievous evils, denouncement may appear to be altogether necessary.

Moreover, We grant that any vows whatever, even made on oath and reserved to the Apostolical See (always with the exception of those of chastity, of religion, and of an obligation which shall have been accepted by a third party, or in which there is involved the prejudice of a third party, as also penitential vows, which are styled preservative from sin, unless the commutation be judged to be of such a nature as to restrain from the commission of sin as fully as the former matter of the vow, may by the same Confessors be commuted with a dispensation into other pious works, a salutary penance being enjoined in all cases, and whatever else should properly be enjoined.

We also grant the faculty of dispensing from irregularity contracted by the

violation of censures, provided that it does not come under the jurisdiction, and could not easily come under the jurisdiction of the Secular Court. But beyond this, the aforesaid Confessors shall by the present letters have no faculty of dispensing from any other irregularity whatsoever, whether arising from offence or defect, whether public or concealed, or from other incapacity or inability contracted in what way soever. Nor do We intend by the present letters in any way to derogate from the constitution with the appended declarations published by Benedict XIV. Our predecessor of happy memory, which begins, *Sacramentum Penitentiae*, as regards the inability of absolving an accomplice, and the obligation of denouncement, nor do We intend to grant the faculty of absolving those who, by Us and the Apostolic See, or by any prelate or Ecclesiastical judge, shall have been by name excommunicated, suspended, and interdicted, or shall have been declared to have fallen under other sentences and censures, unless they shall have satisfied their obligation within the month aforesaid. But if they cannot, in the abovementioned space of time, satisfy the judgment of the Confessor, We grant permission that they may be absolved, for the effect only of gaining the indulgences of this Jubilee, the obligation being enjoined upon them of satisfying it the moment they shall be able.

These things We grant and bestow, any Apostolical constitutions and ordinances whatsoever to the contrary notwithstanding, from all and singular of which (even though concerning them and their whole tenor a special, specific, express, and individual mention, word for word, and not by general clauses having the same meaning, ought to be made, or though any other particular form were required for this purpose), We, for this occasion specially, by name and expressly, for the effect of the premises, do derogate, and from all other matters to the contrary whatsoever, esteeming the tenor thereof to have been sufficiently expressed, and the form established therein to have been observed.

Lastly, as a testimony of Our particular good will towards you, We very lovingly impart the Apostolical Benediction unto yourselves, Venerable Brothers, and unto all the Clergy and faithful laity committed to you care.

Given at Rome, at Saint, Peter's, on the 21st day of November, in the year 1851, in the sixth year of Our Pontificate,

Pius, P.P. IX.

REGULATIONS FOR THE JUBILEE.

A. D. 1852.

In the Vicariate Apostolic of W. B.

The time fixed upon for the Faithful of the Apostolic Vicariate of Western Bengal for the performance of the prescribed pious duties to be complied with by those, who desire to gain the Plenary Indulgence of the Jubilee, is the month which begins on next Pentecost Sunday, May 30th, and ends on Wednesday June 30th 1852.

All the prescribed pious works are to be all performed in any one of the weeks of the above named month, but they are to be begun and completed within the week, which may be selected by each of the Faithful for the performance of them.

3. One day in the week fixed upon by any of the Faithful for gaining the Jubilee, will be a Fasting day of obligation for such person.

4. The approved Confessors of this Vicariate are empowered to commute the pious works required for the Jubilee when a reasonable cause exists for doing so, (Confession and Communion excepted) into others of a similar nature, more suitable to the health and circumstances of their adult Penitents.

5. To gain the Indulgence, each of the Faithful is to visit thrice within the chosen week for gaining the Indulgence any of the Churches under the authority of the Vicar Apostolic, and there offer up fervent prayers for the intention of our Most Holy Father the Pope, and the general welfare of Religion, and dispense alms within the prescribed week also, according to his own pious discretion, for the relief of the poor, and for the Institute of the Propagation of the Faith. The Archbishop also earnestly recommends the Orphanages on this occasion to the charitable consideration of his Flock.

6. On the evenings of Wednesday, Friday and Saturday in Pentecost week, there will be public instructions and prayers at half past six o'clock p. m. in the Cathedral, and in the Churches of the Sacred Heart and of St. Thomas.

7. A compliance with the Precept of the Paschal Communion will not suffice for the Communion required for the Jubilee.

8. In order to prevent inconvenience or disappointment to the Faithful of the Cathedral Parish, who may wish to confess in Pentecost week, Divine Service will be performed from Monday to Saturday in that week, at the Cathedral only, and not in the succursal Chapels of St. Xavier and of St. John. The Clergy of the Cathedral will be in attendance on each day of Pentecost week from eleven o'clock to two p. m. to hear Confessions and the Faithful are particularly exhorted to present themselves early in the week to profit of their Ministry.

9. On every day of the month set apart for the Jubilee, the Collect for the extinction of

Schism is to be annexed to the Collect of the Day, by each Priest of this Vicariate, in the celebration of Mass.

Given at the Cathedral House, Calcutta, Feast of the Ascension A. D. 1852.

✠ P. J. CAREW,

Archbishop of Edessa,

V. A. W. B.

J. McCABE,—*Secretary to the Archbishop.*

CORRESPONDENCE.

BIGOTRY RAMPANT.

To the Editor of the B. C. Herald.

DEAR SIR,—The Editor of the *Hurkaru* a few days ago made a great fuss because some foolish person happened to distribute* a few printed papers at the door of a Protestant Church in Calcutta, which papers on examination proved to be "to the great horror of many pious souls!! copies of a controversial sermon preached by the very Rev. Dr. Cahill, in Liverpool: but what added to the horror of this outrage was that the Cooly who distributed them is said to be a Jesuit in disguise! The public have not been informed whether any of the Ladies at whom some of those missives must have been aimed fainted, on that occasion, from excess of horror; if they did not then they lost an opportunity, that may never occur again of getting up a scene which would have produced a great sensation, in Calcutta,—now if this Ghost of an outrage has kindled such mighty indignation in the bosoms of the faithful, what will the pious souls say to the followin *escapade* copied from a Bombay paper:

"Our Poona Correspondent says:"

A few evenings ago a singular occurrence happened in the Roman Catholic Chapel during service, by a Minister of the Free Church entering that place of worship with his hat on, and on being coolly requested by a Soldier to remove it, his reverence said he would if the place were worthy of any respect, but that he compared it to a Ramsamy house and the inmates to a set of Pagans, and began expostulating with some of them upon Idolatry.

* We have already noticed and censured the conduct of the indiscreet party by whom Dr. Cahill's Sermon was thus improperly put in circulation.

It is said had he remained there longer, the consequences would have been serious."

It was fortunate for that self-dubbed reverend gentleman that he committed the outrage during Divine Service, when no doubt the congregation were too intent on the worship of Almighty God, to notice the mad ravings of a rampant fanatic, or the probability is, he would have been forcibly ejected minus a nose to his face, the loss of which would have prevented the possibility of his poking that organ again into sacred places; but it was ever thus with the Scotch Presbyterians, since the time of that bright Luminary Queen Bess, wherever religion and good order are outraged, whether at home or abroad, Scotch Presbyterians if not at all times ~~are~~ the main springs in violating the laws of good Society, will in most instances be found at least to have a finger in the pie.

Yet this should not be a matter of the least surprise, when we consider the heterogeneous elements of which Presbyterianism is composed, it being a compound of Calvinism, Mehomedism, and one or two other *isms*: to say the least of it a nasty compound to mould into the form of a Religion, but to call that abortive attempt at Religion Christian is really too bad; well well it cannot be helped, it has been the fashion for very many years past to call persons and things by wrong names. A man possessing a deadly hatred to religion has been called pious, a socialist or sower of sedition was a patriot, and so on, *ad infinitum*. There is one thing certain, that it is fortunate for the world, that the Presbyterians are neither a large nor an influential sect, else we should have the reign of Mahomed acted over again, we should have them rallying forth under the banner of the crescent with a spurious and mutilated edition of the Bible in one hand and a sword in the other, led on to victory by their Religious Chieftains, spreading terror and desolation wherever they went, it would then be death or the Covenant—keep us from the former at all events, and

Believe me dear Sir,

Your Sincerely,

A CATHOLIC.

• Selections.

CONVERSIONS.

The lady of T. L. Coghlan, Esq., (formerly curate to the Rev. W. Clark Smith, of St. John's, Torquay), has recently been received into the fold of the Catholic Church, at the Convent at Taunton. Mr. Coghlan

was received, as our readers will remember, about nine months since.

Miss Ball, sister of John Ball, Esq., of Charleville, was received into the convent of the Sisters of Mercy in that town, on Tuesday the 28th ultimo. Upwards of sixteen clergymen from the surrounding parishes and two from Cork, the Reverend Messrs. Cunningham and Scannell, assisted thereat, as did also a great number of the most respectable inhabitants of the town—Protestant as well as Catholic.—*Cork Examiner*.

LORD CAMPBELL AND THE CATHOLIC HIGH SHERIFF OF BUCKINGHAMSHIRE.

MY LORD,—Since I had the honour of receiving your Lordship's letter of the 13th. I have made further enquiry as to the case of Mr. Whitgreave's shrievalty in 1837, and I am now able to inform your Lordship, on the authority of the under-Sheriff of that year (Mr. Robinson), of the Roman Catholic Chaplain (the Rev. Mr. Huddleston), as well as of Mr. Whitgreave himself, that Mr. Coldwel is mistaken in his recollection of the facts: that Mr. Whitgreave was attended by his Roman Catholic Chaplain when he conveyed the Judges in his carriage: that his Chaplain frequently took his place beside the Sheriff in court; and that he was on such occasions kindly noticed by the Judges; and that from Mr. Justice Bolland he received an apology for not having invited him to dinner with the grand jury, which the Judge said had arisen from a mistake. The only difference between Mr. Whitgreave's case and my own is, that his Chaplain wore plain clothes; but I am able now to add another precedent, in which even this difference did not exist.

The Hon. Charles Clifford was High Sheriff of the county of Lincoln in the year 1844, and in a letter which I have received from him he informs me that the Judges on the midland circuit in that year were—at the Spring Assizes the late Lord Chief Justice Tindal and Mr. Baron Gurney, and at the Summer Assizes Lord Chief Justice Denman and Mr. Justice Coltman; that on both occasions he was attended by his Roman Catholic Chaplain in the usual clerical full dress; that the Chaplain rode with him in his carriage with the Judges, accompanied him into court, and there sat by his side: further, that this could not have been *per incuriam*, because on both occasions while seated in his carriage, with his Chaplain by his side, he (the High Sheriff) asked their Lordships what course they desired him to pursue as a Roman Catholic, and received from them the assurance that it was their wish that he should act in all respects as his own religious feelings might dictate, he also informs me, that he and his Chaplain were invited to dinner, by the chief dignitary of the Cathedral then in residence, to meet the Judges on the Sunday, and that his Chaplain was by the Rev. Gentleman requested to say grace before their Lordships

which he did! and, further, that the courtesy and attention of all the Judges to the Chaplain were most marked—Lord Denman, in particular having sent his card of compliment to the Chaplain, as such, by the hand of his son. The Chaplain himself, who has also written to me, says, “I cannot forget the dignified and graceful courtesy of Lord Denman towards me when we happened to be brought together; he also says that as well at the dinner as in court, and in going to and from it in the carriage with the Judges, I can bear grateful testimony to the dignified and courteous demeanour I uniformly experienced from their Lordships as well as from the bar generally.”

“My Lord, with regard to the general contents of your Lordship’s letter, it was my first intention to examine them in detail, and to ascertain how far they had cleared your Lordship’s position from its original difficulties; but I soon found that, in order to do justice to my own case, I should require to use a degree of freedom in discussion which considering the relative situations of your Lordship and myself, I feared might lead to *indecorum*.”

“I have, therefore, abstained from this course, and shall content myself with one observation upon what appears to have been an entire misapprehension on my part of your Lordship’s meaning. Your Lordship’s emphatic statement to the grand jury was, that the Protestant religion is the religion of the judges of this country; I and others understood this to be the enunciation of a great Protestant principle, whereas your Lordship’s letter construes it by a *videlicet*, that all the judges of England who go as judges of assize are Protestants;” a fact you add, untested and notorious, you also say that you cannot imagine that any Sheriff, with the knowledge of this fact, would do anything to offend their Protestant feelings, from a consideration that, in point of law, persons of a different religious persuasion may be appointed judges.

“My Lord, I can well conceive that your Lordship, knowing the real meaning of what you had said at Azlesbury, whereas I could only guess at it though the obscurities of the English language, must have been greatly surprised that I would be labouring in my letter to ascertain the constitutional religion of the judges of this country; and to consider the bearing of that religion upon the position of the sheriff’s chaplain, while your Lordship had been propounding to the grand jury, not law, but fact, not that the constitution prescribes a certain religion for the judges, but that the present judges happen to be all of the religion established by law, and that the essence of my misconduct consisted, not in my having shewn disrespect to the seat of justice, but in my having offended the Protestant feelings, of the eminent individual who filled it.”

“As, therefore, the question is no longer one of constitutional right, and as your Lordship is the first Protestant judge who has found personal cause of offence in the presence of a Chaplain not of his own religion, I would fain hope that what your Lordship calls the *incuria*, but what I would venture to designate the deliberate courtesy and consideration of the feel-

ings of others, which has hitherto prevailed on the bench and which has been sanctioned by the honoured names of Denman, Abinger, Tindal, Gurney, Bolland, Coltman Coleridge, Maule, Alderson, and Parke—to omit others unknown to me—will yet continue to operate, and that your Lordship’s opinion that the personal feelings of judges of assize are to dictate to a sheriff of a county the character of the superior officers by whom he may think to be attended either in his own carriage or in his place in court, will not meet with universal acquiescence.”

“I have now only to repeat that nothing was further from my thought than to introduce any novelty or from my desire than to be placed in apparent opposition to so distinguished a person as your Lordship; but as it is well known that as the Judges are traditionally watchful (and properly so) not to pass unnoticed the slightest deficiency or irregularity in the accustomed ceremonial of their reception, I felt myself obliged to notice what appeared to me an encroachment, unintentional, no doubt, on the right of the Sheriff.—I have the honour to be, my Lord Chief Justice, your Lordship’s obedient and humble servant.”

C. R. S. SCOTT MURRAY,
High Sheriff of Bucks.

[Telegraph.]

STATE OF THE PROTESTANT PUBLIC SCHOOLS OF ENGLAND: BY A CONVERT.

DR. BUZBY’S NOTIONS OF RELIGION—SINGULAR PERFORMANCES IN THE SCHOOL CHAPEL—THE SCHOOL-ROOMS—ANECDOTES OF PRECOCIOUS IMPUDENCE.

“PLAY!” cried a loud voice, with sudden and startling sound.

I heard the monosyllable, but nothing more; for the same instant I was struck senseless to the ground by a cricket-ball, which hit me with stunning force exactly in my left eye.

The reader will be rather surprised when he is told that this took place in the chapel, which was a tolerably spacious edifice, forming part of the original school buildings. The statutes of Edward VI enjoined the masters and students to assemble twice a-day, for morning and evening service according to the liturgy of the Church of England. Accordingly, Dr. Buzby, or his deputy *pro temp.*, read about as much of the prayers, omitting the psalms and one lesson, as could be got into a quarter of an hour’s recital. The Anglican service, as many of our readers are aware, commences with an exhortation to the Dearly beloved brethren, which concludes with these words: “Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace.” Now Dr. Buzby never could demean himself to call a pack of dirty and refractory school-boys his “Dearly beloved brethren.” It

obviously wouldn't do, in point of dignity: besides, it was untrue; for he was their master and superior, not their brother and equal. So he invariably began, in an almost inaudible voice, exactly at the words "Pray and beseech you, as many as are here present," &c.; thus at once shortening his ministerial functions by a few paragraphs, and avoiding the very humiliating expression he would otherwise have been compelled to use.

The penalty for non-attendance each time, was to write out, or learn by heart, some fifty lines of a Greek or Latin author. As this involved more trouble than being present, we generally preferred the latter alternative. Before the doctor and masters arrived, in their portentous canonicals and square college caps, we used to amuse ourselves by a good game at leap-frog over the benches; or an "innings" at cricket down the central passage, with a cap on the big prayer-book for a wicket. It was in one of these little preludes to morning devotions that I was incapacitated from taking any part in the latter, by the accident already described. I was carried out, I believe, without the knowledge of the masters; nor was any notice taken of the matter: but I have no doubt that the ball was intentionally aimed at my head. However, I was not seriously hurt.

During the reading of the service, the boys were busily engaged in learning their portions of Homer, Horace, Virgil, &c., which had to be rehearsed *memoriter* immediately afterwards at what was called "first lesson." Both the doctor and the masters were perfectly aware of the practice; for we opened our books and perused them without any attempt at concealment. About once in each term, Dr. Buzby used to call out loudly, in the middle of the service, "I will not allow the boys to learn their lessons at chapel." For three or four days after this periodical announcement, it was considered a venturesome act to repeat the practice openly; so we took in pocket editions, and learned our lessons at the bottom of our hats. After this the alarm subsided, and we resumed our usual custom with impunity for the next half-year.

On entering the chapel, if the masters had not yet arrived, we used to lounge or climb about with our hats on. If service had commenced, we looked devotional, and put our hats up to our faces till we had counted fifteen into them.

There was no communion table; and it strikes me as rather curious, that we not only never attended the "Lord's Supper," either at church or chapel, but, so far as I can depend on my memory, never missed it, or thought anything at all about it.

Lessons, examinations, and other secular duties, were performed in this chapel: in fact, it was used as a school-room in every respect. The masters had raised and inclosed desks, in which they sat during service and when presiding over their respective classes. By these means, all associations of a holy place were utterly lost.

But the principal school-room was up-stairs, over the chapel, and of still larger dimensions. It was a fine apartment, perhaps a hundred and fifty feet long, and quite antique in all its fittings and furnishings. Here, also several classes used to sit, amounting in all to at least two hundred boys. Whenever any one wanted (*i. e.* pretended to want) to go out, he stood up in the middle till the master of his class nodded assent. I was a terrible fellow for this, having impudence enough almost daily to brave the publicity of the process; and, moreover, having an inordinate appetite for nuts and apples, which I always carried in my pockets, and could not satisfactorily dispose of in the school-room. One day (I hope the anecdote will be pardoned, for it was infinitely amusing at the time to all but myself) I rose from my seat and stood forth as usual, awaiting the expected magisterial nod. To my dismay, a loud roar of laughter immediately arose from behind my back! Turning round to ascertain the cause, I was greeted with a similar volley of cachinnations on the other side. The master, enjoying (and being, I almost suspect, privy to) the joke, called me up, and took from my back a huge piece of white paper, cut so accurately into the form of a certain indispensable chamber utensil, that it was impossible for the beholders not to laugh. That no such cause of my frequent exits really existed, was pretty clearly established by my never asking the same favour afterwards.

Dr. Buzby was a notorious epicure; and moreover, being of rather low parentage, a great aspirant after distinguished company. I recollect an admirable joke, which had most unexpected success. The judges had been holding the assize; and, on a certain evening, I believe the last of their public duties, were dining with the doctor. From the common room, a few of us contrived to procure access into a passage, where we counted the number of bottles of wine which Brandy John brought into the company. This so very far exceeded that of the guests, that we were sure a considerable degree of joviality must be going on within. Our shrewd surmise was confirmed by the peals of mirth which resounded in the dining-room; for the doctor was a facetious man, and told irresistible stories. At length the idea entered the

head of a sprightly youth, to petition for a whole holiday; which was done in a manner as remarkable for its novelty, as for its impudence. He wrote the following words on a piece of paper, and inserted it into the hat of the Lord Chief Justice:

Dear Judge,—Make Buzby give us a whole holiday next Thursday, and you will eternally oblige your humble servant.

“JACK KETCH.”

Shortly before ten o'clock the judges rose to take leave. Tremblingly we awaited the success of our experiment. We saw at once that both host and guests were primed for our purpose; they having evidently reached that point of conviviality when good humour is uppermost in men's minds. The judge took up his hat, and raised it to his wig with a tolerably steady hand; when, lo! out fell the billet. The words were perused, and re-perused, by the gas-light in the hall; handed to his “learned brother”; and then to his learned host, who did the same. “Very—a-hem!—very remarkable indeed,” said Buzby: “liberty, though.”

“Nonsense!” said the judge: “no liberty at all. Very good joke; deserving reward. Come, doctor, I make the request formally; you must not deny me.”

“Well, then, granted;” said the doctor. “Good night, good night. Take care of the steps. You see two gas-lights there, don't you?”

“Only one,” said the judge.

Only one? Aye, go between them—between it, I mean—a-hem! Good night, good night.”

“Διστάς δὲ Θήβας; καὶ δὴ ἡλίους ὅρω,”*

whispered I to one of my companions, with whom I witnessed in secret the whole of the scene.

So, having parted with his distinguished visitors, Dr. Buzby entered the hall (so we called the common room) just before we retired to bed. “Silence!” he exclaimed, as he invariably did when he was going to address his scholars. “Although I disapprove of the method adopted, still as the representative of the sovereign has condescended to prefer the request (hiccup), I feel myself constrained as it were—a-hem!—constrained, I say, and as it were obliged, to—to (hiccup) to grant that request. That request is, that I should give the school a whole holiday on Thursday next. Now, relying on the honour, morality, and steadiness—silence, there! I shall not proceed if there is any laughing—steadiness of the boys, I give you

this indulgence (hiccup), which I am confident you will not abuse. You may give one cheer for the Lord Chief Justice—there, enough, enough: you'll disturb Mrs. Buzby and the whole household.”

So saying, the doctor turned to depart. Meanwhile, a mischievous young rascal had silently placed a form, turned upside down, immediately behind him. Not being just then in possession of very stable equilibrium, he fell over it, and hurt his shin, as it afterwards appeared, rather seriously. Little we cared for that; one of the head boys respectfully assisted him to rise, while the audacious author of the mischief rushed up stairs into the dormitories, screaming with intense delight, “hurra! hurra! old Buzby's broke his leg! no lesson to-morrow! hurra! hurra!”
—*Dolman's Magazine*.

SOLUTION OF ATHEISM.

If the atheist is right, the human race is wrong, and nothing but incorrigible folly is to be seen in the infinite number of nations who have covered and still cover our planet; for all of them from the most civilized to the most savage, have recognized a God.

To escape so overwhelming an argument, what has atheism done? After having in vain transacted both hemispheres to discover a nation without a God; it concluded to organize one. The commencement of this extravagance belonged by right to the country of great discoveries. But if it needed an Englishman to conceive such a project, for the execution of it the New World was necessary.

Robert Owen then assembled, nearly twenty years since, seven or eight hundred individuals male and female, strong enough in atheism to believe that they would not transmit to their children the idea of God.

He led them to the United States, chose for them an extensive domain, traced the plan of a little city which he called New-Harmony; then he made them promise to remain faithful to the laws of their mother nature alone, expecting them however to cultivate the arts of industry and to preserve the habit of walking on two feet, that no one might doubt their human extraction. He recommended to them particularly to abolish the *mine* and *thine*, to banish forever from their lips and hearts the name of a superior being; by which means he promised them, on the faith of an atheist, that they and their little ones should rise to such a degree of felicity, that the astonished universe would finally renounce religion, marriage, and private property, *the most horrible trinity of scourges that can afflict mankind*.*

The event failed of justifying these fair hopes. Whether contagious disease, or some other

* These are the words of Robert Owen, in his *Declaration of Mental Independence*, a discourse delivered at New Harmony, July 4th, 1826, the fifty-first year of American Independence. This singular document is found entire in *le Mémorial Catholique*, vol. 7th, page 149.

scourge not comprehended in the *horrible trinity*, ruined the band at New-Harmony—we no longer hear of it, and the man who assembled them, at so great a cost, returned to England.

This experience was not needed however to prove that atheists multiply by inoculation, and not by generation. The operation is very simple: it is only to blacken the conscience to such an extent, that it cannot behold itself without exclaiming: "Wo is me, if there be a God!"

The receipt it is true never radically takes effect. There are many circumstances in life, in which an atheist of this kind is carried away by the universal prejudice.—Vanini, at the sight of the funeral pile exclaimed; "Oh God!" Volney, in peril of his life, on the coasts of America, seized a rosary, and proved, while the storm lasted, that he knew his Pater and his Ave.—Cabanis, who swore by his head, in the presence of the whole academy, that there was no God, and threatened to draw the sword against any one who should affirm the contrary, Cabanis yet avowed that atheism is *contrary to direct, inevitable, daily impressions, to the constant and universal utterance of all nature.**

Let it be acknowledged to the credit of the brutes, that natural, calm, imperturbable atheism is only found among them. The man who adopts their mode of living, may ape their irreligion, so long as he leads a joyous life:

Mais, au moindre revers funeste,
Le Masque tombe, l'homme reste,
Et la brute s'évanouit.

The learned men of the last century gave an undue importance to atheism by treating it as a serious malady. The number of atheists was increased, by the works destined to refute them; to reduce these minds puffed up by pride, powerful purgatives should have been employed, such as large doses of contempt and ridicule, and not the cold preparations of science.

All the blows inflicted by the Herculean club of the Sorbonne are not so effectual as the box on the ear of a celebrated unbeliever, given by the hand of beauty. After having in vain preached to a circle of ladies; he attempted to revenge himself, by saying "Pardon my error, ladies, I did not imagine that in a house where wit vies with grace, I alone should have the honor of not believing in God." "You are not alone, Sir," answered the mistress of the mansion; "my horses, my dog, my cat share this honor with you: only these poor brutes have the good sense not to boast of it."

MR. BEST A CONVERT, ON THE ENGLISH SUNDAY.

It is very provoking for people to talk to an author in a way that shows they have not read his works.

* See his *Letter on First Causes*, published by M. Bérard. What do these words signify, if not that the sincere atheist avoids what is *inevitable*, that he never experiences what other men daily experience, and that, by his insensibility to the universal and constant cry of all nature, he is the most unnatural of all beings?

† "But at the least reverse, the mask falls, Man remains, and the brute disappears."

"What did you think of the Italian music?" said some one to me.

"The vocal music of Italy is, beyond all compare, more beautiful than that of any other country."

"The German music is very fine?"

"In instrumental music the Germans surpass all the world: in Germany every peasant is a performer."

"Tis a pity that it is not so in England: music is an innocent amusement, and keeps the people in good humour."

"At what time would you have our common people learn to play music? They are employed in labour six days in the week, and you will not let them fiddle on Sundays."

"We ought to keep holy the sabbath-day."

"*Dabord*, Sunday is not the sabbath: Sunday begins at twelve o'clock on Saturday night; whereas the sabbath begins at sun-set on Friday evening."

"We mean to do the same on Sunday as the Jews do on their sabbath."

"We permit to ourselves many things on the Sunday which the Jews think unlawful on their sabbath; but in this we are not wrong, since the obligation to observe Sunday is not derived from the Decalogue."

"But the sabbath was instituted at the creation, and confirmed by the law given to the Jews."

"It is, in its nature, not a moral, but a positive precept, and was abrogated on the introduction of Christianity."

"What? Abrogate a divine law?"

"Nay, I argue from our own practice: if we acknowledge the obligation, by what authority have we changed the day and the manner of our observance? There is a certain Jewish rite to which no Christian submits: if we thought ourselves subjected to the precept, should we comply with it by cutting off a joint of the little finger?"

"But we keep Sunday in memory of our Lord's resurrection."

"True; and many of the early Jewish converts to Christianity, who with this intention, honoured the first day of the week, continued also to keep holy the seventh day; a proof that the observance of the former was not substituted for the observance of the latter. A new festival with a new meaning was appointed by the apostles: for this inference from our own practice, tradition must be our warrant, since the New Testament is silent on the subject."

"But Sunday ought to be kept holy?"

"Certainly: we ought not to omit assembling ourselves together, as the manner of some is!"

"Mighty easy! Go to church for two or

three hours, and then fiddle, and dance, and see stage plays, for the remainder of the day!"

"Be pleased to observe that you cannot bring forward any divine or scriptural injunction for passing the whole day in spiritual exercises: if you think that it ought to be passed so, that is your private interpretation; but your private judgment, however respectable, is not a law for all Christian people."

"I think some innocent relaxation ought to be allowed."

"I contend for nothing but what is innocent; but I insist what is innocent, as an amusement, on other days of the week, is also innocent on Sunday: that, by forbidding quoits, foot-ball, cricket, and other athletic Sunday sports, the population of towns and cities is reduced to the strength of man-milliners and the health and activity of button-makers; that by shutting up theatres, gardens, dancing-rooms, and other places of public resort, you drive them into the private haunts of debauch and sensuality; and, to end where we began, by making a sin of Sunday music, that is, of music on a Sunday, you diminish the general stock of stock of gaiety, good-humour, and kind feeling, and, moreover, take from the poor man the opportunity of learning a liberal art that would be to him the source of cheap, sober, and social pleasure."

We have seen in this dialogue that the Lord's day is not the sabbath; that it does not replace the sabbath; that its observance is not enjoined in Scripture but by the church. The same authority is alone competent to define the mode of observance. Now the Catholic Church ordains that all the faithful assist at mass and abstain from servile work on that day; but no man, or body of man, speaking for and in the name of the Church of England, has given any determinate rule on this head. Doubtless, at the Reformation, the good people continued to go to church and refrain from labour as they had been used; while the indifferent and the strict party kept holy the day, each as seemed them good. These two parties have, from the beginning, divided the reformed or separated Church of England; of late years the strict party appears to have gained ground; and unhappily for those who have but one day in seven in which to amuse themselves, the local magistrate, backed by well-meaning but ignorant zealots, puts, down, by fine and imprisonment, whatever he pleases to consider as a profanation of the Lord's day; while the rich, contented with their own Sunday enjoyments, will not take the trouble nor incur the odium, of repressing this tyranny and cruelty,—for such it is,—

inflicted on the poor by pious prejudice and mistaken saucy.

That hay and corn should be spoiled on a rainy Sunday is an evil (the Sabbath was instituted in a climate that dreaded no such damage); but a much less evil than that the great bulk of mankind should be deprived of their only time of cheerful sport, their only relaxation from labour and toil.

The reunion of families in society on the Sunday has the effect of enabling the servants of one house to do the work of many, and thus leaving other servants at liberty. All persons ought to be cautious not to occupy unnecessarily, on that day, the time of those in their employ. Travelling on a Sunday should be avoided, since they who travel on that day keep others in attendance. The benevolent will take these hints in good part.

EXTRAORDINARY DISCLOSURES.— JESUITISM IN OUR HOMES.

A pamphlet has just been published by the Rev. James Spurrell, A. M., vicar of Great Sheffrid, Cambridgeshire, containing an exposure of Miss Sellon, and her establishment, the "Sisters of Mercy," at Plymouth. The facts are stated by Mr. Spurrell on the authority of a young lady, formerly one of Miss Sellon's sisterhood, who has seceded—and the reverend gentleman after a careful examination, together with a perusal of divers letters, and other documents, has no doubt of the entire truth of her statement. It appears that whilst we are protecting against this grant to Maynooth, the people of this diocese have subscribed their money for the establishment of a nunnery at their own doors, where the most degrading superstitions are taught, and the most unsocial practices of Romanism are inculcated, and where, under the pretence of training up the young in the practice of a devoted and holy life, the intellect is enchained and the soul enslaved by the most abject superstitions, and the most degrading slavery. The pamphlet also exposes the Jesuitical character of Miss Sellon, the "mother superior." Take one instance,—the young lady, prior to joining Miss Sellon, had written to her expressing her wish to see her, but intimating that she believed her own mother was opposed to the interview, on which Miss Sellon replies, "I do not think it would be at all wrong for you to see me without your mother's knowledge, unless she had *absolutely* forbidden you; and I do not think it needful to ask." The young lady, at length, has made up her mind to become one of the sisterhood, on which she has written to by the second in command, at the Establishment of the Sisters, at Eldad—Sister Catherine, who expresses her happiness at the news that the novice was going to lead an angel's life on earth. "Mother bids me to tell you to come any day which will suit you, but she would like you very much to be here before the 5th of next month, when the bishop is coming to lay the first stone of our new build-

ing." The young lady joins, and on the 3d Mr. Spurrell gives the following account of the commencement of her noviciate. It must be premised that she had previously visited some nunnery on the continent, and had a great wish at one time to become a nun herself.

"On the evening of the day of Miss——'s introduction into 'The Orphan's Home,' she was conducted to the Oratory at the Canonical hour of Compline, when the flowers, the pictures, the lights the low desks, and the dark kneeling figures of the Nun like Sisters, and the solemn benediction of each Sister by the Superior at the conclusion of the service, and the signing them with the sign of the cross, made a deep impression on her feelings, and greatly surprised her, not at all expecting to witness anything of the kind where she then was."

She soon found that this *Protestant* sisterhood was a regularly organised convent. It is styled, "the Order of the Holy Communion," and is subdivided into the Order of the Sacred Heart, "the Order of the Holy Ghost," and a third order, the name of which was unknown to the young lady, but the sisters of which were usually called "the Black Sister."

Each Order has a distinct badge. All, upon first coming into the institution, are called "Novices," and when any seem to the Mother Superior to show a decided vocation for "the Religious Life," she receives them into the Community privately, gives them the designation of Children, and attaches them to one of the three Orders, by investing them with the badge of that Order, which, henceforth, is worn *secretly* under the dress; and each looks forward, at a future time, to be admitted a "Sister" of the Order, whose badge she wears.

All are trained in the most abject slavery, as shown by what is called the great rule of the society, that of Holy Obedience which begins as follows:—"Ye who have offered up to God your judgment and your will, must strive to persevere and grow in the submission ye have professed. Ye shall ever address the Spiritual Mother with honour and respect; avoid speaking of her among yourselves; cherish and obey her with holy love, without any murmur or sign of hesitation or repugnance, but simply, cordially, and promptly obey with cheerfulness, and banish from your mind any question as to the wisdom of the command given you! If ye fail in this, ye have failed to resist the temptation of the Evil One. Ye shall never discuss with any one (except by express direction of the Spiritual Mother) either within the Society, or without it, the Rules of the Order, or the commands of the Superior, and ye shall make it a subject of immediate confession to your Superior if they have unhappily been betrayed into his error; and ye shall receive a penance, but no word of admonition or reproof for the same. Ye shall learn through daily and constant observation and practice, that through the exercise of holy and entire confidence he will receive the gift of the Holy Ghost. If any or Sister fail in obedience, or resist with contumacy and rebellion, she shall be punished at discretion. Be ye well persuaded, and no negligence or exactitude in obedi-

ence depends the preservation of discipline, the purity of the society, and the progress of each soul in the way of life."

Each of the houses of the sisterhood contains an oratory, with an altar, where the Sacrament is administered, once it was administered, on Christmas eve, at midnight. "The Canonical Hours" are the same as those in the Roman Catholic Church, viz! Matins, Lauds, Prime, Terse, Sext, Nones, Vespers, and Compline, the services being somewhat modified, were said daily in the Oratory, by all whose work did not prevent their attendance. Romish doctrines and practices were inculcated without disguise. Services taken from the Popish missal were used on days for which the Church of England have appointed none, for instance, the "commemoration of the Cross," and the "commemoration of St. Mary." In the former service is a direction that every one shall sign herself with the sign of the cross, from the forehead to the breast. Prayers for the dead, and an absolution for the dead, is also used. Among the collects is the following:—

PRAYER FOR THE BISHOPS—PLYMOUTH EXETER!

"We beseech this mercy also" (referring to what had gone before), "for all those in whom we are interested, especially for this Society, the Right Rev. the Bishop our Reverend Mother, the three Orders of this Society, the Mother Assistants, our Right Rev. Bishop Henry of Exeter, the individual members of this Society, living or departed, our Foundress. Extend this Society, O Lord, into all places and ages.

"A religious service called a 'Chapter' is held in the Oratory when the Lady Superior pleases, at which, after that portion of the Scripture has been read where the washing of the disciples' feet by our Lord is recorded, she, in imitation, it is presumed of His great humility, washes the feet all the sisters. What an awful mockery! On this occasion likewise, the sisters all confess to the Mother!

"There is a service also in the Oratory upon the admission of every Sister; at which service, a clergyman of the Church of England officiates in his surplice. The rev. incumbent of one of the new districts at Plymouth, and another rev. gentleman, his assistant, so officiated whilst Miss——resided at Plymouth. And when some of the other Sisters were admitted, a certain rev. doctor (Pusey), whose name is closely associated with a party in the Church, performed the ceremony."

There is a service on the admission of sisters, very similar to that on the admission of a nun in a Romish convent, the priest being represented by a Protestant!! clergyman of Eldad; we beg his pardon, by a Tractarian receiving Protestant pay, whilst sapping the Protestant Church. Confession is also practised after the Romish fashion. The young lady who has disclosed the secrets of the prison house, states that she knelt to her confessor, who was seated in a chair—that she told him all her sins, and humbly asked for penance and absolution from her Spiritual Father. Her confessor generally then asked,

if that was all she remembered? and, having made a few remarks on the confession, ordinarily gave as a penance the repeating one of the seven penitential Psalms on Friday! but, on one occasion this penance was varied into the making the sign of the cross with the tongue on the floor of the Oratory!! All the sisters, unless otherwise hindered, received the Communion in the Church every morning at seven o'clock; and likewise attended public prayers morning and evening. The Mother frequently had the communion administered to her in her own room, where was also a communion table covered with embroidered linen. A sister, one morning, not feeling in perfect charity with the mother, requested permission to be absent herself from the communion, which was refused! and because she would not go out was degraded, her sister's dress taken from her, and she was made to rank as the youngest novice. For nine months was she put under severe discipline, that her mind might be put into proper subjection to the principle of Holy Obedience."

Rosaries are also used, and devotion to the Virgin Mary inculcated.

"One of the sisters always wore a rosary, and had devotions to the Virgin Mary; and she stated, that the Rev. Mr. —, her first spiritual guide, enjoined devotions to Mary for some months, and had given special ones to her sister."

We have not space for further details, nor to mention the Jesuitism of Miss Sellon at Bristol.

THE SISTERS OF MERCY AND THE BISHOP OF EXETER.—We are enabled to say that the Bishop of Exeter, on reading the pamphlet entitled "Miss Sellon and the Sisters of Mercy," expressed to that lady his decided opinion that it was due to herself that she should make a public statement on the matters contained in that pamphlet. With this intimation Miss Sellon has declared her full intention of immediately complying.—*Western Luminary*.

UNBECOMING CONDUCT OF REV. J. M. MITCHELL, A PRESBYTERIAN CLERGYMAN.

We see in some of the Bombay papers a good deal *pro* and *con* about "the case" of the Rev. J. M. Mitchell, a Protestant clergyman or missionary, who is charged with having gone into a Roman Catholic chapel at Poonah with his hat on. The reverend gentleman's own account of the matter is, that by permission of some European soldiers who were standing at the door of the chapel, he went just within the door to have a look at the place. He did not intend to go further, he says, but he admits that he had gone a step beyond the threshold, pausing there to look around him, when one of the soldiers came up to him and said very respectfully, "Sir, be so good as to take off your hat as this is the house of God." The behaviour of this soldier was perfectly unexceptionable, we think. What was that of Mr Mitchell? He answered "I do not consider this the house of God, and as there are images in it, were I to take off my hat it might be supposed that I paid reverence to them. If my being here is offensive I will go out"—which he did. Now

obviously it was not his being there that was offensive, for the soldiers had cheerfully acceded to his wish to go into the chapel. It was his very bad manners in treating with disrespect a place which his companions regarded as sacred, and though we should have been sorry to hear that the soldiers had imitated his rudeness and kicked him out, we could not have said that he had been treated otherwise than as he deserved.

Protestants are not quite so strongly imbued with this respectable prejudice as Romanists. We remember once when attending a wedding being somewhat scandalized on seeing a respectable dissenter, with his hands behind him and his hat on his head, examining the mural tablets in the Old Cathedral here, but it never occurred to us to protest against the impropriety which injured the man in our estimation much more than the church.—*Hurkaru*, May 17.

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Additional subscriptions for the enlargement of the Male Orphanage, received since our last issue.

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THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 22.]

CALCUTTA: SATURDAY, MAY 20, 1852.

[Vol. XXII.]

THE
BENGAL CATHOLIC HERALD.

Calcutta: Saturday, 20 May.

THE DOCTRINE OF THE INSPIRATION OF
THE SCRIPTURES ENDANGERS AND SHAKES
AMONG THE FOLLOWERS OF THE REFORMA-
TION.

(Continued from page 237.)

We noticed in our preceding issue the expulsion of three Students from the Dissenting College at St. John's Wood England, on the grounds of their disbelief of the *plenary Inspiration of the Scriptures*. The English journals which record this occurrence, do so in terms of disapprobation of the conduct of the Superior, by whom these young Men were expelled. Their disapproval, the journalists just referred to, ground upon the violation of the right of private judgment involved in the proceeding, of which they complain. For they allege, that in virtue of that right, the Parties expelled were as fully entitled to hold their opinion of the Non-Plenary Inspiration of the Scriptures, as the Superior who expelled them was to hold the opposite doctrine of their Plenary Inspiration.

There can be no doubt, that the fair and unrestricted development of the principle

private judgment, as asserted by the First Principle of the Journal is in question. In deducing from it the conclusion, at which they have arrived, 'Neither mono-

nor controlled ex-raise of the right of private judgment be upheld and vindicated to the extent, to which they argue, that it ought to be exercised, there is an end to Christianity, both as a revealed Supernatural Dispensation, comprehending Mysteries which transcend reason and also as a code of moral duties, which are obligatory, solely because they are imposed by a positive Divine Revelation. For, unless Christianity be confessed to be such a Revelation, it is obvious, that it can impose no moral obligations, except such as are clearly deducible from the Natural Law. Hence it follows by a necessary consequence, that it is only in the supposition just made, respecting the Divine origin of the New Law, or the Gospel dispensation, that the precept either of Monogamy, as opposed to simultaneous Polygamy, or of the observance of one day in the week, as the Lord's day, could be deemed obligatory under pain of Sin. Of course, *a fortiori*, the same may be said of the duty of resorting to Church on Sundays, of receiving Baptism or the Eucharistic Sacrament, and in short of every ritual observance in use among Christians. Thus, then, it is evident, that, accordingly as Christianity is or is not recognised, as a revealed, Supernatural and Divine Dispensation, the Mysteries it propounds and the positive precepts it enjoins, will or will not

be received and submitted to, as obligatory in what relates to Faith or Morality.

Now, it is obvious, particularly in regard to Protestants, who reject the authority of the Church and of Tradition as a vehicle of revelation, that their recognition of Christianity, as a Dispensation invested with the grand characteristics, which we have just enumerated, must depend solely on their belief in the Inspiration of the Scriptures. Hence again it is manifest, that the tenet, on account of the disbelief of which, the three Students were recently expelled from the Dissenters' College at St. John's Wood is one, on which the whole superstructure of Christianity is based, in such a way, as that if this foundation be disturbed or made unstable, the Fabric raised upon it must topple and go to ruin.

It is no wonder then, that in a case of such paramount concern to Christianity, the Superior of the Dissenting College at St. John's Wood, terrified at the fearful Religious consequences, to which a disbelief of the Inspiration of the Scriptures must inevitably lead, should have resolved to resort to a proceeding, which though openly inconsistent with the right of private judgment, was, nevertheless, such as he thought was likely to arrest the progress of infidelity, and to save Christianity from being torn to pieces by Wolves in Sheeps' Clothing, by Men, who whilst they called themselves Ministers of the Gospel, would employ their talents and attainments in sapping its Foundations, in reducing Christ to the level, if not indeed below the level of one of the Philosophers of ancient Greece or Rome, and in degrading his holy Gospel into an equality, with the vain, empty and inconsistent theories propounded by those Pagan Sages.

It is to no purpose, for those who advocate the cause of the expelled Students, to take refuge in the Sophistry, which distinguishes, unmeaningly and for delusion sake only, between the Inspiration and the Plenary Inspiration of the Scriptures. It is with a Book, or a series of Books, such as the Bible is, as it with the most simple and concise sentence which can be enunciated. That Sentence is dictated either by a Divine or by a Human authority. If by the former, the truth announced in it is an inspired one, if by the latter, it may be indeed be still a truth, but it has no place among that class or order of truths, which emanate from Inspiration or the dictation of the Holy Spirit. In a word, the idea of a semi-plenary inspiration involves a down right absurdity, just as much as the idea of truth, whether in the natural or

supernatural order, excludes the idea of falsehood, either in the whole or in part. In effect, if you predicate Inspiration of a proposition, or of a series of Propositions, you affirm fully in substance, all that you would affirm, were you to predicate Plenary Inspiration of the one or of the other, just as when speaking of a material substance, Gold for example, the Proposition which affirms that a certain substance is Gold, conveys in effect the same meaning, which the proposition would announce, if it affirmed of that substance, that it was really or plenary Gold.

It is now manifest, that the question really at issue, between the Rector and the expelled Students of John's Wood College, regarded simply their avowed disbelief of the Inspiration of the Bible, of the whole Bible, without the exception of even a single Chapter. For in the account which the Public Journals give of this matter, no allusion whatever is made, to any distinction having been made by the expelled Students, between any of the several Books of which the Sacred volume is composed. On the contrary the statement given to the Public clearly indicates, that of each and every portion of the Bible, the expelled Students denied the inspiration. With respect to the epithet, "Plenary" employed to qualify their disbelief respecting the Inspiration of the Scriptures, it is one of those convenient terms, to which, in every age, Heresy has recourse for a short time, in order, at first, not to shock too violently the received Belief of Christians on any particular subject, on which innovation is attempted, and also for the purpose of enabling the innovators to create among the Community the impression, that the change they have in view does not affect the integrity or substance of the tenet to be innovated upon, but only some accident or secondary circumstance connected with it.

Thus in the fourth century, Arius and his impious Followers labored to decoy the Faithful into their wicked Heresy, by artfully applying to the Saviour the Epithet, "God" and "God of God," in this way fraudulently intimating, that their Belief upon Christ accorded in substance with that of the Catholic Church. But when it was required by the Fathers of Nice, that they should subscribe to the Creed, in which, so to speak for the present occasion, the *plenary* Divinity of Christ, that is, his consubstantiality with the Father was proclaimed to be of Catholic Faith, then it was that the Mask of Heresy was torn off and the fraudulent impiety of the Arians stood confessed, viz. that in their belief, Christ was in reality but

a Creature, although invested by the Creator with extraordinary powers and prerogatives.

Church History abounds with instances of similar artifices resorted to by Heretics, in order stealthily if possible and unobserved, to substitute their false Coin for the genuine currency of the Catholic Church. What, for example is the history of Anglican Protestantism on the Eucharist, but a shameful record of accumulated frauds to uphold, in name merely, the doctrine of a real Presence, while the authors of these frauds meant in reality to teach the figurative presence only, or the real absence. The same may be said of the truckling and disingenuous schemes habitually resorted to by Anglican Protestants, in order to uphold a deceitful likeness between their innovations and the Catholic Doctrine on Baptism, Confirmation, Orders &c. &c.

We shall close for the present these remarks, by another illustration of the truth of our argumentation, drawn from the celebrated controversy, which took place a little more than a Century since in England, in the presence of its Protestant Queen on the Divinity of Christ. The parties engaged in this controversy were the celebrated Unitarian Doctor Clarke and the illustrious Doctor Hwarden, a Catholic Priest.

In the outset of the controversy, Dr. Clarke taught by the example of Arius and his adherents, affected to evince for the Saviour the most profound reverence and homage. Hence he profusely employed in speaking of Christ the appellations of God, of Lord, and all the other epithets which Christians usually adopt, when addressing the Deity. But his adversary was too clear-sighted not to see, that whilst these epithets were on his lips, his heart cherished in its recesses a doctrine, which deprived his most high sounding attributes of all real meaning and significance. To Hwarden himself this was evident, but, he well knew, that the same truth might escape the notice of the Queen and of other by-standers unpractised in the subtleties of theological controversy. To obviate this inconvenience, his great mind resorted to an expedient, which he foresaw must at once bring the question to a satisfactory conclusion. With this view, he, after having summed up the grand epithets and titles bestowed by Clarke on the Saviour, demanded of his adversary, whether, notwithstanding all the glorious attributes and prerogatives ascribed by him to Christ, the Almighty Father could or could not annihilate the Saviour. For if he *could do so*, then it being evident, that as the Saviour essentially depended on the Almighty Father, in

what related to existence or non existence in the same way in which creatures depend on their Creator, he too must be numbered amongst creatures, and could not therefore have any real claim to be denominated or worshipped as the Supreme Being. On the other hand, if the Almighty *could not* annihilate the Man-God, as to his Superior Nature, then Christ must have had a necessary existence, one wholly independent of contingency of any kind, and therefore such as could belong to the Supreme Being only. This, as Doctor Hwarden had foreseen brought the Controversy to a Conclusion, for if his adversary conceded that the annihilation of Christ by the Almighty was possible, or, in other words, not repugnant to the metaphysical order, the consequence was inevitable that Christ, even in his Superior Nature belonged to the created, not to the uncreated order of beings. To escape the confusion which such a concession would have brought upon him, Dr. Clarke prudently declined to answer the crushing and conclusive interrogatory of his opponent. But for the attainment of the grand end which Dr. Hwarden had in view, Clarke's silence was as useful, as if he had replied. For, as this silence, at the very least, implied that it was dubious, whether or not Christ could be annihilated by the Almighty Father, the Doctrine of Christ's Divinity became problematical, and hence could no longer be regarded by Clarke or his adherents, as an Article of Belief necessary for Salvation. Thus was the mask torn off again from Arianism, and another memorable instance furnished of the subtle and deceitful artifices resorted to by Innovators, in order to introduce error, and to deceive and decoy the LITTLE ONES of Jesus Christ.

CONVERSIONS FROM ANGLICAN PROTESTANTISM TO CATHOLICITY.

A few plain reasons for submitting to the Catholic Church: By R. K. Sconce, B. A. Oxon, late minister of St. Andrew's Parish, Sydney.

(Continued from page 274.)

The answer to all this will be, that I am mistaken in my facts. I can only say, I have done my best to avoid mistakes, and I am ready to shew to any one who desires it, that I have good reason on my side. But what I would urge here is this—that no one has any right to charge me with being mistaken, who has not followed the same course of study;

for, if there are good and able men who have arrived at an opposite conclusion, yet there are thousands of equally good and equally able men who agree with me. *To believe the Church of England to be right, because a few fallible* *inverer good or learned* *say so, is to follow blindly an unauthorised guidance*; and I am prepared to shew that the very best among them, such for instance, as Archbishop Laud, have been led by strong prejudice to misrepresent, in a very grievous manner, the testimony of antiquity. The first Protestants wrote under strong excitement and could not see the truth. The rest have only followed in their wake, each taking for granted his predecessor's statements. To persons, however, who are totally unable to enter into such questions, I would point out what they see before them. There is a Church in the world, teaching in every nation under heaven one and the same thing, claiming their allegiance as the Church founded by our Lord, called by all sets the Catholic Church, and governed by the Bishop of Rome, who is intitled to be historically the successor of to whom Christ said, "Feed My sheep." The only other Church claiming obedience as a Church, is the Church of England. She does *not* teach one and the same thing: for everybody knows that at one Church one doctrine is taught, at another another, at a third another still; she is *not* called the Catholic Church, though her members profess their belief in such a Church every time they say the Apostles' creed; she is not in communion with him to whose predecessor the government of the Church was entrusted; and she is, historically known to have broken off from the rest of Christendom mainly at the instigation of a profligate king.

My sincere hope is that the unreasonableness and inconsistency of "High Church" principles will soon be generally apparent, and then those who are Catholics at heart, those who feel the need of a living guide, those who read in Scripture that there is such a guide, will hasten to the one fold of the only true Christian Church. Prophecy describes that one fold in plain terms, and the New Testament declares, in terms as plain, that the Christian Church fulfils the prophecy. We accordingly believe in one Holy Catholic Church. Are the Churches of Rome and England one? Most clearly not. Is there any Church that can pretend to be that one Church, but the Church in communion with the Bishop of Rome? If there is reality in that article of the Apostles' Creed, two Churches are strongly opposed to each other cannot be meant by it. We must choose between the Church of St. Peter and that of the Reform-

ers. The Oxford theology, which has attempted to solve the difficulty, has been tried, and is found wanting. The *via media* is losing its supporters one by one. Men *must* be either Catholics or Protestants. They cannot continue any longer half one and half the other. Their theology is ingenious, and looks well on paper, but it is utterly unreal and impractical; and clergymen who, in the zealous discharge of their duties, find it necessary to reduce it to practice, must, sooner or later, be undeceived.

Protestants are right in saying that "High Churchmen" are semi-Papists, and in declaring that Oxford theology leads to Rome: it does this, or it comes to nothing. As for their own theory, if, without any shadow of reason, they choose to believe that the Bible is the only word of God; that the inventor of printing was the chief apostle; or that the volume of Scriptures arranged just as they stand, bound together and bearing on their face the token of their divinity, fell, as from the clouds, into their hands; if they believe that Christ's commission to the Apostles was, "Go ye and write Scriptures, and I will be with *them* always, even unto the end of the world;" if they choose to stake their salvation upon the inspiration of books, which, in the first three centuries, were not received as inspired; and are determined to admit a rule of faith which was invented in the fifteenth century, and which could not possibly be the rule until the age of printing; if they really think poor people are to be guided by Hebrew and Greek books, translated by persons who interpret them as they individually please; and if they imagine the whole world can understand what St. Peter said was hard to be understood;—all I can say is, their credulity is amazing. To *them* I have nothing to say. They advocate the right of private judgment, and cannot consistently censure me for exercising mine. It is to those who were more immediately connected with myself that I am appealing; and I do hope that what I have said will induce them to *think*.

I would beg them not to put aside the question under a mere impulse, as if Catholics were *obviously* wrong. It is true they think so; but *why* do they think so? Because *they* too, as well as ultra-protestants, have, from their childhood, held what is untrue, namely that the Bible is the *only* Word of God. This they have taken for granted (however they may have been latterly induced to admit some vague external authority as interpretative of that Word); and, therefore, when the Church teaches things not on the surface of the Bible, they think this at once sets aside her claim. It is said she teaches things *against*

the Bible. Of course we altogether deny this. But let us put a parallel case: The canon of Scripture was not established fully till the fourth century. Supposing, then, that men had to settle the question whether St James's Epistle was a part of the Word of God; would it have been decisive against the claims of that book to say, "It is opposed to St. Paul's Epistles?" Yet it is so at the first blush—at least in the eyes of Protestants. So the Church's Word is (to Protestants), at the first blush, opposed to Scripture; but it is the undoubted Word of God nevertheless; and when men search deeply, they find that, instead of being opposed to the written Word, it is thoroughly and beautifully consistent with it. The fact, then, which I would press upon those who, in an off-hand way, sneer at the Catholic Church, is *this*, that, according to her doctrine, and the doctrine of antiquity, and the doctrine of Scripture itself, the voice of the Church is as much the Word of God as the voice of the Bible.

That Protestants do receive any great portion of God's Word; that they admit the Christian Scriptures, while they reject the Christian Church,—a happy inconsistency; for, doubtless, the sacred volume, desecrated though it be by the great bulk of those among whom it is scattered by Bible Societies, will guide all who earnestly search its pages for the truth into the fold of the Church. Catholics are the truest "Bible Christians." The Catholics alone can face *every* part of the Bible; while other religionists are driven to the expedient of shutting their eyes to whatever does not square with their own system. And as to Bible *practice*, where but among Catholics can be found, in any numbers, men and women whose lives are wholly given to God; who sell all that they have, and give to the poor; who forsake all, and follow Christ; whose prayers, and fastings, and watchings are such as the Scriptures prescribe? "If the truth must be spoken," it was said five years ago in an Oxford pulpit, "what are the humble monk, and the holy nun, and other regulars, as they are called but Christians after the very pattern given us in Scripture? What have they done but this—continue in the world the Christianity of the Bible? Did our Saviour come on earth suddenly as He will one day visit, in whom would He see the features of the Christians He and His Apostles left behind them but in them? Who but these give up home and friends, wealth and ease, good name and liberty of will, for the Kingdom of Heaven? Where shall we find the image of St. Paul, or St. Peter, or St. John, or of Mary the mother of Mark, or of Philip's daughters, but in those who, whether they remain in seclusion or are sent

over the earth, have calm faces, and sweet plaintive voices, and spare frames and gentle manners, and hearts weaned from the world, and wills subdued; and for their meekness meet with insult, and for their purity with slander, and for their gravity with suspicion, and for their courage with cruelty; yet meet with Christ every where—Christ their "all-sufficient, everlasting portion, to make up to them, both here and hereafter, all they suffer, all they dare, for His name sake?"* Any one who has thought it worth while to ascertain the practical working of the Catholic system, would be compelled to acknowledge that in spite of all their supposed corruption of doctrine, Catholics are infinitely more like Bible Christians in their *lives* than any other people in the world.

(To be continued.)

NOTICE TO CORRESPONDENTS.

AN OLD BAPTIST.—We have merely to repeat for "AN OLD BAPTIST" our former assurance, that, accordingly as circumstances may permit, we shall publish such Doctrinal Articles, as we trust will eventually satisfy "AN OLD BAPTIST's" doubts. Meanwhile, we advise him to join to study, both a sincere desire to know and to find out the truth, and also continued earnest prayer to the Divine source of Light to enlighten him, and guide him to the knowledge of *that Faith*, without which it is impossible to please God.

A CATHOLIC's letter contains too much of offensive Sarcasm, and too little of that plain, intelligible argumentation, which would be likely to remove prejudice from or bring conviction to the mind of an adversary in Religion.

Selections.

PRIVATE JUDGMENT,—BIBLE MEETING.

Saints and Sinners by O'Neil Dault, a Convert.

"The question, then, is not, whether a man has a physical or moral right to realize his private notions; but whether those notions constitute a LEGITIMATE JUDGMENT. And in the business of religion the determination of this point is a thing of no slight importance; for though the irregular bias of thought whilst confined to the breast must necessarily elude the cognizance of human laws, it is not therefore morally lawful, nor will it escape the notice of that Being who is the great Searcher of Hearts."—*Church Union, by the Rev. Mr. Davies, Church of England Minister.*

"I call them" [viz. the rights of private judgment] &c. pretence. For when the sect is once formed, the right

of judging is taken from the individual, and lodged in the society at large, under the control of its teachers."—*Ibid.*

In this mood—a more really protestant mood than he had yet experienced—he visited his friend the abbot, who listened with some curiosity to his detail of the bible meeting at Sanderson Hall, and the exploits of the biblical orators.

"They were inexpressibly zealous," said the narrator, "for the conversion of the Catholics."

"Much obliged to them!" rejoined the abbot. "But pray did they arrange among themselves to which particular one of their different creeds the Catholics are to be converted? For that would be a most essential preliminary."

"No," said Howard, laughing. "I heard nothing of that."

"Or would they be satisfied with a chance-medley conversion to any sort of Protestantism whatsoever, without being over scrupulous as to its exact quality?"

"I rather think," said Howard, "that they would not be very nice as to the particular species of protestantism; anything at all, provided you abjure Popery."

"They are very accommodating," returned the abbot, "but I could wish them to be more precise. You tell me the speakers were M'Grider, who we all know preaches up the high Calvinistic doctrine of election; there also were Owzel and Slocum, both Methodists, whose celebrated parriarch, John Wesley, has, in the most eloquent of all his sermons, denounced that Calvinistic doctrine as '*making God worse than the devil*'. On the other hand, M'Grider and his confreeres allege that the opposite doctrine of Free Will is '*one of the most prominent features of the Beast*;' that it is '*the enemy of God*,' and the '*offspring of the wicked one*;' that it is, in short, '*the insolent brat of hell*.'" Then you had Mr. M'Sweyn, a Presbyterian, whose brethren and founders look upon prelacy as being nearly as iniquitous as Popery. Side-by-side with this worthy Presbyterian, you had Macklyn, Songster, M'Gwin, and a host of Anglican parsons, who although the organ of a large body of the established clergy, '*Irish Ecclesiastical Journal*,' denies to the Presbyterians the character and dignity of being a Christian Church at all, publishing at the same time the letters of some zealous Anglican, who says you might as well admit the Turks, or worshippers of the Lama in Thibet, to constitute a Christian Church!"

"At all events," said Howard "they have

one bond of union; namely, their common enmity to the Catholic superstition, as they call it."

"A blessed bond of union!" exclaimed the abbot. "Now, the mode in which I would address such incongruous parties combined together for the purpose of assailing Catholicity, would be this: 'Reverend messieurs, you have kindly volunteered to convert us. Would it not, however, be well if, in the first instance you settled among yourselves to which of your variegated creeds we are to go over? Your different communities have, heretofore, abused each other like pick-pockets. Do us, therefore, the kindness to announce to us the particular sect among you to which you are desirous we should attach ourselves? Is it your wish we should embrace that profound and mystic dogma, so eloquently enforced by Mr. M'Grider, which, according to Owzel, (and his master, John Wesley) makes the Creator worse than Lucifer? Or is it your wish we should embrace the Wesleyan belief, which, according to M'Grider and the Calvinists, involves its professors in actual enmity to God? Or—for we are anxious to oblige you in anything reasonable—do you wish us to embrace the Anglican persuasion, which some amongst your gospel-christians denounce as essentially intolerant and schismatical? Or it is your desire that we should swell the ranks of that unsophisticated sect, which the *Irish Ecclesiastical Journal* does not recognize as constituting a church of Christendom at all? Do, pray, aid us in this slight perplexity! Do, pray, decide whether we are to postpone the Creator to Satan—to become "enemies of God"—to figure as black prelatists and Anglican schismatics*—or to unite with those amiable worshippers, who, according to the Anglican organ, form no portion of the Christian Church at all? Remember that these are the elegant modes wherewith you have described each other; you all stood together on the platform, and we are naturally puzzled under such circumstances, to make a selection amongst you!"

Howard listened to the abbot with deep attention. His turn of mind, as well as his personal habits, predisposed him to take a warm interest in religious controversy. Naturally argumentative, he had ever cherished a lofty and intellectual scorn for the miserable beings who make the season of youth a season of vicious indulgence. Conscious, also, that unless the virtuous resolutions he

* For these virulent expressions of Calvinistic hatred to the doctrine of Free Will, see Southey's *Life of Wesley* vol. ii. page 383.

The Rev. Alexander Kings, Minister of the Independent Congregation of Cork, announced in the Lent of 1812, a series of discourses to prove Anglicanism intolerant and schismatical.

had early formed were sustained by the Divine assistance, they might be undermined by human imperfection, he habitually sought that aid from on high, without which human purposes are as fleeting and unsubstantial as the morning's mist. His mind, unobscured by the foul vapours of vice, possessed a clearness that enabled him to enjoy and to appreciate legitimate reasoning.

"I admit," said he, "that the combination of all these incongruous parties against catholicity may naturally startle the Catholic; but we must not lose sight of the fact, that they all have respectively arrived at their diverse opinions in the exercise of the Divine right of Private Judgment on the meaning of the Scriptures; which right is not only the grand charter of all Protestant Christians, but the Rule of Faith appointed by the Almighty."

"I do not admit," replied the abbot, "that the Almighty ever appointed the private interpretation of the Scriptures as the Rule of Faith for Christians."

"On what grounds do you deny that He has done so?"

"For this simple reason,—that God cannot possibly have appointed as the Rule of Faith, a system whose inevitable operation is to destroy faith altogether."

Howard uttered an exclamation of astonishment. "What!" he exclaimed, "and do you venture to allege that the exercise of man's individual reason on the meaning of the Bible destroys faith?"

"I do," replied the abbot. "Just look at its operation among Protestants in the gross. Take collective Protestantism, as it exists in Christendom. Collective Protestantism has, and can have no Faith: for Faith is in its nature unvarying and uniform, whereas the doctrines taught as Faith by Protestantism are varying and contradictory. Collective Protestantism, for example, has no Faith in the Trinity—in the Incarnation—in the Atonement. It is true, doubtless, that some Protestant sects teach these vital doctrines; but it is equally true that other Protestant sects (which form, by the bye, the great majority) reject and blaspheme them. Collective Protestantism is not agreed that these doctrines are true; it has not made up its mind that they are true. Collective Protestantism, therefore, does not, and cannot have Faith in them; it cannot by possibility have Faith in doctrines which it thus capriciously teaches as truths in one place, and denounces as errors in another."

"Taking it, as you say, in the gross, I am constrained to admit that it cannot—"

"Stop then, for a moment," interrupted

the abbot. "Ask yourself how this diversity of belief, so utterly incompatible with Divine Faith, has been produced? Whence has it directly arisen? Why, from the exercise of men's individual judgments on the meaning of Scripture, which you—I am obliged to say it—most preposterously designate a Rule of Faith!"

"Talk as you will against the Right of Private Judgment," replied Howard, "there is one argument in its favour which appears to me of impregnable force; and that is derived from the simple fact that you cannot get rid of it. The Right may be denied *de jure*—but it must be conceded *de facto*. For example, if I am a Protestant, it is because my private judgment has sanctioned my belief; thus, also, if you are a Catholic, it is because your private judgment has sanctioned the belief of your church. I cannot see, after all, that our situations are extremely dissimilar."

"I fully and readily concede," replied the abbot, "that you cannot get rid of a certain mental process, which may lawfully be called private judgment. But you and I mean very different things by this same term 'private judgment.' If we believe anything at all, we must certainly have reflected, or thought, more or less upon the subject. This reflection and belief may undoubtedly be termed 'private judgments.' Thus, private judgment is undoubtedly exercised in ascertaining what the church teaches, and then in following her guidance. This legitimate exercise of judgment Catholics admit and defend. It consists in submitting reason to a heaven-appointed guide. It consists (to borrow the language of St. Paul) in 'captivating the understanding to the obedience of Christ.*' But in the Protestant process, faith is torn to rags by the ramant vagaries of the human understanding. The 'private judgment' of the Reformation tells us, in the practical results, that we have the same DIVINE RIGHT to believe that Christ is *not* God, as to believe that he *is* God; the same DIVINE RIGHT to reject as to adopt the Sacraments, if our reason should lead us to such conceptions of the sense of the Bible. In short, a divine right to believe *wrong*! Now, to tell me that men cannot get rid of that species of private judgment, is precisely equivalent with saying that they cannot captivate their understanding to the obedience of Christ."

"Yet again," said Howard, "I do not see that the process which I call 'private judgment' can, *de facto*, be got rid of. Our be-

lief is beyond the control of our will. The sincere and conscientious dictates of man's reason are the *ultima ratio* of his conviction. It is a matter of the utmost difficulty, (to say the least of it) to control or overrule those dictates."

"I know it," replied the abbot. "It certainly *may* be a matter of great difficulty, in some cases, to 'captivate the understanding unto the obedience of Christ.' But it is not therefore the less an imperative duty to surmount that difficulty; and to use all the means of prayer, and of candid and sincere inquiry for the purpose. One man may find it more difficult to believe in the atonement than another man may to believe in transubstantiation. 'Without faith,' however, 'it is impossible to please God.' The obligation is as stringent upon man to believe what God announces, as to do what God commands. It may be exceedingly difficult, under certain circumstances, to obey some particular injunction of the decalogue. But that difficulty will neither exonerate man from the duty of obedience, nor exempt him from the penalty annexed to rebellion. So also of faith; the obedience of faith is likewise imperatively required; and under precisely the same penalty. 'He that believeth not shall be condemned.'" (Mark xvi. 16.)

"And if," said Howard, "after using all the means of earnest prayer and candid investigation, the inquirer should finally settle into an erroneous though sincere conviction?"

"In that case, Catholic divines are agreed that his ignorance, being invincible, will not be visited against him. But whether he has duly used all the means of ascertaining the truth with proper diligence, and whether his error be thoroughly involuntary, are questions which the great Searcher of Hearts alone can determine."

"Now it strikes me," said Howard, "that you have pointed out a process for our supposed inquirer to pursue, which is quite incompatible with your own grand principle of an infallible authority in the church. *Here* you have required him to search, to examine, to study; all this will exercise his private judgment—and during the entire of the process you would doubtless quote scripture abundantly for his enlightenment—*thus appealing*. (despite your declared principles,) *to his private interpretation of the Bible.*"

"My dear Howard, I should be guilty of no inconsistency at all. It is true I would appeal to his reason in behalf of the infallible authority of the Catholic church. But I have yet to learn that an authority ceases to be authoritative because it is sustainable by argument! The highest authority in exis-

tence is that of God himself; and there is nothing more sustainable by argument than God's authority. Next—I should probably appeal, as you say, to my Protestant inquirer's own private interpretation of the Bible—but mark! in so doing, I should compromise no principle of my own. Were I reasoning with a Turk, I might appeal to the Koran against him, if it served my turn; not that I should admit the authority of the Koran; but because, as *he* admitted it, it would be good authority against *him*. In like manner, if I were reasoning with a Protestant opponent, I might appeal to his private interpretation of scripture—not as admitting by any means the validity of such a tribunal; but because, inasmuch as *he* admitted it, it would be good authority against *him*. I should do so as an *argumentum ad hominem*—nothing more."

"It may be," said Howard, "that I have not been sufficient explicit; but I do not think that you yet see the full force of my argument. The Catholic receives certain doctrines from a church which he believes infallible. Be it so—but why does he believe in her infallibility? Has he no better reason than that he happened to be born and educated within her pale? There is but one answer—He believes her authority *because his reason is satisfied*. He believes, because he has applied to the evidence of Papal authority, the same test which the Protestant is so severely blamed for applying to the text of the Bible.* In short, our reason being the channel through which all authority is made known to us, it follows that the human judgment is necessarily therefore the ultimate and paramount tribunal, competent to accept or reject the authority of any church.

"You contend, then," said the abbot, "that because the authority of the church is *de facto* proposed to our individual reason, therefore our reason is paramount to the authority of the church. But pray remember that the authority of the Bible and the authority of God are precisely in like manner proposed or submitted to our individual reason. If, then, your argument be good for anything, it will equally demonstrate that man's individual reason is paramount to the authority of the Bible, and to that of God himself! See what a poisonous yet inevitable consequence lay coiled up within your fair and specious sophism! To erect private judgment into a court of last appeal is utterly incompatible with the existence of any binding moral authority whatsoever; inasmuch as nothing can be reasonably called an *authority*, which is of

force only so long as it may be sanctioned by individual judgments avowedly mutable. Your plea is, in fact, one of that class of sophisms, which, by proving a great deal too much, prove nothing at all."

"There is one point," said Howard, "which particularly interests me because of its surpassing importance. You showed a while ago—I candidly admit it—that collective Protestantism has not got divine faith. But I do not see that it therefore follows, that an individual Protestant, devoutly and sincerely believing with intense conviction in the Trinity—the Atonement—the Incarnation—is destitute of faith. The difference between us and you is just this; *You* receive those great truths as the dicta of a church expounding scripture for you; *We* receive them, because our reason tells us that they are delivered to us in the book of God. I cannot conceive how the belief in the self-same truths amounts to divine faith in the mind of the Catholic, and yet falls short of such faith in the mind of the Protestant."

"There is one element," replied the abbot, "without which religious belief cannot amount to divine faith. That element is *absolute, unerring certitude*;" and—pardon me—you cannot have it."

"And why," asked Howard, "cannot *we* have this *absolute unerring certitude*?"

"Because such certitude is incompatible with your principles. Your rule is the Bible, interpreted by the private judgment of each reader. Now, where a private judgment is essentially mutable, it necessarily follows that each reader, acting on this principle, can at best only say,—'Such a doctrine appears to my private judgment *to-day* to be the truth, but I cannot tell whether a different collation of texts may induce me, upon further study, to alter my opinion to-morrow; A rule which may thus teach a man to reject as false to-morrow, the identical doctrine which it teaches him to embrace as true to-day, is not a channel through which divine faith can be possibly conveyed to the mind. In order to show this more clearly, let me ask you—what is faith?"

"Saint Paul," said Howard, "defines it to be '*substance of things hoped for, evidence of things not seen.*'"

"Mark, now, the incompatibility of Protestant belief with this definition. That which may change and evaporate cannot be the '*substance*' of our heavenly hope; and that which may say '*yes*' to-day, and '*no*' to-morrow—that of which you have not and cannot have absolute unerring certitude, is no '*evidence*' at all of heavenly truth. This certitude is neither more nor less than that

infallibility of faith, the existence of which is denied by all Protestant churches. Now, every Protestant, if consistent, must admit that whereas his rule is avowedly fallible, his belief may be possibly wrong. *But divine faith cannot possibly be wrong.* Therefore the belief of a Protestant cannot amount to divine faith. It is only a more or less probable *opinion*. Once again, let me quote the solemn assurance of scripture, '*Without faith it is impossible to please God.*' (Heb. xi. 6.)

Anglican hostility to dissenters.

The following Anglican canons speak for themselves:—

"Whosoever shall hereafter affirm, That any of the nine-and-thirty Articles agreed upon by the Archbishops and Bishops of both provinces, and the whole clergy, in the convocation holden at London in the year of our Lord God one thousand five hundred and sixty-two, for avoiding diversities of opinions, and for the establishing of consent touching true religion, are in any part superstitious, or erroneous or such as he may not with a good conscience subscribe unto: let him be excommunicated *ipso facto* and not restored, but only by the Archbishop, after his repentance, and public revocation of such his wicked errors." (5th Canon of Church of Eng. London, 1833.)

The dissenting communities—including of course the Presbyterians—are roughly handled in the following canons:

"Whosoever shall hereafter affirm, That such Ministers as refuse to subscribe to the form and manner of God's worship in the Church of England prescribed in the Communion Book, and their adherents, may truly take unto them the name of another Church NOT ESTABLISHED BY LAW, and dare presume to publish it, That this their pretended Church hath of long time groaned under the burden of certain grievances imposed upon it, and upon the members thereof before mentioned, by the Church of England, and the orders and constitutions therein by law established; let them be excommunicated, and not restored until they repent, and publicly revoke such their wicked errors." (Canon X.)

How manifestly imbued were the framers of this canon with the absurd and servile notion that Acts of Parliament conferred a valid sanction on religious doctrines!

Here is one more canon:—

"Whosoever shall hereafter affirm or maintain that there are within this realm other meetings, assemblies, or congregations of the king's born subjects, than such as by the laws of this land are held and allowed, which may rightly challenge to themselves the name of

true and lawful churches; let him be excommunicated and not restored but by the archbishop, after his repentance and public revocation of such his wicked errors." (Canon XI.)

We cannot marvel that there should have been a plentiful crop of dissenters, when men saw this Church teaching, and in her 36th canon requiring ministers to subscribe to the doctrine, "That the king's majesty, under God, is the only supreme governor of this realm, and of all other his Highness's dominions and countries, as well in all spiritual or ecclesiastical things and causes as temporal."

In April, 1844, some unlucky Presbyterians of the North of Ireland had the temerity to forward petitions to the House of Lords in which they called themselves "Members of the Presbyterian Church of Ireland." Bishop Philpot's thereupon administered an Anglican rebuke to the petitioners in the following words:

"The heading or title to one or two of these petitions, he must observe, was, in his opinion, wrong. The petitioners were described as members of the Presbyterian Church of Ireland. Now there was no Presbyterian Church in England or Ireland; and he thought that, in using the phrase, the petitioners were altogether irregular. If the petition had come from Scotland, the case would have been different, and he would not have found fault with the expression; but in England and Ireland no church was recognised except the Church of England; and there was an express censure of the Church against any persons calling themselves in England and Ireland members of any Church not the Church of England."—*Bishop of Exeter's Speech on Friday, 19th April, 1844.*

"A controversy has been carried on for the last two or three months, in the pages of the *Irish Ecclesiastical Journal*, the organ of the Puseyite party in Ireland, between the editor and the Dean of Achonry, the author of 'Letters on the tendency of the Oxford Tracts,' lately published by Sealey. The Dean maintains that the Presbyterians are Christians, and that the Church of Scotland is a branch of the Christian Church, and as such to be remembered in our prayers, as coming within the pale of the 'Catholic Church,' as defined in the 55th Canon; 'that is, the whole body of Christian people dispersed throughout the whole world.' Against this latitudinarian heresy of the liberal Dean, the Editor of the *Irish Ecclesiastical Journal* (supported by the Primate and a large proportion of the Irish Protestant Clergy, as well as by all the English Puseyites,) enters his most solemn protest; and two correspondents

have now come to the aid of the learned doctor. One of these, in the number for July, asserts that Church of England men cannot acknowledge the Presbyterian body 'a church, without a surrender of principle, and a compromise of the truth;' nor 'until we are prepared to admit the same of the Mahomedans of Turkey, or of the worshippers of the Luma in Thibet.'"

THE POSSIBLE RETURN OF RUSSIA TO CATHOLIC CHURCH.

[Translated from the *Univers* of Nov. 29.]

Et venient ab Oriente, et Occidente, et Aquilone, et Austro, et accumbent in regno Dei. (S. Luke xiii., 29.) (*)

The Church prays for the nations who are in the shadow of death. She abandons none of them; she implores Almighty God for them all, and asks His mercy for their resurrection. But there are portions of the Church which have, towards, certain nations gone astray, special obligations, and which pray more peculiarly for them: thus Ireland for England, the United Greeks for Russia. In the Greek Rite, they never offer the Holy Sacrifice without saying the prayer which begins thus: "For the union of the Churches, let us offer our prayers unto God." Russia has, in like manner, devoted intercessors in the religious of an institute which owes gratitude to her, and whose rule enacts: "At the beginning of the month each Priest shall say a Mass for the conversion of the nations of the north." On the other hand, independently of these particular reasons which excite the zeal of a people or of an order for such or such a nation, there are reasons more general which solicit the charity of the whole of Catholicity. Every one is struck, for example, by the grandeur of the results which the conversion of England or of Russia would produce; it is, therefore, natural that in all parts of the earth the prayer of Catholics should incessantly ascend to the throne of God to obtain the return of those two nations.

Neighbouring to England, and remote from Russia, Catholic France is so preoccupied with the former as to be perhaps a little too forgetful of the latter; it will therefore be not without its use summarily to recall the facts from which it follows that the Conversion of that people would be an immense event for the future of the world; and to indicate some of the reasons which permit the Christian to hope for it.

We will, first of all, observe that free examination is completely unknown to the Russian populations, whose act of faith is contained in these words: "I believe what the Church believes, and the Church believes what I believe." Russia is thus placed under circumstances entirely different from those of the European nations, and what one has a right to consider

(*) "And there shall come from the East and the West, and the North and the South, and shall sit down in the kingdom of God."

impossible for the latter, one ought not, merely for that reason, consider as impossible for the former. It is evident, for example, that in England as in Germany the government would be unable to draw along the masses in a movement of conversion: in Russia, on the contrary, it would perhaps suffice that the great—that is to say, the government and some Bishops—should be converted, for the whole nation to follow them. The Catholic Missionaries who have lived in Russia for thirty years attest that looking at the submission, the good faith, and the attachment of the people to every ancient usage, especially religious, a conversion, if it came from the high Clergy, might operate in such a way that the masses, ignorant as they are of the causes which separate the two Churches, would not even perceive this change. Now, Russia reckons nearly 55,000,000 of Schismatics, and there are nearly 18,000,000 others (*) outside of her bosom, who would be in a given time led forward by the example of this empire. In the hypothesis now before us, there would, therefore, be more than 72,000,000 of souls brought back to the true Faith. Let us briefly indicate some other consequences.

From the theologians of Tubingen, who treated with the Patriarch of Constantinople, down to the Anglicans of George I, and to the Puseyites of our own days, the Protestants of Germany and England think they find in the Greek schism an argument against the Catholic Church which they would be compelled to lay aside.

Prussia, placed between France, Austria, and Russia, all Catholic, and only having three-fifths of her population of a different religion, would no longer consider it a humiliation to her pride seriously and sincerely to examine the origin of Protestantism.

A sufficiently considerable number of Protestants, especially in the Baltic provinces, manifest certain tendencies towards the religion of the East since he sustains them against the influence of Strauss, and allows their Ministers to labour in the conversion of the Mohammedans, Jews, and Pagans of the empire. Their number may be reckoned at three millions and a half. So long as Russia remains schismatic, these Protestants, descendants of the ancient Catholics of England, and of the territories of the order of the Teutonic Knights, will not abandon their religion, which has something of a western character, for the Russian religion. The causes which seem at this moment to attract them will never be sufficiently powerful to make them embrace a religion of which the Oriental—that is to say, the barbarian character—in their eyes, revolts them; but this will no longer be the case when Russia returns to the great religion of the West, which they hate, but which they do not despise.

The return of Russia to the Church would bring about the conversion of a great number

of Jews of the empire, and, above all, that of the Raskolniks; but these would only be the smallest consequences of such an event.

Catholic Russia would no longer dispute with France in Turkey; the common efforts of these two great nations would facilitate the conversion of the votaries of the Koran. It must be remembered that the Popes whose genius prepared the Crusades took care, almost all of them, to send into Russia (even at a time when it was nothing but a poor principality) agents charged to negotiate its alliance against the Turks. If Russia were Catholic, this alliance would be as certain and as sincere as it was then impracticable.

The alliance with France would become natural; Russia would remember that she before now gave to our nation a princess whose blood flows in the veins of our kings, Queen Anne, wife of Henri I., and daughter of Jaroslaw, of Russia. (*)

Persia and the Indies, which are not distant, from Russia; China, which maintains at Peking at its own cost, a Russian convent, whose Monks do not trouble themselves much about conversions; Japan, a neighbour to the Russian islands, is but a league's distance from them; all the populations of Asia and North America would feel the rebound of the conversion of Russia to Catholicism. Russia could not be sincerely Catholic without labouring actively at the conversion of the neighbouring nations: of her, too, one must say, as of France, that propaganda, good or bad, is part of her nature. Lastly, as in a family the conversion of one member awakens the piety of all, the conversion of Russia would awaken piety in the whole Catholic family of the European states. The union which would result therefrom would do more, by the mere force of the circumstances, for the re-establishment of order and for the safety of the civilisation, than all the armies and all the parliaments; for religious dissensions are, without any doubt, one of the principal causes of the trials which the nations are now going through. How, in fact, could unity exist in the political order, when it does not exist in the religious order?

These indications are sufficient to make one perceive what would be the consequences of the return of Russia to the Catholic Church. We hope to be soon able to complete them: a man who has seen that country close at hand, and for a long time—who knows it thoroughly, and who loves it, promises us valuable communications on the actual state of Russian society, on its language, writers, nobility, Clergy, government, religious doctrines, and history, considered with reference to the obstacles which oppose themselves to its conversion, and with reference also to the causes which render it possible. Among these causes, one of the most powerful, and that which inspires, at Rome, the greatest hope, is the devotion of the people of Russia to the Blessed Virgin. The following are some details which we find on this subject in the sufficiently recent narrative of a German traveller, M. Kohl (*):

(*) According to the "Almanach de Gotha" of 1851, there are in European, Asiatic, and African Turkey, nearly 10,000,000 of Phanian Greeks and Slavens; in Austria, according to Busch & Levald, there are nearly 2,000,000; in Greece, the Ionian Islands, &c., there are nearly 1,500,000 schismatics.

(*) Memoires de Jean du Tillet. Rouen. 1578. Fol. P. 63.

"It is at the most frequented point of Moscow, between the Kremlin, the bazaars, and the greatest streets of this city, that we find the little chapel dedicated to Our Lady of Iberia (Georgia), by reason of an image of the Holy Virgin which was transported in ancient times from Georgia to Constantinople, and afterwards from Constantinople to Moscow, where it has remained for several centuries. This image, adorned all over with diamonds of the greatest value, still retains the Greek inscription, * *

* * * * * Scarcely any one among those who pass beside this chapel omits to make a visit for an instant to the Holy Virgin, whether by entering her sanctuary, or by kneeling at her door to make a short prayer. On entering the chapel each makes the sign of the cross, kneels down, kisses the ground, recites some devout prayers, rises, approaches the holy image, and respectfully kisses the hand of the Holy Virgin and the foot of the infant Jesus. I have watched with astonishment for a long while the powerful impression produced by this image on the mind of the visitors. To this place the artisans betake themselves at the first beams of day, and the merchants at the commencement of every important transaction. Thither you see running the sick and the convalescent—the rich and those who seek to become so—those who leave and those who arrive—the happy and the unhappy—the great and the beggars; all pray, offer up thanks, weep, praise Mary, and open out their hearts before this Mother. One sees beside this little chapel more carriages than at the Winter Palace of St. Petersburg, and consequently than at any house in Russia. It is truly touching to see the most elegant and richly-dressed ladies descend, covered with diamonds, from their carriages, drawn by four horses, and prostrate themselves in the dust among the common people, to honour the image of Mary. It is on festival days especially that the crowd at the door of this chapel surpasses all imagination. One day I counted, which in hand, more than 200 persons; who, in the space of a minute, prostrated themselves before the image, and then I was indeed astonished at the importance of the place where I stood. The Monk who is guardian of the chapel assured me that it is visited not only by those who pass near it from one place in Moscow to another, but also by numerous pilgrims who come expressly to honour Our Lady of Iberia from Armenia, Greece, Moldavia, and all the the Slave countries." (*)

The devotion of the Russians to the Blessed Virgin has been transmitted by tradition from father to son down from the most Catholic ages, and scarcely a single house is to be found throughout all Russia, how poor soever, which has not an image of the Blessed Virgin, inherited from its ancestry.

For the rest, at the time of the first conversion of Russia, this devotion was so great that

the Russians from that period established, in honour of the Blessed Virgin, a festival which national pride, so powerful among all nations, must, one would think, have found repulsive. They celebrated it every year in memory of a victory which the Greeks, after having invoked the succour of Mary, had gained over the Russians.

Unless we lost all belief in supernatural laws, it is impossible to despair of the return of a nation which thus honours the Mother of God, and whose conversion would have so decisive an action on the spiritual destinies of so many nations. We believe, therefore, that God will grant this grace to the supplications of His Church. As to the moment, no one can foresee that; but each one can hasten it on, if not by his labours, at least by his prayers. Are the Czars destined to prepare or to accomplish this great event? Or will it not take place till after the fall of their empire? For the Church alone enjoys an eternal duration, and the refusal to concur with the designs of God brings on sooner or later the ruin of sovereign houses. Who can at the present time answer these questions? But be conjectures on this subject what they may, the exceptional situation of Russia, that *terra incognita*, about which in France one has scarcely any but confused, and sometimes completely false notions; the peculiar character of the Russian people, so profoundly distinct from the people of the West in their manners, their traditions, and their history; the spirit of imitation which distinguishes the Russians, and makes them adopt so easily the most different tendencies, borrowed in turn, or simultaneously, from all the nations of Europe and Asia; the prodigious variety of forms of belief and worship established in that country, from Fetichism to Catholicism, for, without reckoning the United Greeks, there are in Russian 8,000,000 of Catholics of the Roman Rite; and lastly, the possibility of seeing the Russians follow *en masse* the power which rules them. If this latter were one day to come to understand the necessity of a change of religion—all these causes, to any one who knows how to see into them and to appreciate the use to which Providence might turn them in the prodigious movement which is now hurrying on human societies to an end which they know not, but whither God is conducting them.—all these causes, we say, unite to prove, even to those who place themselves in a point of view merely human, that the hope of seeing Russia return to the Roman Church is not an idle hope.

Annals of the Propagation of the Faith.

November, 1851.

A highly interesting section of this number of the *Annals of the Propagation of the Faith* contains a record of the persecutions sustained by the Right Rev. Dr. MASSIA, Vicar-Apostolic of the Gallas population, during the years 1847, 1849, in his efforts to settle Catholic missions in Abyssinia. We need hardly recal to the attention of the reader the peculiar circumstances of that country, which have always made it an object

(*) The "Travels of M. Kohl are little relied by the Russians; but they have had great success in England and Germany. For a review of the new volume published by the author last October, vide the "Feuille littéraire centrale de Leipzig."

(†) "Travels in Russia," Vol. I. P. 206. 1st Edition.

of such interest in the eyes of the Catholic Church. The Abyssinians in very early times must have been converted, either wholly or in part, to the Jewish religion, of which very strong traces remain among them to the present day. They became generally Christian in the fourth century, from the preaching of Frumentius, a disciple of St. Athanasius, who ordained him Bishop of Axuma. They remained, however, in communion with the Catholic Church for little more than a century, unhappily falling into the heresy of Eutyches and Dioscorus, to which they, ever since, obstinately clung. They have but one Bishop, called Abouna, who is a Suffragan of the Eutychian Patriarch of Alexandria. Their Ritual and Calendar, of which a curious account may be found in Harris's *Highlands of Ethiopia*, is an odd mixture of Judaism, Christianity, and heresy, but witnessing, nevertheless, as all the Eastern heresies do, to the universality and primeval antiquity of those rites and doctrines of Catholicity which Protestants pretend to have been invented at some late period by the Roman Church. Probably in the Abyssinian as in the Russian Church, the simple people were very much led astray by their rulers, and themselves lived in good faith. Dr. Massaia says (p. 370): "Although the Christians of Abyssinia profess the error of Dioscorus, which was condemned in the Council of Chalcedon, a great number of them live in utter ignorance of the matter, and think that their Bishop, or the Abouna, sent to them by the schismatic patriarch of Cairo, is in communication with the Pope." The Holy See has, from time to time, made great efforts to reclaim this remarkable country, and in the seventeenth century very considerable progress was made, as the Emperor Segued became a Catholic, and aided the Jesuit Missionaries in the restoration of the Catholic Faith. He, however, unhappily apostatised, and his successor, Basilides, expelled the Jesuits from the country. Another attempt was made by Capuchin Missionaries, which ended in their martyrdom; and subsequent negotiations in the time of Clement XI., and Benedict XIV., seem to have been either fruitless or to have had only limited success. But the Catholic Church never despairs, and Missionaries from the Holy See are at this day searching for the lost sheep as unweariedly as ever.

• This conjunction of affairs might seem to be favourable, as the Abyssinian empire is long since broken up, and therefore that national pride, which so often opposes itself to Catholic Faith and obedience, must be more or less humbled. The titular emperor/

or "Negus," still maintains a show of his ancient supremacy within the city of Gondar, much as the Great Mogul is permitted to do at Delhi; but the Abyssinian empire is now spilt up into three principal states—Tigre-Amara, Choa, and Gojam—each is governed by a military chief, and continually at war with one another; but likely, sooner or later, to be absorbed by the Mahomedan power, the influence of which in the country, judging from the following extract, seems to resemble that of the British in India:—

The actual state of Abyssinia is described in the following terms in a note, which the Right Rev. Dr. Massaia has kindly forwarded us:—

"The importance of this mission is grounded, not so much on the number of its neophytes, amounting to no more than ten thousand, as in the necessity of maintaining for Catholicity this only mode of communication with Central Africa. You are aware that Islamism stretches the whole coast of this vast continent; that an immense belt of fanatical populations, constantly excited by emissaries from Mecca, obstruct all transit for Christians towards the interior. Once you cross this barrier you find nomadic tribes, that are the best in Africa, and who promise a rich harvest to the Missioners who may be fortunate enough to reach them. Well, Abyssinia is, now-a-days, the sole point by which they are accessible; if this inlet be closed, the blockade of the interior will be complete.

"Hence their efforts are directed with astute perseverance towards this country, which they invest on all sides. Their means of so immense, their proselytism so rapid, their progress so fortunately rapid. Already two-thirds at least of the Gallas country are Mussulmans. In Christian Abyssinia they form a third of the population. In the capitals of Gondar, Tigre, and of Choa, they are in ascendancy in consequence of their riches and influence. The whole commerce is in their hands—all the superior offices are filled by them. Political power alone has not yet been assumed by them in a formal manner, inasmuch as the fundamental law of the country requires that the premier should be Christian. However, it is undeniable that in spite of national traditions Mahometanism gains ground every day, and tends to supremacy within a short period. Oubne, in his kingdom of Tigre, Beru Gono in Gojam, Toko-Bitile in Amara, and a few other petty princes, are the only Abyssinian chiefs who resist Mussulman influence. A population of 1,500,000 are ranged under their religious and political banner, and these Christians are only heretics on account of their birth, and would willingly embrace our religion if they were not oppressed by the Abouna and Mussulmans.

"At the head of these latter is the Ras, who may be styled director of Abyssinian principalities, because he keeps under arms an army of one hundred thousand soldiers. Born and reared in Islamism, he became a Christian in order to fill the throne of Devoa-Tabord but still, Mussulman at heart, he secretly betrays the religion he professes in public. In his states the adherents of Mahomed occupy all the high posts, share among each other the spoils of the churches, and can, with impunity, create proselytes by violence and with the cudgel. The same may be said of the kingdom of Choa, where the Mussulmans also govern in the name of the prince.

"The conclusion from these facts is, that the opposing element to our Faith in Abyssinia is not only heresy, but especially Mahometanism, which is more to be dreaded. However, they are both legated, in the person of the Ras and the Abouna, to smother the Catholic mission. The last persecution was the result of their joint and professed concurrence.

"A last fact, which may appear incredible, and which is nevertheless true, is the obstinacy of the Mussulmans in publishing throughout the interior of Africa, that the whole universe is Mahomedan, and that all the powers of the world are tributary to the great Mogul."—(Pp. 385—6.)

The Right Rev. Dr. Massaia is Vicar Apostolic of the Gallas populations, to the

south of Abyssinia. He arrived at Massouah, on the coast of the Red Sea, in October, 1846, with three Missioners, Fathers Cæsar, Justus, and Felicissimus, and soon set out on his Apostolic travels through Abyssinia. In May or June of the following year he was obliged to fly to Aden, in consequence of the hostility of the Abouna, who set a price on the heads of the Missioners, and prohibited the Abyssinians from furnishing food or drink to them. Nevertheless, a degree of success attended the exertions of the Missioners; converts were made, and at Alienna a whole tribe declared themselves Catholics. In October, 1848, the Bishop left Aden for Massouah where he consecrated the Rev. Dr. Jacobis, who had up to that time been stationed at Alienna, Bishop of Milopolis, and Vicar-Apostolic of Abyssinia. Dr. Jacobis passes from the Latin rite to the Ethiopian, by order, of course, from the Holy See. On the same occasion Dr. Massia ordained twenty-five native Abyssinians. During these proceedings an Abyssinian Abbot, named Teclisa, who was held in great reputation for his sanctity, arrived at Massouah, where he publicly abjured his heresy, and was received into the Catholic Church, in which step he was shortly afterwards followed by his whole monastery. From June, 1849, to March, 1850, Dr. Massia was engaged in traversing Northern Abyssinia; he visited Gondar, and spent some time in the camp of Ras Ali, an Abyssinian Prince, half Christian, half Mahomedan, where long conferences were carried, which, for the present, led to no result. On the whole, it is apparent that the Catholic Church, true to her office, is at least always attempting the conquest of souls in Abyssinia, or anywhere else, and can, at the same time, afford to wait, if necessary, centuries, till the moment arrives, decreed by the wisdom of Almighty God, for achieving finally its conversion.

Among other valuable articles in this number of the *Annals* we also read one on the state of Catholicity in the American Union, accompanied by a statistical table, which will be found in another part of our columns.—*Tablet*.

THE BISHOP OF EXETER AND MISS SELLON.

His Lordship of Exeter has written a letter to Miss Sellon, abounding in complimentary observations, but concluding with the announcement of the withdrawal of his name as a visitor. The rules which had decided his judgment no longer, he says, form a true criterion of the nature of the institution. Several times in the course of his letter his lordship shows how contrary is the discipline pursued to that defined in the rules,

but in every instance he evinces great anxiety to convince her that he does not thereby express disapproval of the new practices. He has read Mr. Spurrell's pamphlet, with 'a feeling of intense and unmitigated disgust;' and adds 'though I cease to be your visitor, yet I shall be at all times glad to receive you, and to have the same cordial communication with you which I have been accustomed to have—in particular, to give to you and yours that comfort and support which, for my office sake, you tell me that you derive from the blessing of your bishop.' The Bishop does not express any disapprobation of such acts of 'discipline' as that of compelling a young girl of refinement to lick the figure of a cross on a dusty floor with her tongue.—*Weekly News and Chronicle*.

Additional subscriptions for the enlargement of the Male Orphanage, received since our last issue.

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Collection made by Mr. Jas. Mylan, in aid of St. Xavier's Chapel for the month of April last.

H. M., at Bardwin, Rs. 5 0

Mr. F. Pereira, 2 0

" J. Cornelius, jr., 2 0

" J. Baptist, 0

Messrs. Deefhols, 0

Mr. J. King, 0

" Chas. A. Pereira, 0

" J. F. Pinto, 0

" M. T. Lepies, 1 0

" J. Leal, 0

" F. Stuart, 1 0

Mrs. C. R. Belletty, 1 0

" R. DeLallana, 1 0

" Hobson, 1 0

" Speade, 1 0

" M. B. Botellho, 1 0

Mr. E. Botellho, 0 8

" W. Salvador, 0 8

" P. Gil, 0 8

" W. Martin, 0 8

" J. Andrew, 0 8

" J. Brown, 0 8

(To be continued.)

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 23.]

CALCUTTA: SATURDAY, JUNE 5, 1852.

[VOL. XXII.]

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, June 5.

INSTITUTION OF A COLLEGE AT ROME, FOR
THE PREPARATION OF CONVERTS FROM
AMONG THE ANGLICAN PROTESTANT CLERGY,
FOR THE CATHOLIC PRIESTHOOD.

We copy from the London *Atlas* an article, in which we are informed, that the Palace of Spinola, at Rome, has by order of His Holiness, been set apart as a College, for the reception and education of such Converts from among the Anglican Clergy, as may be disposed to devote themselves to the service of the Catholic Sanctuary. We approve highly of this arrangement, and we are quite at a loss to conjecture the reasons, for which the *Atlas* treats the subject with so much bitterness and sarcasm.

Indeed in doing so, the journalist in question is openly inconsistent with himself. For according to him "the way through the English Church" to the Catholic Priesthood has been hitherto too easy, too loose and so unsatisfactory as to be almost scandalous. Hence the Editor's belief, "that many instances have occurred among the Converts from the Anglican Clergy, where the want of proper indoctrination has made

the *ci-devant* Anglican to the full as injurious as serviceable to Rome."

Now it seems to us, that a very partial acquaintance with the discipline of the Catholic Church on the subject of the admission to Holy Orders, of Neophytes or Converts from heresy of any denomination, would have saved our contemporary from falling into numerous errors on the subject, he has ventured to remark upon.

But before we proceed to point out these errors, we beg wholly to deny, what the writer assumes, respecting the unfitness of those of the Converts who have been admitted to Holy Orders for the sacred ministry. According to the *Atlas* the ministry of many of these Gentlemen "has proved as injurious as serviceable to Rome." Now besides our possessing many opportunities, to enable us to judge of the fact involved in this accusation, we may add, that we have watched with more than ordinary interest the conduct of the parties here referred to, since they were admitted to the Catholic Priesthood, and the result, at which we have arrived, is as opposite as the antipodes, to that adopted by our contemporary. If truth and not the indulgence of an excited and perverse bigotry were the chief aim of the *Atlas*, it would have been easy for him to sustain his allegation by such references to facts, connected with the class of individuals whom he has unjustly accused, as would establish beyond question the accusation he has preferred. But in this case, as in most others, where Catholics are concerned, the Protestant accuser prefers to deal in vague

VICARIATE OF EASTERN BENGAL.

* MANY of our readers, who are admirers of the Apostolic zeal, varied learning, and uniform self-denial of the Very Rev. Ignatius Storck O. S. B., (Vicar General of the above Mission), will be gratified to learn, that he has been honored with the degree of D.D. by His Holiness the Pope, at the recommendation of his Bishop the Right Rev. Dr. Olliffe. Doctor Storck is a German, and has been now about 19 years in the East, previously to which time he was Professor of Theology in Switzerland.

ANNIVERSARY OF THE QUEEN'S BIRTH DAY.

WE omitted in our preceding issue, to state that on the recent Anniversary of Her Majesty's Birth, the prescribed devotions for the Sovereign were performed with all solemnity at the Catholic Cathedral, and at St. Thomas' Church, Chowringhee.

CONVERSIONS FROM ANGLICAN PROTESTANTISM TO CATHOLICITY.

A few plain reasons for submitting to the Catholic Church: By R. K. Sconce, B. A. Oxon, late minister of St. Andrew's Parish, Sydney.

(Continued from our last.)

In the week just past, had a Protestant looked in at St. Mary's (Sydney), at six A.M., he would have seen, day after day, some 1500 souls gathered round their Bishop in preparation for their Paschal Communion; and every day in the year he would see devoutly kneeling on their knees, at early prayer, about 400 worshippers. If he were not afraid to pause within the walls of the church, and listen to the voice of him who leads the spiritual exercises, he would hear no declamation, no exciting bursts of eloquence, but a solemn, searching, and minutely-practical direction about the duties and dangers of each man's daily life. The honest exclamation of one who witnessed the striking scene for the first time would be, "If this be not Bible Christianity, I know not where to find it; here, indeed, is the Gospel preached to the poor; and here,

and here only, do the poor look as if they cared to hear it." The proper effect of such a sight, with a sincere seeker for truth, would be this: He would go away with a load of prejudice removed; and he would open his Bible with the feeling that as Catholics have undoubtedly realised most thoroughly its *precepts*, so it is just possible they may know most about its *doctrines*; and as the one of all others, most important is that which we have stated, viz, that the Church speaks the Word of God as well as the Bible, he would determine to ascertain whether in that *written* Word any thing was said upon the fundamental question—which the Bible says most about the Church or itself; which is, according to the Scriptures, to be regarded as the living and paramount teacher of Divine truth. I would suggest, then, the following considerations.

The texts usually adduced to prove that the Bible is the only divinely appointed guide are as follows:

I. John 7. 39. "Search the Scriptures; for in them ye think we have eternal life; and they are they which testify of Me."

II. 2 Tim. iii. 15-17. "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

III. Acts, xvii. 11. "These were more noble than those in Thessalonica, in that day they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so."

I. This text may be translated, "ye search the Scriptures;" but if it be, according to the common rendering, a command, it was spoken before a word of the New Testament was written, and it was addressed to the *Jews*, bidding them to examine well the Law, the Prophets, and Psalms, which speak of Christ. Undoubtedly the Old Testament, duly searched would lead a Jew to recognise our blessed Lord as the expected Messiah. And this is all that *need* be signified by the text. But if it does imply more than this, and is meant as a precept to Christians, what then? Would an injunction to "search the Gospels" imply that we are not to search the Epistles? Assuredly not. And neither does the duty of reading the Bible interfere with the other duty of hearing the Church. We too would say to Protestants the same holy words, "Search the Scriptures," we pray you; for these are they which testify of the Church, as well as of her Head, of the Kingdom as well as of its Lord, of the Bride as well as of the Bridegroom.

II. What Scriptures had Timothy known "from a Child?" Of course the Old Testament. If these were able to make him wise

unto salvation, without any thing else, what need had he of the New Testament? If, on the other hand, the Scriptures here alluded to were *not* sufficient, the text cannot prove that they would be *made* sufficient by the addition of others. They were able to make the Jews wise unto salvation, because they pointed to Christ, and to the Church which he was to establish on earth. They made Timothy wise, because they gave him faith in Christ Jesus, who said to His Church, "Teach all nations." "All Scripture" means *every writing*. Is this literally true? And if every writing is not given by inspiration of God, how are Christians to know what are given, and what are not? The Bible nowhere tells us this. It nowhere speaks of itself. It consists of a number of detached writings collected together by men. We cannot, therefore, be assured of their inspiration, unless the men, to whom we owe them, had authority from God.

But even if this *were* known, even if the Apostles had said, Such and such books constitute the Bible, and the Bible is that which our Lord has bidden us to disseminate over the whole world, as "profitable for salvation," and conducive to the perfection of a man of God,—even supposing the same things had been said by St. Paul of the New Testament which he said of the Old,—still how could we gather from this that there was no *other* source of knowledge, that the Scriptures are *sufficient*? I repeat there is not one syllable in the inspired writings to tell us either *what* the Bible is, or that it is the sole rule of faith. It is strange indeed that the fundamental principle of Protestantism has not one word of Scriptural support.

The latter part of this passage merely asserts what we all believe, that Scripture conduces to the perfection of man, and thoroughly furnishes him with the precepts of a holy life.

III. Here, too, the Old Testament is intended; so that if it were an argument for sufficiency at all, it would imply that the New Testament was an unwarrantable addition. It has, however, in fact, nothing to do with the rule of faith. It does but bear witness to the piety of the Bereans, who, in their anxious expectation of the Messias, were diligent in the study of prophecies relating to His Advent.*

Now we will contrast with these testi-

* Moreover, can any one suppose that when the Bereans were commended for searching the Scriptures, it was on the supposition that they were permitted to draw their own conclusions from them, and that if, on examination, it appeared to the private judgment of any one that these things were *not* so, he was therefore at liberty to reject the Apostles' teaching? Surely it must be evident that one thus acting would have incurred the judgment of rejection of the Gospel. They did not search the Scriptures in order to judge their teacher, but in order to obey him the more readily and intelligently.

monies relating to *one* part of God's Word, those which establish the authority of the *other* part—the *unwritten* Word.

(To be continued.)

Selections.

CONVERSIONS.

We perceive from the English papers that another divine had given in his adhesion to the Roman Catholic Faith. The Revd. H. J. Coleridge, M. A., Fellow of Oriel College, has signified his intention of joining the Romish Church. The reverend gentleman was formerly scholar of Trinity College. He was also curate of St. James' Ottery, St. Mary's, Devon.—*Hurkaru*, June 2.

KIRKER.—The Rev. F. Ignatius, Secretary to the Bishop, has received into the Church three Hindoos.—*Bombay Examiner*, Jan. 17.

AHMEDNUGGER.—A Father, Mother and 2 Children, (heathens) were received into the Church.—*Ibid*.

SIRDANAH.—The Rev. F. Michael Angelo administered on Holy Saturday the sacrament of Baptism to a Mussulman and a Hindoo.—*Ibid*.

The Rev. J. Watson, M. A., of Long Whetton, Leicestershire, was received into the Roman Catholic Church on Sunday last, at Rugby, by the Rev. Mr. Furlong.—*Limerick Chronicle*, March 20.

The duchess of Dalmatia (the widow of Marshal Soult), whose death we this day announce in our Foreign Intelligence was born and brought up in the Protestant religion. Ever since she had the misfortune of losing her husband, she was very often seen kneeling in the small Church of St. Amans, praying near the tomb of the Marshal, with whom she so ardently wished again to be united. When she became ill, and those who surrounded her told her that it was time for her to prepare herself to appear before God, she immediately asked to become a Catholic, she then sent for a Priest, made her confession, and received the last rites of the Church.—*Requiescat in pace. Cath. Standard*.

The Prince of Wurtembergo died on the night of the 16th. The Papal Nuncio at the side of his death announced, to the extreme astonishment of every one present, that a fortnight before the Prince had abjured the Protestant faith and become a Roman Catholic. The priests of the Madeline in the presence of the Nuncio administered extreme unction to the dying man.

Mr. Byrue has retired from the contest for Dundalk, in favour of Mr. Bowyer, an Eug-

lish barrister who has just embraced Romanism.

CONVERSION OF THE COUNTESS OF KENMARE.—The Killarney correspondent of the *Munster News* says:—"I am glad to inform you, and you will be gratified to hear that the Catholic unity of the noble house of Kenmare is now complete by the happy accession of the countess of Kenmare, who is now, to the great delight of her ladyship's own circle, and of the people abroad, the Catholic consort of a nobleman who has proudly but mildly adhered, like his forefathers, to the old Church that thus receives another distinguished and valued adherent. I am informed that the noble countess attended Divine worship in the family chapel on Sunday last, and that her presence at the celebration of the Catholic ritual caused a thrill of delight it would be impossible to pourtray."

The Earl of Kenmare is a Catholic nobleman. The Countess is, we understand, Sister to the late Sir Wilmot Horton, who, a few years since, was Governor of Ceylon. —Ed. B. C. II.

PERPETUITY OF THE FAITH OF THE CATHOLIC CHURCH, ON THE EUCHARIST.

BOOK VII.—CHAP. XI.

That the Doctrine of the Church on the Eucharist does not contradict either the testimony of the senses, or what the Fathers affirm concerning that testimony.

The objections that arise from the relation of the senses, or from the particular passages of the Fathers that assert the authority of the senses, may be classed with the natural difficulties and philosophical principles, which the Fathers have advanced, without reflecting, whether such difficulties and principles were reconcileable with the received doctrine on the Eucharist. What we thus class together do not, in truth, differ. But as Claude, in his work against Father Nouet, sets forth the objections from the senses with a minuteness and parade, that clearly shows, that among his arguments there are none, on which he dwells with so much complacency, I am resolved to demonstrate, that he has but little cause for self congratulation.

The chief source of his error on the present point of controversy is, that, under the guidance of a rhetorical philosophy, he constitutes the senses intelligent agents, invested with peculiar rights and authority, endowed with judgment and knowledge, capable of truth and falsehood, of vice and virtue. They, according to him, pronounce formal judgments: they speak of substance and of accidents; they have their own functions, employments, and particular calling. God, says he, has subjected to them the whole material world; he has made them the avenues to the soul, its sentinels and messengers; and he pressed on their report so strong a character of evidence and certainty, that we cannot, from yielding to their testimony.

Hence, he concludes, that as the senses testify, that Jesus Christ is not in the Eucharist, and as in giving this testimony, they act altogether conformably to their calling, we must believe their evidence.

I shall not at present delay, to censure the rhetoric of M. Claude. I would not question the propriety of his language, I would even easily overlook the errors of his philosophy, if from these he did not deduce conclusions, that are wholly at variance with faith. This last consideration alone it is, that compels me to refute his theory, and to engage, much more than I am disposed, in physical disquisitions. To clear up this controversy, it becomes necessary to explain after what manner the senses perform their function, and to define what is certain or uncertain in the judgments which are formed from them.

Those operations of the senses, that are called sensations, comprise only particular corporal emotions, which are connected with certain confused perceptions.

The corporal emotions belong to the organs of sense, and are produced in them—of these organs the brain is the principal. The perceptions belong to the soul, they are the impressions which are made on the soul, and the ideas which the soul conceives.

But although these perceptions, or impressions are produced in the soul, they do not of themselves include any act of the judgment. They are simple ideas, and simple images, which the soul derives from exterior objects, and these ideas the soul represents to the reason, that this faculty may judge of them.

In fine, we must observe, that the mind frequently joins other ideas to those which are strictly correlative to the corporal emotions, and from these combined ideas forms a new idea more comprehensive, than that which had its origin in the senses.

For example—I behold, at a distance, a body in motion, and my mind forms hence the idea of a man. I see a man approaching, and form to myself the idea of a certain man, whom I know. However, the idea of a man was not included in the idea of a body in motion; nor the idea of a friend in the idea of a man. These new ideas the mind adds to that original idea, which is exactly correlative to the emotions excited in the organs of sense.

But the mind, whether she forms ideas that exactly correspond to the emotions of sense, or to these ideas adds others, so long as she confines herself to ideas simply, she cannot err. Hence it is, that, in the visions of the Prophets, there was nothing inconsistent with truth, although the objects shown to the Prophets were oftentimes represented as real bodies, or as living and animated bodies, while, in reality, they were not such.

Let not M. Claude suppose that the philosophy I here lay down is modern. I have asserted nothing, that is not expressly contained in St. Augustine.

This Father teaches us to distinguish the corporal emotion, which takes place in the organs of sense, from the perception, which belongs to

the soul. "In the soul, there are representations of those material things, of which, by means of the body, we have a sensation." This remark he explains at length in the sixth book of his treatise on music, and shows that bodies act only on bodies. "Those material things, which come in contact with our bodies, or are presented before them, act not on the soul, but on the body." He then observes that sensation is only an attention of the soul to the emotions that take place in the body. And this doctrine is admitted even by the Pagan Philosophers, from whom Cicero had learned the opinion, which he advances in the first book of the *Tusculan Questions*. "For it is not with our eyes, that we see those things, which we now behold. For the body has not the faculty of perception; but agreeably to what is taught by natural philosophers, and even by physicians who have opened and inspected the human body, there are passages that lead from the seat of the soul to the eyes. Hence it often happens, that when we are occupied by any thought, or prevented by any disease, though our eyes and ears be open and unhurt, yet we neither see nor hear. From this we easily infer, that it is the soul that hears and sees, and that the ears and the eyes are, as it were, the windows of the soul."

St. Augustine admits also, that the mind often adds much to that simple idea, which it derives from exterior objects. Hence it is, that although those who see, at a distance, a body in motion, or who, to the form of an animal annex the idea of a living animal, although these persons never confine themselves to the mere idea of the figure or of the motion of the body; yet St. Augustine maintains, that this idea of a *LIVING ANIMAL* is not suggested by the senses, "because," he adds, "the soul, even of animals, is not seen by the senses of the body." And he concludes hence, that he cannot decide, whether the dove that appeared to St. John, when this Saint was baptizing Jesus Christ, was or was not a living dove, though it was difficult for St. John to suppose that it was not.

But, whatsoever may be the nature of this idea, so long as it keeps within the limits of an idea, we cannot, according to St. Augustine's principles, assert that it is false; because falsity is a term applicable only to the judgment, which is deduced from the idea.

For it is on this principle he decides, "that though the perception of sensible objects belongs to the senses, yet the senses cannot judge of such objects."

"If," he elsewhere remarks, "the eyes and all the other senses report exactly to the mind the impression, which has been made on them; I do not see what right we have to require more for them. If a person thinks, that an oar is broken in the water, it is not that his eyes report falsely, but he himself it is that pronounces a false judgment; for the eye, agreeably to its nature, ought not to see the object otherwise. The eye sees as it ought to see, but the mind does not judge as it ought to judge."

Glaude must then withdraw all that he so pompously asserts on the testimony of the senses, and those expressions that he repeats in

every page—that the senses are deceived in the Eucharist, that they testify that Jesus Christ is not there, and that what they behold is bread and wine. For it suffices, to reply to him in one word, that the senses do not judge of any thing, and that therefore, they are not capable of truth or falsehood.

IRELAND.

Great efforts are being made to secure the rejection of Sir Thomas Redington, Lord Clarendon's Roman Catholic under-secretary, from New Ross, which it appears the Association are determined shall be accomplished at any price. The following extract from a letter received from the Catholic Defence Association, may be taken as a specimen of the coercive spirit of their interference with the elections:—

The Orange institution, as a set off against the Catholic Defence Association, is reviving its meetings in the north.

Ministerial candidates have altogether abandoned protection as a rallying cry. This change of tactics is openly acknowledged by the recognised Dublin organ of "Lord Derby's followers"—the only party designation to which the adherents of his Ministry can consistently lay claim for the future. "Few persons, acquainted with the present state of this country," says the journal alluded to, "will require to be convinced that the question of free trade or protection will exercise no influence whatsoever over the fate of the elections;" and "candidates will but waste their time, and voluntarily delude themselves, by taking it into account in their addresses or calculations."

The Encumbered Estates Commissioners have made a further distribution of 66,000*l.* during the past week, making a total amount of 2,011,000*l.* distributed by them since the commencement of their duties.

Lord John Russell has forwarded a subscription to the fund for a monument to the late Dr. Murray, Roman Catholic Archbishop of Dublin.

The tide of emigration from the south has set in this year more strongly than ever. During the winter months solitary groups might be seen wending their way towards the sea coast; but since the season opened (and a most beautiful one it is) these groups have been literally swelled into shoals; and travel what road you may, you will find upon it strings of cars and drays, laden with women and children and household stuff, journeying onward, their final destination being the same. In all other parts of the country it is the same.

POOR LAW—THE HON. AND REV.
S. G. OSBORNE.

TO THE EDITOR OF THE FREEMAN.

SIR—The poor law Commissioners for Ireland have received a signal defeat in their endeavour to convict a man of the name of Burke, a guardian of the Kilrush union, of having been a milk contractor. I do not regret that defeat, nor am I surprised at it. The foreman of the jury was the vice-chairman of the Kilrush board, and the evidence of the defendant was, *when believed*, quite enough to satisfy the court and the jury that the transaction was one of mere every day occurrence, the defendant the victim of a conspiracy, he having become odious from his humane vigilance as a guardian!

Knowing what I do of this affair, I look on the whole business as a mere farce, worthy of the part allotted to the commissioners. They have been over reached with a simplicity of contrivance in keeping with their known character. They were either in earnest, and are very weak men which I believe; or, as many think, they were desirous to secure a character for activity, whilst they had just cunning enough to avoid a victory. The judge most properly gave the Kilrush board a severe lecture; the cruelty and fraud he imputed to them met from his lips with the just rebuke it deserved. Let me ask of the Poor Law Commissioners what their inspector has been doing all the time the family party were active, as the judge describes, in their nefarious speculation? Here as at Ennis was the vice-chairman of this notorious board acting as foreman at the trial of one of his brethren! Why, this savours of the old story: when the inspectors were sent to inquire into the mortality at Kilrush, they were sent sailing in the yacht of the renowned chairman. The very evidence on which this man Burke got his acquittal was of a nature which should cover all concerned with shame.

You Sir have now a new Viceroy—a new government. I am, for one, heartily glad of the change. I meddle with no feature of Ireland's condition but that which embraces the careless, wanton destruction of her people, which has characterised the last few years. In this matter things cannot be worse. I have some hopes there will be a change for the better. If Lord Eglinton would really act the part of one who can feel for the sufferings of the poor of Ireland, he must at once clear the poor law office altogether, so that it be known that a new policy must be held by its chief. To tide over a difficulty to avoid as far as possible all investigation of the delinquencies of guardians—

when compelled to investigate, to do so in a manner which will deter complainants rather than redress complaints, is the existing policy. The best inspectors are those who manage to keep things quiet—who *work well* with the guardians. I have now some faint hope this system is about to receive a blow. For some years I have given much time and undergone no little expense in attempting to arrive at the truth in the matter of the administration of the poor law in the west of Ireland. I have been in almost constant communication with men of every rank and profession. I have taken all possible means to arrive at the truth. While the chief peculators and destroyers of life have been watching my one or two paid reporters, I have been faithfully served by many persons of the highest respectability, having access to the very best sources of information. It is with pain I have arrived at the conviction that the money drawn from the ratepayers is for ever most grossly jobbed away by guardians for their own profit, or that of their relatives or tenants; and this in a manner so open, and in a spirit so shameless, that to find fault (with it is to court the laughter of the gentlemen?) who encourage and profit by it.

Then under this system the poor should have died, as the Eunistymen and Kilrush reports prove they did die, can be no matter of surprise. But Sir, this should be a matter of the severest reprobation that this mortality, in connexion with this jobbing, has existed under the inspection of officers paid to prevent it. No individual Sir, however active, however supported, can contend against the system which has laid waste the west of Ireland. I have evidence in my possession which proves to me that the men who held life so cheap hold truth as valueless. The man who will convince at what will entail death, will not stop at anything the nature of an oath may place in his way. I have seen sworn affidavits to the truth of what myself and others, with our own senses have seen and known to be false, and this, too, in public documents.

I for a time shall hold my hand; I shall wait and see whether for party purpose, to *keep things quiet*, human life in Ireland is yet to be held worse than dog cheap. I shall watch to see how far they who shoot for revenge, and they who starve and destroy by fraud for gain, meet with equal justice. Most gratefully do I thank those friends of humanity in Ireland who have placed such confidence in me, who have at such risk so faithfully served me. Willingly have I bore much rather than risk their injury. They have the com-

fort, I am sure, of feeling I have been, and ever will be, true to them—that we have effected much real good. As for those with whose abuse I have had to bear, I wish them better minds. I know the school in which they have been bred; I know how very limited are their ideas of right. To reason with them would be idle; to expect to shame them would be folly. Their ideas of honesty in the use of public money—of humanity towards those committed by the public to their care—are so confined to those derived from their own particular class—that they have neither heads nor hearts to understand integrity and humanity in the usual sense of those terms. To deal with these cool-blooded evictionists—these shameless jobbers—is at best a sort of scavengery. I have been content to receive some dirt in the operation—it don't stain foreign bodies.

Your obedient servant,

S. G. OSBORNE.

DOPPING v. LUCAS.

Delaware, Jan. 7th, 1832.

Dear Sir—We received here by the last mail a full account of the trial of Dopping *versus* Lucas. It has surprised the people here very much that men should molest the editor of a paper so heavily, particularly when ample explanation had been offered, and all the circumstances were extenuating. They know but little here of Dublin juries, and the influences under which they decide; and hence their astonishment. The trial of Birch v. Somerville has produced some very strong remarks from the Liberal press in America. The people of this free country cannot understand how any government would dare subsidise the press to calumniate persons and parties opposed to their policy. There was one very curious fact elicited on the trial; the declaration made by Mr. Corry Connellan, late private secretary to Lord Clarendon, “that no journal in England receives a subsidy; and that in one year you (Mr. Birch) have had more than twice as much as was ever paid in the same period to the only newspaper in Ireland which is aided by public money.” This extract from the letter of Mr. Connellan, as given in evidence, shows a very corrupt state of things in that unfortunate country. I suppose the *Dublin Evening Post* is the other subsidised tool alluded to. The *Tablet*, with its powerful articles in favour of religion and pure education, has been during the past year a fruitful subject of virulent attack for the hireling *Post*, from which it is clear that, as the great Catholic organ, it is most obnoxious to Lord John, Clarendon, and confederates. Dublin juries feel very sensibly the desires of these last-named high personages, and regulate their verdicts accordingly. So we have now a clear explanation of the verdicts, and heavy damages against you.

In the last letter I gave some account of labourers and tradesmen, the prices generally

paid them, and the general advantages which this country affords to persons of those classes. In this letter I must first write about females. America affords to girls emigrating very great advantages. They are in great demand here, so much so that you scarcely ever meet with one out of employment who is desirous of having it. In the large cities and towns they are greatly sought after, and the farmers come in frequently from the country looking for Irish girls, and consider themselves very fortunate when they have hired them. The wages for females vary from ten to twenty pounds per annum with board. They are never employed at severe work, or such drudgery as in Ireland. They are never required to milk, feed fowl, hogs, or any outside work, which is called “men’s work.” They are treated as members of the family, so much so that for a stranger it is often difficult to distinguish which is the daughter or which the servant maid. It appears to me that American masters and mistresses understand much better than the Irish the words of St. Paul, “If any man hath not a care of his own, particularly his domestics, he hath denied the Faith, and is worse than the infidel.” Here the greatest care is taken of them, and they are allowed all rational liberty and social advantages. Nor are they unworthy of such privileges. Since my arrival here I have heard two Bishops and many Priests declare “that the Irish girls are worthy of the greatest praise.” This high tribute from the heads of the Church in favour of our countrywomen must be gratifying to the parents at home and to the people of Ireland in general. They dress very neatly, not gaudily; they are strictly honest; their purity of morals is above reproach, and places them in very favourable relief when contrasted with the female emigrants from other countries. They are most punctual in observing all the religious duties prescribed by the Church. They contribute largely from their humble means to erect churches here; and when they already exist they assist in embellishing the altar, &c.; they give a little to every charity, and you know they are not forgetful of their poor relatives in Ireland. The morality of the Catholic Church is so beautifully shown forth in the chaste and general religious deportment of the Irish females that many families have been led to the Faith by their good example. A very striking instance fell lately under my own eyes. There was a boarder at the hotel where I was staying; he was an infidel, became very ill, but not a word about religion. The lady who was housekeeper there was an Irish Catholic; she used to kneel and pray for the poor man, who she thought was dying. He noticed her, and inquired what she was doing. She replied that she was praying to God and the Virgin to change his heart. He inquired what Minister would come. She named *her own*, and had him sent for. He came, and saw the poor infidel; did everything which our Church prescribes, saw him three times, and spent the last night on which he died altogether by his bedside. He was worth about thirty thousand pounds. The friends came, and would not allow a candle near the body. The good creature who was the instrument of his conver-

sion in the hands of God came over to me; she was bathed in tears, and said crying, "God be praised he died a Catholic; and though his friends keep the body in darkness there (pointing to the room where it lay) his soul has the light of heaven." I never felt so proud of my countrymen. If the Bishops and Priests in Ireland had the thousands of Irish females confined in poorhouses, or roaming abroad (often sacrificing virtue and the soul to preserve the body)—if they had them properly educated and sent out here, they would be the means of spreading the Faith. This is an excellent country for females. It is also a good country for unmarried men, for all kinds of mechanics, particularly masons, smiths, shoe-makers, tailors, and carpenters, provided they are sober. Drunkenness is the vice that ruins the Irish here. When they get good wages, and find spirits so cheap, they have no control over their desires—hence, many are destroyed by drink, expose themselves to colds, lose their places, then become street wanderers, and finally die in the hospitals or lazarettoes. America is a fine country for farmers with some little capital and rising families to assist them, as such men by proceeding west can purchase land, reclaim and improve it, enjoy all the necessities of life in abundance free from enormous taxes and rackrents. For men who wish to get into business it is also a fine country, for trade is very flourishing in all parts. It would be necessary for such persons, however, to remain for some time in order to learn the habits of business and the customs of the place.

It is not a very promising place for professional men, for lawyers, doctors, &c.; and for literary men it is by no means inviting. It is very difficult for young men not having any means to procure situations here—the cities and towns being more than sufficient, from the natural increase of native-born children, to fill up all vacancies in the medical profession, at the bar, in the store, or counting-house. Hence, it is of frequent occurrence here to see men nicely educated, from Ireland, having nothing to depend on but the pen, unable to procure any employment unless at manual labour, for which previous habits had totally unfitted them. There is one class greatly required here, Priests. But of this at another time. During the latter part of December the weather was very cold, the rivers all frozen, and the land covered with snow. All disappeared in a few days, and the first day of the new year was too warm to wear an over coat. To-day we have more than a foot of snow on the ground, with a prospect of a continuance. In my next I will be able to write of the whole tract of country from Philadelphia to Baltimore; and as I purpose remaining for some time in the latter place, I will be able to give you some interesting information respecting it.—I remain yours.

[Tablet.]

CATHOLICUS.

ARCHBISHOP HUGHES ON SECRET SOCIETIES, FAC-
TION FIGHTS, AND FEUDS.

(From the *New York Freeman's Journal*)

The movement now progressing for the better

preservation of peace and harmony among our countrymen on the public works, as well as for the diffusion of a more brotherly feeling among all classes of labourers, is beginning to show fruits in many quarters. The Rev. Clergy have thrown the weight of their influence into the movement, and will, no doubt, do much towards forwarding the great object in view. We have been frequently asked if the Most Rev. Archbishop Hughes had as yet given his views on a topic so vitally connected with the social advancement of our countrymen in America, and in order to satisfy many, as well as to encourage those who have embarked in this enterprise of love, we have obtained permission to publish the following extracts from a Pastoral of the Most Rev. Archbishop, bearing date 8th Sept., 1852:—

"Another subject to which our attention has been directed, is the existence and evils of certain societies, constituted on principles not recognised or approved by the Church. They are generally designated as 'secret societies,' and have for the most part some professed object of benevolence, which is used as an inducement to engage new members, and to recommend such associations to public favour.

"Now the members of the Catholic Church ought to know, that it is not lawful for them to engage in the membership of any association not consistent with their duties as members of that great universal society, founded by our Redeemer, known as the Church, and which embraces all the good that man is capable of accomplishing in this world. If they wished to perform charities, the rules of religion direct the manner, and their fellow-members and neighbours furnish perpetual occasion for its exercise. But wherever some partial good is set forth as the end and aim of any separate society, unless all its duties be public and left free, the Faithful ought to be on their guard lest there be connected with it something which is not made public, but by virtue of which they who enter become implicated in snares that prove fatal to their salvation.

"Again, there is connected with the membership of these associations either an oath, or some solemn religious obligation binding the members to the performance of duties, so called, with which they are at the time necessarily unacquainted, and which depend on future contingencies altogether beyond their control. The consequence is, that in fulfilling these duties they are not unfrequently required to violate the laws of God, and perhaps the laws of the land. Hence arises the incompatibility of these twofold obligations, when what is required by their society implies a violation of what is required by the Christian Association of Membership in the Catholic Church. Besides, it is absolutely forbidden by the laws of religion to take any oath or solemn obligation of a religious nature, which implies an appeal to God, as the witness of what we say, except in circumstances, and on conditions altogether wanting in the organisation of these secret societies. Hence, by taking such oath or obligation, the individual transgresses the laws of God, and, so long

as he perseveres in the transgression, is necessarily shut out from the privileges of the sacraments and graces of the Church. These associations have been originated and continued, for the most part, by men who have had no other end in view than their own private advantage, and for this have not scrupled to violate the most sacred obligations of religion, and to involve their unfortunate dupes not only in sin and evil practices, but oftentimes in disorders and quarrels, in which blood has been shed, and the shedding of it expiated on the gallows. Now, we warn and admonish all the Faithful committed to our charge, if any are involved in such associations, to withdraw from them with as little delay as possible; and also, as a rule of safety and precaution, we entreat all others not to yoke themselves in the membership of such associations, without having first asked leave of their respective Pastors or Clergymen whether they can do so without cutting themselves off from the communion of the Church.

"In the meantime we have directed, in obedience to the laws of our holy religion and the duties of our office, that no Clergyman in this diocese shall admit to any sacrament of the Church such persons as, forgetting their fidelity to her, involved themselves in the dangerous and sinful associations already alluded to, or in any other secret society or combination held together by any solemn religious obligation, whether it be in the form of an oath or otherwise, of similar import. Neither shall it be lawful for any Clergyman in this diocese to officiate at the funeral, or over the remains of any one dying without having renounced all connection with such society, if it had been his misfortune to have been so involved. This statute shall be rigidly adhered to, and any Clergyman who shall have overlooked, disregarded, or neglected to enforce it, shall not be considered worthy to exercise the holy ministry."

THE MORMONS.

The United States officials, who lately paid a visit to the territory of Utah, the principal resort of the Mormons, have presented a report to the President of the United States, in which some of the most revolting disclosures are made. We submit a few extracts:—

"We found, upon our arrival that almost the entire population consisted of a people called Mormons; and the Mormon Church overshadowing and controlling the opinions, the actions, the property, and even the lives, of its members; usurping and exercising the functions of legislation, and the judicial business of the territory; organising and commanding the military; disposing of the public lands upon its own terms; coining money and forcing its circulation at a standard above its real value; openly sanctioning and defending the practice of polygamy, or plurality of wives; exacting tithes from its members, and enormous taxes from citizens not members; pene-

trating and supervising the social and business circles, and inculcating and requiring, as an article of religious faith, implicit obedience to the councils of the Church, as paramount to all the obligations of morality, society, allegiance, and of law. At the head of this formidable organisation, styled 'The Church of Jesus Christ, of Latter Day and Latter End Saints,' stood Brigham Young, the governor, claiming and represented to be the prophet of God, and his sayings as direct revelations from Heaven; commanding thereby unlimited sway over the ignorant and credulous. His opinions were their opinions, and his wishes their wishes. He had but to indicate his sympathies or dislikes, and they were made their sympathies or dislikes. In a word, he ruled without a rival or opposition, for no man dared question his authority.

"We hoped and expected that as Brigham Young had sought and been honored with the office of executive of the territory, he was well-disposed toward the government, and would wield his unbounded influence in subduing the pretensions of the Church within proper bounds, and securing a due regard for and obedience to the law. But in this we were disappointed. He soon made us feel that all his sympathies were with the Church, and against the government; that he was jealous of his power as head of the Church, and hostile to a division of it, even with the United States. He forbade an interview to one of the officers first arriving, and refused to permit the civility of paying his respects to him, as executive of the territory, alleging, as we were afterwards informed, that he wished no introduction, for none but Mormons should have been appointed to the offices of the territory, and 'none others but d—d rascals would have come there. With another of us an interview was solicited, and made the occasion of a violent exhibition of his temper, and a gross personal insult....."

"On the occasion of the arrival of the Mormon pioneers into the valley (the 24th of July), an immense concourse of their people were assembled from all parts of the territory. Those of us then in the territory were invited to be present and participate in the festivities of the occasion. We were seated upon the stand or platform, with a number of the leading men of the Church. The governor rose to address the audience, and a profound silence ensued, as is always the case when he rises to speak. After reflecting in terms of condemnation upon the alleged hostility of General Taylor to the Mormons, and to giving them a government, he exclaimed, in a loud and exulting tone, 'but Zachary Taylor is dead and in hell, and I am glad of it.' Then,

drawing himself up to his utmost height and stretching out his hands towards heaven, he declared, in a still more violent voice, 'And I prophecy, in the name of Jesus Christ, and by the power of the priesthood that is upon me, that any President of the United States who lifts his finger against this people, shall die an untimely death and go to hell!' To this sentiment there came up, from those seated around us, and 'from all parts of the house, loud and mingled responses of 'Amen!' 'Good!' 'Hear!' &c.

"In reproach of our government, it was declared in our presence, before a large audience, by another speaker, that 'the United States had intended the utter destruction of the Mormons, and in a cruel, wanton, and distasteful manner had torn away five hundred of them from their wives and children, and forced them into service as soldiers, leaving their wives and children to perish on the frontiers.' Another speaker, in a tirade against the government, announced to the people, in presence of two of us, invited to take seats upon the stand, that 'the laws and policy of the United States were intended to oppress the poor,' that 'the government of the United States was a sink in the nostrils of Jehovah, and no wonder the Mormons wished it down.'

"In justification of their feelings of hostility to our government, another speaker urged with much feeling that 'the Mormons were proscribed by the United States—he had two wives, others of his brethren had more, and brother Brigham Young had still a greater number, and none of them dare return to the United States with their families, for their dirty, mean, little, contracted laws would imprison them for polygamy.....

"We deem it our duty to state, in this official communication, that polygamy, or plurality of wives, is openly avowed and practised in the territory, under the sanction and in obedience to the direct commands of the Church.

"The prominent men in the Church, whose example in all things it is the ambition of the more humble to imitate, have each many wives, some of them, we are credibly informed, and believe, as many as twenty or thirty, and Brigham Young, the governor, even a greater number. Only a few days before we left the territory the governor was seen riding through the streets of the city in an omnibus, with a large company of his wives, more than two-thirds of whom had infants in their arms.

"It is not uncommon to find two or more sisters married to the same man; and in one instance, at least, a mother and her two

daughters are among the wives of a leading member of the church. This practice, regarded and punished as a high and revolting crime in all civilised countries, would, of course, never be made a statutory offence by a Mormon legislature, and, if a crime at law, the court would be powerless to correct the evil with Mormon juries. The City of Great Salt Lake is an important point in the overland route to Oregon and California for the emigrant to replenish his stores, or to winter if overtaken by the advances of the season; but the intimidation which is produced by the denunciations and conduct of the Mormon church and people upon the citizens of the United States passing through or engaged in business there is such as to induce the emigrant to avoid it, if possible, and the resident to submit without a murmur. No man dare open his mouth in opposition to their lawless exactions without feeling their effects upon his liberty, his business, or his life. And thus, upon the soil of the United States, and under the broad folds of its stars and stripes, which protect the citizen in his rights in every part of the civilised world, there is a spot where he dare not exercise the liberty of a freeman. We were told that many of the 'Gentiles'—(as all are called there who are not members of the Mormon church and have only one wife)—have been sentenced for trivial offences to two, five, and ten years of labour upon the public highways, with ball and chain to their legs, with no shelter at night but caverns dug in the earth by their own hands."

THE MORMONS.—From the *Banner of the Cross* (American Paper).—According to all accounts, the Mormon settlement at Salt Lake, in the Territory, of Utah, is the very plague spot of our country. Having been placed by act of Congress under a territorial government, officers appointed by the United States went out to administer the laws. These have just returned to give account of what they saw and heard and encountered among the "Latter-day Saints." It is shameful even to recite what the saints say and do, but it is necessary to let our countrymen know what sort of thing Mormonism is.

The Mormon Governor, Brigham Young by name, would hold no communication with officers (a Chief Justice, Associate Justice and Secretary of State) sent out by the United States to organize and govern the territory. He declared to the immense masses who assembled for worship, that he "was not opposed to the Government of the United States, but to the ——— scoundrels at the head of it;" "but the Judges might remain in the

territory and draw their salaries, but that they should never have a cause to try if he could prevent it." Another speaker, high and influential in the Church, said that "the U. S. officers might remain in the territory as long as they behaved themselves and paid their boarding, but if they did not, they (the Mormons) would kick them to —, where they belonged. Upon occasion of celebrating the arrival of the Mormon pioneers in the valley, (24th of July,) the officers were invited to be present, and their feelings were shocked and outraged by the diabolical declaration on the part of Young, that "Zachary Taylor is dead and in —, and I am glad of it"—and then the watched blasphemer, stretching his hands towards heaven, in the blessed name of Jesus, said, "I prophesy, that any president of the United States who lifts his finger against this people shall die an untimely death and go to —," and the masses responded in shouts of "Amen." Many other like sentiments were taught to the deluded masses, and the officers were compelled to hear them, without the power to reply.

The Governor has set at defiance the provisions of the act establishing the territory; made such appointments of time and place for elections, and conducted them in such manner as suited his own fancy; refused to appoint, as he was instructed, sheriffs, justices of the peace, and constables; embezzled twenty thousand dollars, which Congress appropriated to be applied in the erection of public buildings, in the payment of debts due by the Mormon "Church;" and performed many other acts equally fraudulent and lawless.

Licentiousness and vice, in the worst forms, prevail there to a shocking extent. Polygamy is in full vogue. Each man can have as many wives as he can maintain. Governor Young is said to have as many as nineteen. But we refrain from shocking our readers with any further particulars, in relation to the lamentable state of civil and religious affairs among these degraded and infatuated people. We trust our government will speedily take such measures as it can, with lawfulness and propriety, to wipe out this foul stain on our character as a civilized and Christian people.—*Telegraph May 6.*

(From *Galignani's Messenger*, April 8.)

The *Swansea Herald* publishes a letter just received from a Welsh miner, named Evan Powell, who embarked last year, with his wife and family, to join the Mormons in

America. It is dated St. Louis, Dec. 7. The deluded victim says:—

"Myself together with my wife and child have been ill here for five months, and now I am somewhat better, but I have lost all my comforts, for I have buried both wife and child in the same grave in Illinois. I am now living at Missouri. It is very unhealthy here, and I beg of you to use all your influence to persuade my friends to stay where they are rather than suffer themselves to be blindfolded into any such system of roguery and plunder as Mormonism. It is nothing but a mere humbug—I have found it to my heart's sorrow. It would have been better for us not to have been born than to have come here to be Mormons. They will take all from you at home, and starve you when they come here, if they have the chance, and take your wives from you. Their chief, Bingham Young, has twenty-four wives, and nineteen of them have infants at their breasts at present, and those lower in office than he have a smaller number, in proportion to their office, according to their station. Some have fourteen, some seven and others different numbers. And they are now trying their best to insult the officers of the United States who have left their places and have gone to Washington, and as Congress is now sitting we shall hear what they will do. The Mormons are very unkind one to another I had to dig my wife's grave myself. She had a decent burial, but the Mormons did not put their hands to help at all. The men who gave them so much money had promises of land and everything else when they reached here, but they have been left to die in the workhouse. I wish to tell you also that the Sabbath is no more regarded here than any other day. There is gaming of every description here on the Sabbath—such as horse racing, rolling the ten pins, playing cards, &c.; and the leaders of the Mormons indulge in these to a great extent, together with dancing, swearing, and every thing else that is beyond decency.—*Atlas.*

POLITICAL PARRICIDE.

(From *Galignani's Messenger*, April 8)

One of the crimes committed in connection with the insurrection of December, in the provinces, which created most sensation, was, it may be remembered, the murder of a woman named Richer, of Valance, by her son for political motives. This man was tried two days ago by a court-martial at Lyons. It was proved that he was a drunken and dissolute fel-

low, and that he had been admitted to the secret political society called the June Montagne. He had frequently threatened his mother to kill her, if she ever revealed his connexion with the society. On returning home at a late hour in the night of the 6th December, he went into his mother's room, and seated himself on her bed she told him to go to bed, but he remained in the room until about three o'clock. He then told her that that was the hour at which the insurrection was to break out, and prepared to leave, but she prevented him. An hour later he heard cries in the street, and said, "There—the insurrection has begun!" but his mother said, "Stop at home, my dear Benjamin; it will cause me too much pain if you go away." He, however, went out, and on his return found his mother weeping. But, according to his own account, he fancied that her tears were hypocritical. She said to him that he would do well to mind his own business, and not to meddle with politics, and on her recommendation he went into his bed-room. Presently she took him up some milk, and earnestly pressed him to take it. And at the same time she told him she would not allow him to join the insurrection, but would rather fasten him up in his room. The poor woman, it appeared said this from affection; but the prisoner fancied—so, at least, he stated—that she meant to give him up to the police. He accordingly provided himself with a knife, and when after a pause, she again began to implore him to have nothing to do with politics, he gave her a stab in the head. She rushed down stairs in terror, but he pursued, and repeatedly stabbed her. She cried for help, and some of the neighbours rushed in. The man then exclaimed, "my mother is a *canaille*—she meant to give me up to the police; but I have executed my design, and I have paid her off!" He was secured and conveyed to prison, and on the way frequently expressed satisfaction at what he had done. Medical assistance was procured for the unfortunate mother, but she was so dreadfully stabbed that she died in the course of a short time. In his defence all that the prisoner could say was that he did not know what he was about when he committed the murder, and that it was the secret societies which had caused his ruin. The court martial unanimously declared him guilty, and condemned him to death. It ordered that he should be executed in the manner usually employed in the case of murderers of parents—that is, be made to walk to the scaffold in his shirt, barefooted, and with his head covered with a black veil and be exposed to the people during the reading of the sentence.

MORE CONVERSIONS.

To the Rt. Rev. Dr. Hartmann Bishop, Vicar Apostolic &c &c.

MY DEAR LORD,—Yesterday I baptized two orphan children from Musulman Parents; a grown up Protestant girl is under instruction for conditional baptism. Allow me to recommend myself and my flock to your prayers. With my best respects and sincere good wishes,

I remain, My dear Lord,
Your obdt. and humble Servt.,
BOCCACCI.

Mis. Ap.

Bombay Catholic Examiner, 17th May.

ALMS RECEIVED ON ACCOUNT OF THE JUBILEE.

A ^c Catholic for the support of the Orphanas,	Rs. 4 0
Ditto for the additional Building to the Male Orphanage,	4 0
Ditto for the Society of the Propagation of the Faith,	2 0
Mrs. Costelloe, for the Orphanage,	2 0
Mr. Hardy, ditto,	4 0
Mr. Bennett, ditto,	4 0

Additional subscriptions for the enlargement of the Male Orphanage, received since our last issue.

Franco Rodriguez, Esq.,	Rs. 25 0
J. Rodriguez, Esq.,	5 0
J. F. Sealy, Esq.,	4 0
J. A. S.,	3 0
J. F. Bellamy, Esq.,	5 0
T. S.,	2 0
N. O'Brien, Esq.,	10 0
J. S. O'Brien, Esq.,	10 0
J. G.,	5 0
Alfred Sinaes, Esq.,	10 0
A Friend,	10 0
A Friend,	4 0
A Friend,	4 0
A. G.,	4 0
M. Scanlon, Esq., Burrissaul,	50 0
D. O'Callaghan, M.D., Esq., Fort William,	10 0
Sir Lawrence Peel, Chief Justice,	50 0
A Catholic, thro' His Grace,	4 0
An Irish Catholic thro' ditto,	4 0

BOW-BAZAR.

Collection made by Mr. Jas Mylan, in aid of St. Xavier's Chapel for the month of April last.

(Continued.)

Mrs. M. A. Barrett,	0 8
" R. Pyva,	0 8
" R. Lepies,	0 4
" E. Martin,	0 4
" E. Ambrose,	0 4
" J. Francisco,	0 4
" J. Nicholas,	0 4

Expenditure,—Paid Servants' wages and other contingencies, Rs. 25 2

THE BENGAL CATHOLIC HERALD

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 21.] CALCUTTA: SATURDAY, JUNE 12, 1852. [VOL. XXII.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, June 12.

INSTITUTION OF A COLLEGE AT ROME, FOR
THE PREPARATION OF CONVERTS FROM
AMONG THE ANGLICAN PROTESTANT CLERGY
FOR THE CATHOLIC PRIESTHOOD.

(Continued from page 311.)

WE noticed in our preceding issue the very unjust and unwarrantable aspersions cast by the London *Atlas* upon those Converts from the Anglican Protestant Clergy, who have been admitted by the English Catholic Bishops, to Holy Orders and the exercise of the Sacred Ministry. One would suppose, that the extraordinary temporal sacrifices, which these great and good men had to make for the sake of truth, ought to have sheltered them from obloquy, and secured for them the respect and admiration of every honest man. The same consideration it might be hoped, would furnish abundant proof, to satisfy even the most fastidious, that men so distinguished as the Converts in question are universally acknowledged to have been for their exemplary conduct, and literary attainments, could not have acted precipitately or rashly in the concern of their conversion, a concern in which were involved their greatest and most paramount interests both for time and eterni-

ty. To every reflecting impartial person, who weighs for a moment in his mind, the circumstances in which these Converts were placed before their conversion, and those in which they are now placed, as well by their conversion as by their embracing the Catholic Priesthood, will be forced to admit, that to act as they have done, many a mental pang must have been previously endured by them, many trying and bitter conflicts undergone, between the dictates of Nature and Human Wisdom, and those of Grace and the Wisdom, that is from above.

But this is not all. Had the piety of the illustrious Converts we speak of, been content merely to renounce error and openly embrace as Lay-men the Catholic Communion, they would, although even in this way too subject to much privation and many humiliations, have still have had; in many instances, the opportunity, of enjoying all the pleasures of social and domestic life, and of raising themselves to wealth and honor by means both of their literary attainments and also of their high family connections. But instead of being influenced by such considerations, they trampled under foot, by embracing the Priesthood, every earthly allurements, and nobly devoted themselves to the exercise of a poor and laborious Ministry, as humble Missionaries, in an Heretical country, where their conduct and the sacrifices they made, cause them to be regarded, for the most part, either with contempt, or with an insulting pity, more galling to a generous mind, even than contempt.

"When we call to mind the circumstances to which we have so briefly adverted, we are compelled as well by reason as by our knowledge of human nature to acknowledge, that it is impossible to give any rational account of the Conversions under consideration, unless we recognise in them the interposition of the Most High, and confess, as truth once forced its opponents in Egypt to confess: '*The finger of God is here.*'"

But whilst we pay this just tribute to the great men, who have recently renounced the Anglican Protestant Ministry with all its temporal honors, and emoluments, and embraced the poverty of the Priesthood, we must hold in mind, that, for years past, many, if not most of these illustrious individuals were recognised in England as the heads of the "Tractarian Party," and that by the exalted rank they occupied in the Universities, as well as by the peculiar position, they held as the leaders of the movement in progress towards Catholicity, they were obliged, long before their conversion, to cultivate assiduously the study of Catholic Theology, both dogmatic and moral. This added to the consideration of the retired and almost ascetic life, which they were known to have led up to the period of their conversion, rendered a shorter probation necessary for them, than ordinarily, candidates for the Priesthood are subjected to before their ordination. Similar cases of exception, in favor of persons of distinguished merit are found in the earliest ages of the Church. St. Ambrose, the illustrious Bishop of Milan, had not even received Baptism, when he was called by acclamation to the government of that Church. The celebrated St. Germanus Bishop of Auxerrois had the rank of Duke together with high Civil and Military command, when in the early part of the fifth Century he was called to the Episcopacy.

In these cases as well as in every other instance, in which the Canons respecting the Collocation of orders, are dispensed from or relaxed, the grand object of the dispensing party is, not the concession of personal favor to any individual, but the attainment of some great benefit for religion, which is anticipated as likely to arise from the non-enforcement, in certain circumstances, of the general discipline of the Church.

We cannot pass by the present opportunity without remarking, that the strictures of the *Atlas* on the admission to the Priesthood of the late Couverts come with a peculiarly bad grace from an Anglican Protestant. Assuredly the *Atlas* is well acquainted with the superficial and flimsy preparation necessary

to be undergone by candidates for the Anglican Protestant Ministry in England as well as in Ireland—Doctor Jebb the late Protestant Bishop of Limerick, in a Pastoral charge to his Clergy openly confesses and laments over the evil to which we have just adverted. The whole system of education at the English Universities, Knox, in his well known Essays, exhibits as most imperfect and delusive.* We shall close for the present our remarks by subjoining the annexed confirmation of our statement, given by Mr. Ingram, an English Protestant in a tract published by him a few years since "on the necessity of Divinity in Academical Studies:"

The general neglect in these seminaries (the universities) of almost every study that has any connection with revealed religion. In particular of what is distinguished by the appellation of *divinity*, immediately recurs to our notice. Hence we cannot be surprized at the too general insufficiency of candidates for orders: that they are often very ignorant of the Scriptures, and I may add, even of the duties of piety and morality; that they are also unacquainted with the peculiar concerns of a parochial minister; and what is still worse, that they are not disposed to feel an interest and pleasure in the discharge of the duties of that station, for which they are destined,—— The small share of religious knowledge, that is commonly possessed by these, who offer themselves as candidates for orders, from the universities, being no more than what may be easily acquired in any other situation of life, the church has hence become open to men of every rank and description. It has only been requisite for an unsuccessful tradesman or officer to revise the little Latin and Greek he had acquired in his earlier years at the country school, and apply himself a few weeks to the study of divinity, that is to say, as much as is comprised in Wileman's Explanation of the Articles, and, he was then in possession of every requisite qualification for orders, and as well prepared as many that went from the universities."——Ingram on the Necessity of Divinity in Academical Studies, p. 19, 35, anno 1792.—Indeed, as Mr. Burke observes, to enable a Protestant minister to exercise his functions, "little else is necessary, than to be able to read the English language."

* In our preceding number, we adverted to the notorious and not unfrequent fact, that apostasy from the Catholic Faith suffices for the immediate admission of a Catholic Priest to the Protestant ministry, even in circumstances the most openly discreditable to his moral character and conduct.

It is only a few years since a statute was repealed, which empowered the Grand Jurors in Ireland to reward every Apostate Priest (no matter how disreputable) for his Apostasy, by a pension for life of forty pounds per annum.

NEW ZEALAND.

THE *Cape Colonist* lately received announces the arrival at the Cape of Irish Nuns of the Order of Mercy together with their Chaplain, *en route* to New Zealand, for the purpose of establishing there a Convent of the Order of Mercy. Our readers know, that the Sisters of Mercy are devoted to the care of the sick and the education of the Poor of their own Sex.

THE SISTERS OF MERCY FROM CARLOW.—From a letter signed "Catholicus" in the *Cape Town Colonist*, dated Jan. 10th, we learn that the Catherine Stewart Forbes, having on board a party of Sisters of Mercy sent from the convent at Carlow to join a branch of that holy and charitable institute at Auckland, New Zealand, had that week arrived at Cape Town. The good Sisters were present at the Holy Sacrifice of the Mass at Cape Town on the Feast of the Epiphany, to the great joy of all the Catholics in the place. They proceeded on their voyage on January 9th amidst the good wishes and blessings of all. The Rev. Mr. McDonald, of All Hallows College, Drumcondra, was likewise on board for the same mission. There are Sisters of Mercy at Graham's Town, but none as yet at Cape Town, though there is a convent prepared for the reception of those the Bishop will be enabled to bring from Europe.

PORT NATAL.

We learn with pleasure, that a third Bishop Vicar Apostolic has been appointed to the British Territory in Africa. Port Natal is to be the seat of the newly appointed Prelate. The Bishop chosen for it by the Holy See has together with some Priests of the order of Oblates already arrived at Cape Town in course of progress to Port Natal.

The following letter addressed by a Correspondent to the Editor of the *Cape Colonist*, dated the 24th Jan. 1852.

SIR,—I have to congratulate, through your Journal, the Catholics of Natal, on the arrival of their Bishop in Cape Town. His Lordship, the Right Reverend Doctor Allard, with two Priests, the Reverend Messrs. Dunne and Sabon, a Deacon Rev. Mr. Logegardy, and a Lay Brother, arrived here on Monday last, in the French bark, the *Providence*, which came from Marseilles, in 59 days. They are all of the congregation of the "Oblates of Mary," established some

years ago by the Bishop of Marseilles, Doctor DeMazenod, Dr. Allard, who labored efficiently for many years as a Missionary in Canada, with his usual humility declined the high honor of the Episcopacy offered him by the Pope, till His Holiness commanded him by virtue of holy obedience to acquiesce. This humility, together with the Patroness, whose holy name their order bears, gives us reason to hope that God will make use of those instruments to diffuse the gift of true Faith, and spread the Heavenly kingdom of Christ among the native tribes, as well as afford the Catholics in those districts an opportunity of complying with those religious duties, after which every true Catholic sighs. His Lordship tried to obtain a passage in the *Rosebud*, that was to sail on Tuesday last, but could not; however, he secured his passage in the *Gem*, that will sail on or about Saturday next.

We, who recollect the advent of Doctor Griffith, in the Cape fifteen years ago, can well appreciate the feelings of delight, consolation and happiness, this intelligence will communicate to the Catholic congregation at Natal. We anticipate also the preparation they will make to render his Lordship's Mission successful and effective.

I am, etc.,

A CORRESPONDENT.

ST. HELENA.

It having been reported to the Holy See, that among the Civil and Military Residents of St. Helena, there are several Catholics, His Holiness has placed that Island under the Chief Pastoral charge of the Bishop at Cape Town, who is to take immediate measures for appointing a Priest to the care of the Faithful there, and also for the erection of a Church there for the celebration of Divine Service.

A D E N.

THE Subscriptions raised by the numerous Catholics of H. M. 78th Highland Regt. for the erection of a Church in Aden already amount to about three thousand Rupees. At the strong recommendation of Capt. Haynes the Chief Resident Authority there, it is almost certain that Government will contribute 2000 Rs for the same benevolent purpose. We have already noticed the steps adopted for establishing a Catholic Mission at St.

Helena also. Thus by these arrangements, Catholic Passengers to Europe either by the Cape or the Overland Route will have the great Spiritual Consolation of meeting at St. Helena or at Aden, their own Pastors, and of joining with them in the celebration of the Divine Mysteries of the Altar.

SERAMPORE CATHOLIC CHURCH.

WE have learned with much pleasure, that the Archbishop has provided for the Serampore Catholic Church, a powerful and sweet toned instrument, a Percussion Harmonicon, at a cost of three hundred Rupees, for the purpose of having the Vespers and other Divine offices celebrated there, as occasion may require, with more than ordinary solemnity. On this as on other occasions Mr. Gantzer has exerted himself to raise means from among his fellow Catholics at Serampore, to assist in defraying the cost of the new instrument. We subjoin Mr. Gantzer's letter on the subject to Rev. Mr. McCabe.

DEAR REVD. SIR,—I regret that a press of official duties should have prevented my earlier returning to you, the accompanying Subscription Paper. The Sircar will pay 26 Rs. which is all that I could realise here and at Bellpore. The late Mr. Jackson, the Sudder Ameen of Serampore, had promised to contribute something towards the purchase of a Seraphin, but his sudden death, has prevented my adding anything more to the time already collected, with respect,

I remain,

Yours faithfully

N. J. GANTZER.

Besides the contribution mentioned in Mr. Gantzer's letter, the Archbishop has subscribed Rupees fifty, and Rev. Mr. Formosa Rs. Five. We may add that it was by Rev. Mr. Formosa's judicious and practised experience, that the instrument in question was selected as in some respects preferable to the common organ.

CHURCH OF THE SACRED HEART, DURRUMTOLLAH.

ON Trinity Sunday, the Archbishop administered the Sacrament of Confirmation to 26 young persons of both sexes, at the Durrumtollah Church.

ORDINATION AT THE CATHEDRAL.

—000—

ON Saturday in Pentecost Week the Rev. Mr. Hoyne, Deacon, of St. John's College, received the Holy Order of Priesthood from the Archbishop, Vicar Apostolic of Western Bengal.

CONVERSIONS FROM ANGLICAN PROTESTANTISM TO CATHOLICITY.

A few plain reasons for submitting to the Catholic Church: By R. K. Sconce, B. A. Oxon, late minister of St. Andrew's Parish, Sydney.

(Continued from our last.)

Matt. xxviii. 18-20. "And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, *unto the end of the world.*"

John xx. 21-23. "As My Father hath sent Me, even so I send you. And when He had said this, He breathed on them, and said unto them, Receive ye the Holy Ghost; whosoever sins ye remit they are remitted unto them; and whosoever sins ye retain they are retained."

2 Tim. i. 14. "That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." *in. 2.* "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

2 Thess. ii. 15. "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, *whether by word, or our epistle.*" *in. 6.* "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walked disorderly, and not after the tradition which he received of us." *1 Cor. xi. 2.* "Keep the traditions as I delivered them to you."

2 Peter iii. 1, 2. "This second epistle, beloved I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be *mindful of the commandment of us the Apostles of the Lord and Saviour.*"

1 John ii. 24. "Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father."

1 Cor. xi. 16. "But if any man seem to be contentious, we have no such custom, neither the Churches of God." *Verse 34.* "The rest will I set in order when I come."

2 John 12. "Having many things to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak face to face."

John xiv. 16, 17, 18. "And I will pray the Father, and He shall give you another Comforter, *that He may abide with you for ever.* . . . The spirit of Truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you orphans." *Verse 26.* "The Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said to you."

1 Tim. iii. 15. "The Church of the living God, the pillar and ground of the truth."

Matt. xviii. 17. "If he neglect to hear the Church, let him be unto thee as a heathen and a publican."

It is hardly possible to conceive that any one would, in the exercise of private judgment,

conclude from a comparison of these several passages from the sacred volume, that the Bible, rather than the Church, is the appointed teacher of Christianity. Can any body read them and say there is the slightest scriptural warrant for the newly invented notion, that a man is to make his private examination of the written Word his rule of faith? If the Acts of the Apostles were placed in the hands of a heathen, would he not at once exclaim, "Where are these Apostles or these representatives with whom Christ promised to be to the end of the world, and in whose fellowship and doctrine I am bidden to continue?" It is easy to say that no doubt oral teaching was the original way of imparting truth, and that it was changed three or four hundred years after Christ, when the Scriptures were gathered into a volume; but is it impossible the Apostles knew any thing of such a total revolution in the mode of teaching the Gospel, which was to take place in a future generation, and yet should be entirely silent about it? Does any Protestant really think St. Paul contemplated a time when the Bible was to become the sole rule of faith, and yet wrote in such a way as to lead his readers to a totally opposite conclusion? Inasmuch that it was reserved for Martin Luther to make the discovery? When we know, then, as an historical fact, that there has been from the days of the Apostles until now, a society professing to be the very society instituted by Christ, and claiming obedience and submission as His representative; that there *is* such a society now, and *only one*, in the world, will any candid man say there are not strong grounds for supposing this society to be identical with that on which our Lord conferred the privileges we read of in Scripture?

There is but one other subject to which I would draw the attention of my readers. I mentioned that my study of antiquity led me to recognise the necessity of being in communion with St. Peter's successor. The supremacy of the Bishop of Rome is, in my opinion, as fully set forth in the testimony of the Primitive Church as the truth of Christianity itself; but it would occupy too much space to give even a summary of such testimony here. I will content myself with the Scripture proof; and I am the more disposed to bring forward because I am conscious of having been very mainly influenced by it myself. It does appear to me much more obvious than the proof of Episcopacy, or Baptismal Regeneration, or the High Church Anglican doctrine of the holy Eucharist; and, interpreted by *events*,—by the subsequent history of the Church,—it, is, to my mind, absolutely irresistible.

(To be continued.)

Selections.

CONVERSION OF A GRAND NIECE OF THE EMPEROR OF RUSSIA.

We find the following in the *Impartial du Nord*:—"The Princess Naraki, great niece of the Emperor of Russia, arrived at Valenciennes three days ago, with the Lady Superior of the Order of St. Vincent de Paul. Their object was to examine the builders of the Hospice General, and to make proper arrangements for the installation of the Sisters of the Order. The pious princess desires to occupy a cell in their humble asylum. It is said that, having descended voluntarily from the highest steps of the imperial throne, to which her rank and birth called her, she has abjured the Greek religion to adopt that of the Roman Catholic Church, and to take the veil amongst the humblest Sisters of Charity. She resolved on this vocation in a journey she some time made to Paris, after the death of her father, on seeing the exemplary life of the Sisters of the Congregation of St. Vincent de Paul. In order to end her life amongst them, far from worldly greatness, she hesitated at no sacrifice—neither the loss of her property, which was confiscated, nor exile, nor the most complete abnegation of her existence. She possesses a perfect education, solid and varied information, to which she unites a modesty which adds another flower to her almost angelic crown."

CONVERSIONS TO THE CATHOLIC CHURCH.—We have the authority of Rev. Michael Curley and Rev. J. Henry, R. C. C.'s Castlebar, for stating they have within the last fortnight, received into the communion of the Catholic Church in this parish, two respectable Protestants, namely Mr. Andrew Cunningham, of Newantrim, who was received by the Rev. M. Curley, and Mr. Samuel Brookhouse, an Englishman, received by the Very Rev. Archdeacon MacHale, Parish Priest, each of whom has made a formal renunciation of the Protestant, after which they received the Sacrament of Baptism at the hands of those Clergyman, together with the other religious rites usual on such occasions.—*Mayo Telegraph*.

Five respectable persons have been, within the last few days, admitted into the bosom of the Catholic Church,—one at St. Patrick's Chapel, and four at St. Alban's, by the Rev. Mr. Kelly, the excellent Pastor of the latter district.—*Tablet*.

TUAM.—At the conclusion of the celebration of Mass at the Cathedral on Saturday, a young woman named Mary Canton, of this

town, having read a public recantation of Protestantism, was received into the Catholic Church by the Rev. Mr. Conry.—*Tuam Herald*.

CASTLEBAR.—On Monday last, in the parish chapel of this town, the Very Rev. Archdeacon MacHale, P. P., in presence of a number of persons, had the gratification of receiving the abjuration of Protestantism made by Mrs. Michael Brennan, and sister-in-law of Mr. T. Brennan and Mrs. J. Fitzmaurice. After the convert had made her public renunciation of the errors she had been brought up in, she received the rites of baptism from the venerable Archdeacon, assisted by the Rev. M. Curley, R. C. C.—*Mayo Telegraph*.

Amongst the latest converts to Popery in Rome are Mrs. Hare, a daughter of Sir John Paul, and sister-in-law to Archdeacon Hare, and Mrs. Mary King, of Bath.—*Examiner*, April 24.

GRATIFYING PROGRESS OF CATHOLICITY IN AMERICA AND AUSTRIA.

Judge Hallyburton's* view of the respective prospects of eventual success of Catholicity and Protestantism :

"SAM SLICK" ON RELIGIOUS DISCUSSIONS.

An American writer of modest pretensions, but of much real merit, and who has seen, both in the Old and New World, the evils of religious disunion—which to your mind are not so very formidable—thus alludes to them; and foretells their effects in his own great and ever rising country. The author of Sam Slick, whose words I am about to quote, is not afraid to adopt the Horatian advice, of sometimes stating serious truths in comic terms; thus, while exciting a laugh, teaching at the same time an important lesson. "My poor father used to say, 'Sam, mind what I tell you; if a man don't agree in all particulars with his Church, and can't go the whole hog with 'em, he ain't justified on that account, no how, to separate from them; for, Sam, *Schism is a sin in the eye of God*. The whole Christian world,' he would say, 'is divided into two great families, the Catholic and the Protestant. Well' the Catholic is a united family, a happy family, and a strong family, all governed by one Head; and, Sam, as sure as eggs in eggs, that here family will grub out t'other one, stalk, branch, and root: it won't so much as leave the seed of it in the ground, to grow by chance as a natural curio-

sity. Now, the Protestant family is like a bundle of refuse shingles when withered up together, (which it never was, and never will be, to all eternity) no great of a bundle after all; you might take it up under one arm, and walk off with it without winkin'. But, when all lying loose, as it always is, jist look at it, and see what a sight it is, all blown about by every wind of doctrine—some away up e'en out of sight—others rollin over and over in the dirt—some split to pieces—and other so warped and cracked by the weather—no two of them will be so as to make a close joint. They are all divided into sects, railin', quarrelin', separatin', and agreein', in nothin' but hatin' each other. It is awful to think on. T'other family will one day or other gather them all up into a bundle, and bind them up tight, and condemn them as fit for nothing under the sun but the fire. Now, he who splits one of these here sects by schism, or he who preaches schism, commits a grievous sin; and' Sam, it you vally your peace of mind, have nothing to do with such folks."—*Clock-maker, First Series*, p. 290. So said the worthy parent of Sam Slick, than whom very few men could give a more sage advice to their sons.—(*Catholicism one in Principle*, &c., p. 6.)

CATHOLICITY IN ILLINOIS.

(From the *Western Tablet*, Chigago paper.)

The progress of the Church in this state must be gratifying to the Catholic, to the lover of order, and to all men of good will. A short time ago it was a dark land illumined by no gleam of Gospel light. The tame superstitions of the Indian, his stupid idolatry persevered here undisturbed, who will tell us how long? No stranger had set his foot-prints on the sands of old Michigan. It was only within the last one hundred and eighty years that the first white men visited its western coasts. These were a party of French engaged in exploring the Mississippi, and among them was a Father Marquette, a Jesuit Missionary, by whom the first spark of Divine Faith was enkindled in the woods of Illinois. Since that time this country has experienced rapid changes. The French power here was broken by English victory—the English after the battles of the revolution ceded it to the United States, and finally the Indian moved away far west, living his idol to be replaced by true altar of sacrifice, and his hunting grounds to become the vineyard of the Lord.

A life in the West was no longer one of peril; it was divested, in a great measures,

* A Protestant.

even of its wildness ; emigration poured in its thousands, and under the strong protection and mild influence of the United States constitution, it became a civilised land.

Through all these changes Catholicity preserved a steady increase—each year added to her numbers, and very soon there were several defined missions with resident Priests to attend them. Chicago, Gaskaskia, La Salle, Quincy, Kahokia, Galena, &c., had each its church and its Priests. But a great portion of the Catholics had to content themselves with the casual visit of the "poor Missionary ; and there many in those "back words" who, to use their own familiar phrase, had not seen the "face of a Priest" for years. Happily the great increase of population, the improvement of the state, and the growth of Catholicity, soon relieved her children from these trying circumstances. Eight years ago it was found necessary to give a Bishop to Illinois. Chicago was appointed the see, and our late and much regretted Bishop Quarter was the first who, under the title of Bishop of Chicago, formally organised the Church in this state. His administration was brief but laborious—one of active zeal in the advancement of our holy religion. He commenced his labours in 1841 with ten Priests and we believe the churches then existing scarcely amounted to the same specified number. At his death in 1848 he left to the diocese forty Priests, fifty six churches, an Ecclesiastical seminary, a university, two convents, &c., with a very numerous population. During these last three years the Church in this diocese, under the steady government of Bishop Vandeveld, has continued it's vigorous growth. The number of Priests, of churches of stations, of schools, and charitable institutions, has been much increased. We can form no estimate of the number of Catholics at present in this diocese ; they have increased so rapidly for the past few years that we may say of them what was once said in the British Parliament of the people in the Colonies—"Such is the strength with which population shoots in this part of the world, that state the number as high as we will, whilst the dispute continues the exaggeration ends ; whilst we discuss any given magnitude they are grown to it." In Chicago alone there are between 12,000 and 13,000 Catholics, eleven Priests, besides the Bishop, and six churches, which are all now too small for their congregations. It is so in many places throughout the diocese. Churches require to be enlarged or new ones built, so fast are the Catholics increasing ; and we believe that the number of both churches and Priests, is by no means ade-

quate to the necessities of so numerous a people, dispersed over so large a tract of country. However, our present venerated Bishop is making active exertions to supply these wants, and we hope before the lapse of many years every Catholic, even in the remotest part of the diocese, will be blessed with those opportunities of complying regularly with the precepts and rules of our holy religion.

The *Débats* says:—"The Austrian government has just offered to the Pontifical government such great facilities for the creation of a Roman army, that that measure may now be considered as definitely decided on. The effective strength of the Pontifical troops was settled by the treatise of 1815 at 20,000 men. The following is the plan in which this matter will be carried out. All the existing will be disbanded and remodelled ; two regiments of a foreign legion will be recruited for out of the country. Austria lends the town of Como as the centre of formation for this force ; each of these regiments will be 2,500 strong. These five thousand men will none of them be Italians, and, as far as can be, Swiss, Austrian, and Bavarian. Baden will also furnish its contingent. Two Roman or Italian regiments, each of 2,500 men, will be formed from the remnants of the regiment of guards and other troops which were in the course of organisation. The gendarmery will be carried up to a strength of 5,000 men, 4,000 of whom are already enrolled ; a battalion of foot chasseurs of from 1,000 to 1,500 strong, a regiment of dragoons, and one or two brigades of artillery, will complete this force of 20,000 men. The 5,000 gendarmes, the 5,000 Swiss and Germans, and the battalion of chasseurs commanded by M. Alderon-Polomba, an officer devoted to the Holy See, will form an effective force which will ensure the fidelity of the two native regiments, and will permit the Pontifical government to protect itself with its own troops. The formation and the support of this army will entail fresh charges on the treasury. The necessary outlay is estimated at about two millions of piastres, which is just about the amount of the deficit of last year."

LECTURE BY THE MOST REV. DR. HUGHES, ARCHBISHOP OF NEW YORK.

THE CATHOLIC CHAPTER IN THE HISTORY OF THE UNITED STATES.

At the period of the revolution the Catholics of the British colonies were, no doubt, few. Still, there were even then numerous

enough to leave their mark both on the battle-field of freedom and on the declaration of independence. At that period the Catholics in this country were probably forty thousand out of three millions. At present, my own opinion is that they are not less than three millions and a half of the whole population. Emigration, no doubt, has contributed much to this result. But has not the whole country been growing by supplies from this source, from the very beginning? Even the oldest and stateliest family oak that now adorns the fields of early colonial plantation, though it has spread its branches far in American air, and struck its roots deep into American earth, may be traced back to its feeble beginnings of growth from an European plant transferred hither by emigration.

AMERICA AND THE CATHOLIC UNIVERSITY.

A special meeting of the Hibernian Benevolent Society was held at Montgomery Hall on the 12th inst., for the purpose of receiving the delegates from the Catholic University Committee of Ireland, and responding to their appeal in behalf of that institution. The Rev. Mr. Devlin, one of the delegates (his companion being absent from ill-health), having been introduced by Mr. O'Brien, the President, to the meeting, was received with the greatest warmth, and spoke as follows:—

Mr. President and Gentlemen—I thank you in the name of the Catholic University Committee of Ireland for your kindness in calling this special meeting of your body to do honour to the cause in which we are engaged. My colleague and I, gentlemen, are the bearers of an address to you and all our brethren in America from the old Hierarchy of your native land, in which they appeal to you for sympathy and support in a struggle the most important in its issues that ever engaged their energies. The merits, the importance of the cause, need no lengthened, advocacy before you—your intelligence and your hearts wishes anticipate me. The race to which you and I belong, gentlemen, does not enjoy a welcome existence in the land of our fathers. Its bodily extinction would be hailed by one nation that we know, or rather by the government of that nation, with an *Io triumphe*, and yet they are not destined to be gratified. Ages of persecution, fire and sword, the scaffold and the gibbet, for centuries have only proved that the way to multiply Irishmen is to cut them in pieces. After all we have suffered we are six millions, and promise to be more. But, gentlemen there is an extinction of a race more frightful than bodily extinction. It is the extinction of its nationality,

of its religion, of its soul. And such is the extinction which is now meditated for your brothers in your native land. The government godless system of education is calculated, unchecked, to effect this object in Ireland. The Catholic University, under God, is the only means, humanly judging, to avert the calamity. The Reverend gentleman then explained on the one hand the constitution of the Queen's Colleges—their just claim to the name of “godless”—the insult offered to the Catholic population in the appointment of professors—the designs of the projectors revealed in the late fanatical outbreak in England—the fruits they are already producing in the greenwood of their existence—the fruits that may may be expected from them in the dry—indifferentism in Faith, luxury in morals, coldness for country, scandal at her history, and her devotedness to religion, “until,” as the Rev. gentleman expressed it, “the youth, the Catholic youth of Ireland, decatholicised in Faith, and denationalised in principle, believing with the government, hoping with the government, loving or hating with the government, would bow down their souls before its perfection—till government influences would muffle every patriotic chord in their hearts, and steal like ‘forgetful lichen’ over the crosses on the head-stones of their fathers’ graves.” On the other hand, he explained what the Catholic University was designed to be—not an educational establishment for this country or for that, for this province or for that, but for the whole of Ireland—not for the education of the Priests, but for the education of all the youth of Ireland and not only for the youth of Ireland but for the Catholic youth of America; or, as of old, for the Catholic youth of the world, who may be attracted thither by the peace, the science, and the sanctity of its halls—not an institution where, as their enemies sneeringly said, a few old cowed Monks would do their best to teach a little Latin, less Greek, Butler's Catechism, and no science, but a university which must vindicate in every faculty Ireland's ancient unrivalled fame in letters, which must more than revive the departed glories of Armagh, Lismore, and Clonard; a university for whose chairs men must be sought throughout the Catholic world, whose genius, whose attainments, whose productions in every department of literature are of world-wide celebrity; an institution which even in human learning must present a flattering contrast with an Oxford, a Cambridge, or a Göttingen; whose education must be higher in its tone, wider in its range, deeper in its solidity; which must foster Irish genius, create Irish literature, make Irish history;

which must send forth O'Connells and Montalemberts from its halls; which must make the Irish people at home and abroad not only a good people, as they are—a virtuous people, as they are—an industrious people, as they are—a people instructed in the principles of religion and their duties as citizens, as they are—but also make them a people whose name will be a synonym with all that is sublime in science, polished in art, refined in social intercourse, and manly and independent in action; and beyond this, and far above it, which will make their genius, their learning, their refinements, their aspirations, borrow all their life, and light, and beauty from the old Faith of their fathers, as the diamond borrows its lustre from the light of Heaven. Gentlemen, continued the Rev. speaker, “this is an arduous undertaking, but it is a glorious one. I feel a pride in my mission. I feel a pride in being able to represent your native country to you in a form so attractive, in an attitude so majestic. I feel, too, that so far from speaking ‘with bated breath and whispering humbleness’ before any Catholic in any clime, but especially an Irish Catholic, while I ask him for his aid, I should rather be received by him as a man who honoured him in the invitation to become an associate in so mighty a work. And it is gentlemen, with this proud front that I make my appeal to you, and to all the Irish societies in New York, in behalf of your country's greatest and noblest undertaking. There is another light, gentlemen, in which I will present this institution to you, and with this I will close my remarks. This University I take to be the presage of your native country's liberty and future greatness. A country that has been so stricken and that can still conceive so mighty an idea, nay, that within a few months has made such advances towards its realisation, must have a soul that will one day heave every pressure from off its breathings. A people so educated will become too powerful for chains. An education such as we contemplate, which will unfold to an ardent, a virtuous, and a manly youth the vast resources of their native land, and the inexhaustible resources within themselves; which will point out to their ambition the bygone glories of their fathers; which will evolve the faithful page of history, and show how people have become free and prosperous, and great—how justice should be sought, rights defended, and liberty achieved; which will teach them what a nation owes to God and to itself, and teach them moreover to contemplate, with the exulting pride of enthusiasts, the vast and venerable grandeur of their Church, her glories and her triumphs in the arts, in the sciences, in the field, in the cabinet, in countries civilised and countries barbarous, in peace or war, on Th bar or Calvary, will prove too potent an alchemy for chains of steel. And let no one imagine that that happy period, the day of Ireland's liberation, is indefinitely protracted in God's councils. Let no man, no friend of Ireland, deem that her case is desperate, or that she is dead and will not live again. Many and many a time in her chequered history her numbers were more thinned, her energies more crushed, her rights more invaded, her prospects more gloomy and hopeless, and yet so often did she rise again into life, and majesty, and might, and give the world another proof that the soul within her was immortal. And how can we believe that the fruitful mother that begot such greatness in her day; that has reproduced herself in such magnificent proportions on this continent, and more than reproduced herself, I firmly believe, in the Virgins, the Confessors, and Martyrs of Heaven, will be cursed in her fruitfulness, and perish like a gourd empty, withered and neglected. No, gentlemen, there is ‘a bright reversion in the sky’ awaiting her; there is a good time coming. Never despair of her while you find a pulsation in her heart, and such a pulsation as that which stirs it now. It is a principle of the ‘philosophy of the human mind that neither men nor nations can be said to be really and hopelessly enslaved merely because they are in chains. It is only when the soul hugs the chain with fondness that slavery is consummated. Never despair of your country while you find her kicking at her fetters; and kick at them she will till on some happy day in the fulness of God's good time they will part from off her limbs ‘like smoking flax.’ The Rev. gentleman resumed his seat amidst enthusiastic applause, and by a unanimous vote of the society an order on their treasurer was handed over on the spot for the sum of two hundred and fifty dollars for the Irish Catholic University, with an expression of regret that their means at the present season did not permit them to make an offering commensurate with their wishes.

The other Irish societies, addressed the same week by the Rev. delegate, were equally unanimous and enthusiastic in the cause. The following is a list of the sums voted and paid in by them:—

The Labourer's Union Benevolent Society, four hundred dollars.

Hebernian Benevolent Burial Society, two hundred and fifty dollars.

Quarrymen's Union Protection Society, one hundred and ten dollars.

Hibernian Universal Benevolent Society, one hundred dollars.

MARTYRDOM OF THE REV. AUGUSTINE SCHÆFFLER.

[The following highly interesting and detailed narrative of this heroic martyrdom, a brief account of which was some time ago laid before our readers, is extracted from a letter published in the last number of the *Annals of the Propagation of the Faith*, from the Right Rev. Dr. Retord, Bishop of Acanthus, and Vicar-Apostolic of Western Tonquin. It is dated May 25th, 1851, and addressed to the Rev. Messrs. Langlois and Charrier, of the Seminary of Foreign Missions at Paris:—

“I come at length to the most tragic, and, at the same time, most glorious event of the mission.—viz., the martyrdom of the Rev. Mr. Schæffler. The remembrance of our much-beloved brother wrings my heart with emotions of bitter regret for having lost him in this life. But I also feel in my soul a sweet consolation at this triumph, and very great confidence in his merits. I shall not descant on his previous biography prior to coming to this mission; I do not know it. I only know that he was from the diocese of Nancy. But, judging of those virtues that I saw him practice, by those fine qualities I noticed in him, I may safely affirm without temerity that he must have been as exemplary a youth in France as he was a zealous Apostle in Tonquin. You are aware that he reached here towards the middle of 1848, while I was with the Rev. Mr. Castex, at the extreme limits of the province of Doai. From that period to the moment of his arrest three matters engrossed his time daily—viz., the study of the language, the functions of the holy ministry, and sickness. As to the study of the language he engaged in it with great ardour and very favourable success; at the end of five or six months he was able to hear confessions with facility, and deliver a few instructions to the Christians. He was beginning the study of Chinese character, an acquaintance with which, although not indispensable, is, nevertheless, of great use. In furtherance of this object he obtained a copy to be made of all the characters of the large *Dictionary of Dequignes*, and he had subsequently translated all the significations. As to the functions of the holy Ministry, I took him with me for nearly a year, that he might be trained to our mode of exercising the ministry. You are aware that to a recently-arrived Missioner, reaching a country of which he has no experience, it is a highly important point to form a good rule of conduct in his relations with the native Priests and Christians, and to adopt a system perfectly in harmony with the method of his elder brethren, in a view to the production of unity of efforts, identity of views, and uniformity of action. Thus all advance like an army in battle, with unvarying order and invincible courage. The Rev. Mr. Schæffler was staying with me during the delightful Pastoral visit I made at Ke-Bang, in 1849. Towards the month of October he proceeded towards the province of Xu-Daoi which I had assigned for his district. Xu-Daoi comprises about sixteen thousand Christians, distributed over four parishes extending over an immense surface of both mountain and extensive forest. You will judge of the

Missionary successes of the Rev. Mr. Schæffler by his annual catalogue of administered sacraments, viz., two hundred Baptisms of the children of Pagans; forty-one Baptisms of the children of Christians; twenty-three Baptisms of adults; four thousand seven hundred and seven Confessions; three thousand three hundred and fifty-one Communion; fifty-two Viaticums; one hundred and twenty-five Extreme-Unctions. I do not precisely remember the epoch he reached Bau-no, the chief locality of two parishes in the lower part of Xu-Daoi. He thought that his Apostolic Ministry was commencing; but it seems that his passage through the city of Son-tay had been known to the mandarins, who immediately launched an ordinance against religion and its Ministers. And as at this juncture meet of rebels were being held in the north of the province, and apprehensions were entertained that if the Rev. Mr. Schæffler were arrested, he might be represented as in correspondence with them, he kept himself strictly concealed for a few days at Bau-no and then went to two adjoining Christian congregations, where he was able to exercise his zeal, but without rumour and in prudence.

“Towards the end of February he was still at Bau-no, when he received my Pastoral Letter on the subject of the Jubilee. As he had then finished, with the assistance of a native Priest, the administration of the congregation, he resolved on first proceeding to open the Jubilee in the upper parishes, where he had not yet made his appearance, with a view of returning subsequently to the lower part of the province. He, therefore, started upon the 1st of March for a hamlet, nearly four leagues distant. In the course of this route, with which I am acquainted, you only notice two or three Pagan villages; the remainder of the journey lies over desert hills by a zig-zag path, fringed with bushes and shrubs. Here, in these solitary and wild districts, our dear brother fell into the hands of the police. Here is an account of the transaction:

“In consequence of wars and forays which are of almost permanent existence in these mountains, the mandarins had established, since last year, in each canton, constables of rural police, to scour the country during night, and arrest suspicious parties. These officials have always ten or fifteen men under their orders. Now, the constable of this locality, together with the civil magistrate of an adjacent village, who were both idolaters, having received information that a European had been two months residing at Bau-no, and that he intended to repair to the upper countries, decided on effecting his arrest. With this view they laid snares for him on his way. Men were stationed in ambush behind bushes on small eminences, while the main party of their followers feigned to be engaged in a stag-hunt in the neighbourhood. Intelligence was received that these Pagans harboured bad intentions; but the conclusion came to was that they would defer carrying their project into execution until night. Hence, it was decided that the Rev. Mr. Schæffler should start in the daytime and not at night. A native Priest, who was the parish Clergyman, took the lead, in com-

pany with two or three pupils, to get a house ready for the accommodation of the Missioner. On reaching the place where these would-be hunters were engaged, the Priest and his two young companions were arrested. A small cloth bag was also seized upon them; it comprised a pix, the silver holy oil case, and several other objects necessary for the administration of the sacraments. These religious objects suggested to the police that the three men they had just arrested might possibly be the disciples of the Europeans they expected, who would surely arrive soon. They led them behind a cluster of bushes at some distance, left them there pinioned in the custody of a few men, and proceeded again to lie in ambush, on the look-out for their prey. Meantime the Rev. Mr. Schæffler, not having been able to obtain information of what had occurred, came cheerfully forward, in the company of one of his catechists and some Christians. He consequently fell into the snare laid for him; the neophytes who acted as his guides fled precipitately; the Rev. Mr. Schæffler remained alone in the hands of the Pagans, who conveyed him behind the bush, where the Annamite Priest and his two pupils had been left. At night the captors led their five prisoners before the commissioner of rural police, and there the worthy native Priest, representing himself as chief of the Reverend Mr. Schæffler's disciples, exhausted all his mental ingenuity and all the treasures of his eloquence in endeavouring to move the hearts of these men, and induce them to release their master; but this was labour lost. In addition to a bar and tael of silver found upon the Rev. Mr. Schæffler, and which they seized, they further required as ransom for our dear Brother a bar of gold and one hundred bars of silver, which is equivalent to a sum of twelve thousand francs. It was impossible to raise this promptly and in such a place. But those hunters considered that this Rev. Mr. Schæffler was some great capitalist of Europe, and that he had, among his treasures, still greater wealth, and would not abate one little of their demand. 'Very well, then,' exclaimed the Reverend Mr. Schæffler, 'since you absolutely insist on that sum for my release set free my four disciples; they alone know where it can be raised.' This seemed an admirable expedient. The four prisoners were, therefore, set free. The Reverend Mr. Schæffler then finding himself alone, and no parties compromised on his account, felt extreme joy, and he induced his captors to deliver him up at once to the mandarins. Meantime, during that night the good Annamite Priest had already found means of borrowing some ten bars, and he brought them as a payment on account, with the intention of giving a security for the balance, which would apparently be insisted on. But, before reaching the village where our beloved prisoner was stationed, he met some Christians returning on the way. The latter apprised him that his captors regretted to have released him, after they ascertained he was a Priest; that they stationed men in ambush at different directions round the village, to arrest him again and plunder him of his money, without discharging the Missioner; that they had

decided on handing him over to the mandarins, in order to secure the thirty bars of silver promised as a reward by the King. On the receipt of this information the Priest returned back; and acted with prudence; he and his money would not have been saved, his grief would have been augmented, the embarrassment of his position greatly aggravated, and the mission would have been deprived of an excellent native Priest. All hope of redeeming the Rev. Mr. Schæffler had therefore, vanished; and he, growing apprehensive of losing an opportunity of suffering for Jesus Christ, and bearing away the palm of martyrdom, kept urging his captors to surrender him up promptly to the mandarins. They surrendered him upon the evening of the 2nd of March.

"Upon his delivery up to the great mandarins of the province, he underwent a judicial interrogatory, relative to his name, country, age, condition, his object in coming hither, his acts since his arrival, the localities where he had resided, and those places he had travelled along; he was asked who owned those religious objects that were captured with him; if, previous to his arrival, he knew that the Christian religion was strictly prohibited there. Our much-beloved Brother replied, that his name was Augustin; that he was a Frenchman, and a native of the diocese of Nancy; that he was a Priest of the Catholic religion, and twenty-nine years of age; that he had come hither to preach the Gospel; that since his arrival he was exclusively engaged in this function, whenever its exercise was within his power; that previous to quitting France he was fully aware that the Catholic religion was severely prohibited in this kingdom, and that its Preachers were put to death there; but that this very consideration had been the inducement for his repairing to these countries preferably to elsewhere; that since his arrival he had travelled over several provinces, resided in several houses, of the names of which he had not a clear recollection, and which he would not disclose to the mandarins, even if he clearly remembered them.

"Next morning the mandarins subjected him to a fresh interrogatory upon the same matters, and he gave them exactly the same replies. Upon the same day, the 5th of March, the superior mandarin drew up his report for the King, and forwarded it immediately to the capital. This report comprised rather a romantic account of the arrest of Rev. Mr. Schæffler; but that will not surprise you, gentlemen, who are aware that the mandarins here endeavour after statements more plausible than true; besides, it is very likely that they do not know accurately the whole details of the transaction. Sentence of death, by beheading, was issued by the superior mandarin, appended to this document.

"From this moment our beloved Brother underwent no interrogatory; he was not caged; he was not honoured with the cage, as the Rev. Mr. Charrier had formerly been. Being shut up in the gaol for felons condemned to death, he lay confounded among the other prisoners, with the cangue around his neck, and fetters on his feet by day and by night. Those who know

what Annamite prisons are, and the criminals swarming in them, can alone conceive how distressing this position must have been to him. What martyrdom for a European Priest to find himself alone, at six thousand leagues' distance from his country, in a fetid prison, and devoured by vermin! alone, in the midst of Pagan felons, who view you as some strange animal, load you with railery on the score of your innocence, exhaust you with the most absurd inquiries, and continually shock your ears with the most obscene conversations! Alone, your neck galled by the cangue, your feet torn by shackles, without one friend to whom you can unburthen your heart, without a single trustworthy individual to whom you could utter one word to soothe the bitterness of your soul! Yet the Rev. Mr. Schœffler always appeared cheerful and satisfied with his lot. It is true this lot was glorious in the sight of Faith, and it is in reality the noblest that a Missioner can desire. There can, be no doubt, too, that our Divine Master, who had selected him to drink of the chalice of His sorrows, strengthened him by the interior unction of His grace. Upon our part, we did everything in our power to soothe the rigours of his captivity. As soon as I became aware of his arrest—I was not apprised until after he was delivered up to the great mandarin—I presently despatched one of my Christians to convey to him a letter of encouragement and consolation, together with all the money necessary to supply his wants, and win him, by means of some presents, the good will of the mandarins. My messenger succeeded in transmitting to him my letter, and saw him, and was seen by him, but could not speak with him. He further succeeded in effecting an arrangement, by which the Missioner was withdrawn from the midst of the other prisoners, and placed within the precincts of the gaoler's apartments appurtenant to the prison. There the Rev. Mr. Schœffler was in a quiet place, where he was not subjected to fetters in the daytime, and was able to breathe better air. He was allowed to walk in the yard in full freedom, and was able to divert his thoughts by conversation with the soldiers of his guard, who entertained the utmost esteem and respect for him. His position was thereby very much ameliorated; but he was still kept under severe inspection, and, by orders of the great mandarin persons from without were strictly forbidden from being allowed access to his person; for fears were entertained that the Christians might carry him off by force or stratagem. A pious neophyte prepared his meals regularly for him, but was not allowed to serve it up herself; she gave the food to the keeper, who conveyed it to our beloved prisoner. However, one of his catechists, in the disguise of a soldier, was able to introduce himself once or twice into the yard; the master and disciple exchanged glances furtively, and were unable to communicate further. Feeling the danger of betraying each other, by the effect of this silent interchange of thought, they separated to conceal their emotion. My messenger went several times to the gaoler, but he, too, could communicate by looks alone with the Reverend Dr. Schœffler. A good Christian had obtained from the officer on guard per-

mission to salute the captive, and offer him some fruit as a present. The noble fellow had the weakness to weep in his presence. The great mandarin happening to pass, noticed the occurrence, and he immediately changed this officer, and gave him a stern reprimand, and renewed the prohibition against allowing the entrance of any Christian. However, an Annamite Priest was enabled to reach him, and hear his confession.

“Upon the 11th of April the royal decree, relative to the Rev. Mr. Schœffler, reached the capital; it bore date the 30th of the second moon, and was couched in these terms:—

“Red Seal—We have seen the report made to us, concerning the arrest of a European Priest in the province of Son-tay. Let our ministers examine it, and despatch our answer to the governor of the aforesaid province, in order that, in joint concurrence with the tribunals of civil and criminal justice, he may execute our orders.

“The laws of the kingdom, published for the instruction of the people, and to inspire them with awe, prohibit, most severely, the religion of Jesus; and yet Mr. Augustin, Priest of this religion, has ventured to penetrate, clandestinely, into our states, to preach in secret, and thereby seduce and deceive the people. On his arrest he admitted the truth, and avowed every the whole charge. Let Mr. Augustin be beheaded instantly, and cast into a stream, for the extinction of the wicked. Let all other proceedings be in conformity with our previous regulations.”

“Pursuant to this decree, the Rev. Mr. Schœffler should have been immediately executed; however, such was not the fact. The great mandarin relieved him of his irksome cangue, and placed a somewhat lighter chain upon him; moreover, he directed him to leave the gaoler's apartments, and had him conveyed to the hotel of his mandarin. There, our beloved Brother was very much uncontrolled, and allowed to walk at his option through the yards of the hotel. The bar and tael of silver, captured on his person at the period of his arrest, were spent by the mandarin in procuring suitable diet for the Missioner. This functionary often conversed with his prisoner, testified much esteem and respect for him, manifested marked attention towards him, and evinced great regret at seeing him in such a situation. However, he would allow no one to speak to him. The consequence of this spy system was, that the Rev. Mr. Schœffler was unable to write to us one single letter, but he was able to receive several, both from us and from Europe. These letters must have encouraged and consoled him, such was their purport—at least the purport of mine. Perhaps, too, they may have saddened him, by conveying too strongly our regret for his loss—our grief at seeing him suffer—and our mortification at not being in his position, or at least sharing the glory of his martyrdom. Yes, the glory of martyrdom was reserved for him; he was soon to bear off the palm of heaven. It was on the first day of this month of May, this beautiful month of Mary, that this happiness was conferred upon him. According to the report of a Christian who was an ocular witness, and a letter

of the Parish Priest of the district, the following circumstances accompanied this glorious event. Towards midday the superior mandarin ordered the attendance of two regiments, and to have in readiness elephants, horses, guns, and all sorts of arms, under pretence of proceeding on an exploring expedition. The guns were to be loaded, the soldiers armed as if going into action; it was generally surmised that the superior mandarin was going to give battle to some rebel hordes, or surround some fastnesses infested by thieves. But the whole of this array was set in motion for the purpose of conducting the Rev. Dr. Schaeffler to execution. The superior mandarin, being apprehensive lest the Christians would raise up and attempt to rescue, forcibly, their Missioner from death, sought to intimidate them by this great display of troops; this, too, was his motive for keeping the matter secret, and circulating the rumour that his armed force had a different destination. When he issued orders to have the Rev. Doctor Schaeffler brought up, all the officials of the mandarins, all the prisoners, testified extreme regret and visible sorrow, as they had become acquainted with him, and recognised that he had won the affection of all those who had any recourse to him. The Rev. Doctor, on the contrary, perceiving the arrival of the executioners, was not dismayed, but, on the contrary, he felt happy moment for descending into the arena.

The execution was to take place at the place of execution, situated outside the city. A few paces in front of our dearly-beloved Brother a soldier carried on high, in the form of a flag, a small placard, on which was legible large characters, as follows:—

“PLACARD.

“In spite of the prohibition issued against the religion of Jesus, Mr. Augustin, a European Priest, ventured to come clandestinely hither, with intent to preach and seduce the people. On his arrest he confessed the whole charge truly.

His crime is patent. Let Mr. Augustin be beheaded, and cast into a stream.

“4th year of Tu-Duc, 1st of the Third Moon.”

“Eight soldiers with drawn swords kept by the side of the Rev. Dr. Schaeffler. Two files, each consisting of fifty men, armed with muskets and lances, led the march in alternate order of musqueteers and lancers. Two elephants brought up the rear. The hero of Faith marched triumphantly in the middle of this imposing array; he advanced with smiling countenance, and head erect, and held his chain elevated in his hand, whilst reciting fervent prayers along the way. How noble a spectacle is the death of the martyr!

“The vast majesty of the immense surrounding crowd was fraught with admiration. ‘What a hero!’ exclaimed the Pagans; ‘he advances to death just as other folk would to a holiday feast.

What courage!—not a single sign of fear. What a fine man! What an exhibition of goodness and meekness! Why does the King put such men to death?’ But there were some bad characters who reviled him in scornful language, and indulged in ribald jests concerning him. Alas! men are everywhere the same—whilst some sensitive and upright individuals melt at the sight of persecuted virtue, perverse hearts are soured and irritated.

“When he reached the place of execution, the martyr knelt down for an instant in prayer at the side of a field, and offered to God, with the utmost fervour, the sacrifice of his life; he took in his hand the small crucifix he wore on his person, and kissed it three times with tender emotion. On being requested by the executioner, he took off his cloak, folded down the collar of his shirt to his shoulders, and did so with as much ease and promptitude as if it were on any other occasion. The executioner now pinioned his hands behind his back, and the Rev. Mr. Schaeffler, on bended knees, and his eyes turned towards Heaven, said—‘Perform your business promptly. What did he say?—what did he say?’ inquired the officer who directed the execution. ‘He told me,’ replied the executioner, ‘to perform my business promptly. ‘By no means,’ was the mandarin’s reply; ‘attend to the signal of the cymbal, and do not strike till the third beat.’ All the arrangements were now complete for the solemn moment when our much-beloved Brother was to ascend to Heaven. Three ranks of soldiery formed as it were an iron circle; the first rank held drawn swords, the second bore muskets, and the third poised their lances. Suddenly the sound of the cymbal was heard, and the sword fell on the victim’s neck. But the executioner’s hand trembled, and it was not until the third stroke he was able to smite off the martyr’s head, and he was even obliged to sever across the adhering flesh with his sabre.

“All the spectators of this sanguinary scene were Pagans, for there are but few Christians at Son-tay. The latter lie scattered over rather distant villages, and had not been apprised of the execution. Yet, no sooner had the head fallen than the crowd, instead of running away, as is usual at the close of an execution, rushed forward to collect the martyr’s blood. The people knew by an admirable instinct on this occasion that this was not a criminal, but a hero, an illustrious victim of tyranny, a saint, everything appertaining to whom was venerable, and might be productive of happiness. And the whole assembled mass, mostly Pagan, disputed amongst each other for his clothes, his turban, the rope that had secured his hands; his relics were divided amongst them, and cut into a thousand pieces, to supply each applicant with a bit; the very sward moistened with his blood was plucked up; several persons had provided paper to dip in the blood that was shed so generously. A subaltern mandarin, himself a Pagan, had brought a custome of white silk, and a piece of cloth four feet long—at the moment of the execution he cast them near the martyr, in the hope of their imbibing some marks of blood. The martyr, thinking these objects belonged to

Christians, took them, folded them in his hands, and pressed them to his lips. When the madorin directing the execution was informed of this act of his subordinates, he had them severely caned; but the latter was soon comforted for the cudgelling by bearing away his cloth and white dress, purpled by the blood of our venerable Brother.

"After he had performed his office the executioner took the head to cast it into a river, flowing under the ramparts of the city. As the hair of the head was too short, he carried it by the beard, but the hair he held in his hand gave way, and the martyr's head rolled into the slough of the fields. A Christian, who followed the executioner, took it up and cleaned it carefully with his own apparel. This man would have been glad to convey it away, but the executioner took it from him. The latter, on reaching the river, got into a boat, rowed to the middle of the stream, and cast there the holy martyr's head. The river is extremely broad in this place, and must be also deep; hence, in spite of all the efforts of our Christians, who, during several nights dived everywhere, and in all directions, to secure this relic, they were unable to find it. However, suspicious are entertained that Pagans took it up out of the river, but that they kept it secretly, either from veneration, and hoping that it will bring them happiness, or with the intention of making us ransom it afterwards by a large advanced of money. As to the body of the Rev. Dr. Schaeffer, it was originally buried by Christians, and deposited in a handsome coffin previously prepared; afterwards it was disinterred from this spot where the execution had taken place, and placed under the superintendence of a guard of soldiers, who mounted sentinel over the grave for the remainder of the day and ensuing night. Notwithstanding this arrangement, when the guard was withdrawn on the night of the third and morning of the fourth of May, our neophytes dug up the martyr's body, and conveyed it furtively to a Christian congregation near the city, where it was interred with as much honour as possible, in the house of the Christian magistrate of the locality."—(p. 10—23.)

At the Manchester Borough Court, on Monday, two female children, neither of them more than fourteen years old, were sent for trial for robbing a girl of the same age, on Sunday night, in Millgate. One of them seized her by the throat and held her tightly, while the other robbed her of 1s. 7½d.—*Home News.*

ALMS RECEIVED ON ACCOUNT OF THE JUBILEE.

For the Orphanages.

M.,	..	..	..	..	..	4	0
H.,	..	..	..	..	..	3	0
A. B.,	...	...	...	...	...	2	0
L. H.,	..	..	..	..	..	4	0
Mrs. F. P.,	..	..	..	..	..	4	0
C.,	...	...	...	...	...	4	0

S.,	...	...	...	...	12	0
A Catholic, thro' Rev. Mr. Tracy,	...	...	...	...	2	0
Mrs. Josephina Sinaes, thro' Father Varali,	...	...	...	...	3	0
Mrs. Valadaris, thro' ditto,	...	...	...	...	6	0
J. S. (A Sovereign,)...	...	...	...	...	10	0
A Widow, thro' Rev. Mr. Mascarenhas,	...	...	...	...	1	0
M., thro' Rev. Mr. Kennedy,	...	...	...	...	20	0
Mr. J. Rostan,	...	...	...	...	2	0
Mr. W. B. Rostan,...	...	...	...	...	2	0

For the New Building.

Mr. P. S. D'Rozario,	...	...	...	100	0
Sergt. M. Cunningham,	...	...	...	20	0
A Catholic, thro' Brother Francis,...	...	...	...	5	0
—, thro' Rev. Mr. Tracy,	...	...	...	4	0
Mr. Leal,	...	...	...	10	0
L. H., thro' His Grace the Archbishop, ..	...	...	...	4	0
M., thro' ditto,	...	...	...	4	0
Mrs. F. P.,	...	...	...	4	0
A Catholic, thro' Rev. Mr. Tracy,	...	...	...	4	0
M. thro' Rev. Mr. Kennedy,	...	...	...	17	0
A. B.,	...	...	...	10	0
S. D.,	...	...	...	5	0
P. S.,	...	...	...	2	0
A. B.,	...	...	...	1	0

For the Propagation of the Faith.

Mr. P. S. D'Rozario,	...	...	Rs.	10	0
M.,	...	...	...	2	0
O.,	...	...	...	1	0
F.,	...	...	...	1	0
A Catholic,	...	...	...	5	0
Ditto, ...	...	...	...	1	0
Ditto, ...	...	...	...	2	0
S.,	...	...	...	4	0
J. H.,	...	...	...	2	0
Mrs. F. P.,	...	...	...	2	0
C.,	...	...	...	4	0
A Catholic,	...	...	...	2	0
Mr. J. Rostan,	...	...	...	2	0
E. O. B.,	...	...	...	5	0
A. O. B.,	...	...	...	5	0
M.,	...	...	...	6	0
Mr. P. Bonnaud,	...	...	...	2	0
Mrs. Josephina Sinaes, through Father Varali,...	...	...	...	3	0
Anonymous, thro' Rev. Father Lucas, ..	...	...	...	2	0
M., thro' Rev. Mr. Kennedy, for ditto,...	...	...	...	6	0

B. O. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

For May 1852.

Mrs. L. DeSouza,	...	...	Rs.	3	0
Miss D'Rozario,	...	...	...	6	0
Miss Lackersteen,	...	...	...	6	0
Mrs. H. C. Lackersteen,	...	...	...	6	0
Mrs. R. J. Carbery,	...	...	...	2	0
Messrs. Thos. D'Souza and Co.,	...	...	...	8	0
Mr. P. S. D'Rozario, ditto,	...	...	...	32	0
Mr. Samuel Jones, for Jan. and Feb.,	...	...	...	4	0
Mr. R. J. Carbery, for May,	...	...	...	4	0
Mr. P. Bonnaud,	...	...	...	2	0
A Catholic, (monthly subscription) thro' Rev. Mr. Tracy,	...	...	...	3	0

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No.

CALCUTTA: SATURDAY, JUNE 19, 1852.

[VOL. XXII.]

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, June 19.

THE GOVERNOR OF BOMBAY AND MORMONISM.

SOME of the leading Journals of India have censured rather severely Lord Falkland for intolerance, because his Lordship deemed it proper, to interdict the Mormon Missionary at Bombay from all religious intercourse with the Military stationed at that Presidency. They deem such interference both to savour of Bigotry, and to be at variance with the exercise of that plenitude of liberty in the concerns of Religion, which the followers of the so-called Protestant of the Reformation claim as the grand characteristic privilege, secured to them by the Religious revolution of the Sixteenth Century.

It cannot be doubted, that in reasoning thus, they act consistently with the principle which they profess to uphold, and that as far as the theory of the question is concerned, they are in the right. But, after all, now that the frenzy of the Revolution of the 16th Century has abated, and that the experience of three hundred years has supplied so many painful examples of the terrible excesses, into which the assertion of the Protestant Prin-

ciple of "Private Judgment" has been pushed by its abettors, common sense, as well as a due regard to the honor of Christianity and the welfare of Society demand, that, even at the expense of consistency, the exercise of Private Judgment should be controlled, so as to prevent the re-enactment of those atrocious and disgraceful occurrences, by which, even in our own days, through its influence, Religion has been dishonoured.

Many amongst the European Community now residing in India, must have fresh in their recollection, the humiliating but notorious fact, that the Anile Ravings of Joanna Southcote were listened to with reverence in England, not only by the vulgar and unlettered multitude, but even by persons of education and station in Society. Still more recently in 1837 and 1838, the frantic outpourings of Thom, the so-called Sir William Courtney, drew around him numerous followers, not merely from among the Peasant population, but even from among the wealthy and substantial Yeomanry of England. And to such a pitch was their enthusiasm for this Religious maniac excited, that under his guidance, and in imitation of his example, they assembled together, in order to resist forcibly the Military party, which was sent by the Canterbury Magistrates to arrest their Leader, because of the well founded apprehensions, which the Civil Authorities entertained, that the public peace was endangered by Thom's preaching, and by the mode in which he exercised his right of private judgment. The melancholy result of this proper

portion to their more robust physical temperament, and who are not deterred from crime, by various considerations, which have weight with the higher classes of Society.

CADIZ.

IN our last issue we made mention of the arrival at the Cape of Good Hope of a party of the Sisters of Mercy from Ireland *en route* to New Zealand. To-day, we have the pleasure to publish a letter just received by the Lady Superioress of the Calcutta Loretto Convent, from the Sister Superioress of a Branch Convent of the Loretto Institute of Ireland, lately established at Cadiz. The British Catholic population of Cadiz is rather considerable, and several of the English and Irish Catholic Families settled there are wealthy. It is chiefly for the benefit of their children, that the New Convent has been established. The excellence of the climate would render that Institution a most desirable place of Education for Children, in India, whose parents may wish to send them to Europe. We are happy to find that the Loretto Convent at Gibraltar numbers amongst its Pupils besides seventy Children of the higher Classes, two hundred others in its Free Schools.

CORRESPONDENCE.

CADIZ.

LETTER from the Sister Superioress, (Cadiz), to the Lady Superioress of the Calcutta Loretto Convent:—

MY VERY DEAR REV. MOTHER MARY XAVIERIA,—After a silence of so many years, doubtless you will be taken with great surprise when you recognise the writer of these lines. Since our arrival here, I have been longing for time to ask yours and the prayers of all our dear Sisters in India for this Infant Mission. Of course, our beloved Rev. Mother informed you of this Spanish Mission; we shall have been here 5 months on the 10th having left Rathfarnham 9th October; we only arrived here 10th November, owing to many delays in the departure of the several Vessels, twelve days we spent most happily with our dear Sisters in Gibraltar, whose zeal in the instruction of 70 pupils and 200 Poor, whilst the number of Religious only amounted

to 3 animated and edified us extremely, our number was then four, the Bishop being then in Rome, we had not the pleasure of seeing him; on his return finding one of the Sisters quite unable to discharge her duties from increased delicacy, he desired Rev. Mother Angela to ask for assistance; our beloved Rev. Mother not being able at this period to send any one, requested I would lend one of my flock for a time which I did in January. After saying so much about myself and concerns, I think it is time to enquire for your dear self and your dear Community, many of whom are very dear to me; our beloved Rev. Mother mentioned in February the accounts of dear M. M.—— were more favorable, will you remember me to her most affectionately, though so far separated I often think of her and pray for her and ask her to remember us before God, I often received your kind remembrances to me in your different letters to ———, now I hope you will not refuse me the gratification of a line it will always be a real pleasure to hear of the Indian Mission and Missioners, particularly as I feel your dear Saint assisted me most powerfully in the whole undertaking, I never dared to hope for so high a call, we have one difficulty here which has not been experienced by others, this is the language, now I understand it and begin to speak it a little. Of course as this Establishment will be the same as all our Loretto, those parents who wish to send their children to Europe, or who may be obliged to do so on account of their health will certainly find many advantages here not to be met with elsewhere, to say nothing of this delightful climate which without the intense heat, (tempered by its vicinity to the sea,) enjoys all the advantages of a southern clime; you, then my very dear Mother can assist us in that way. The Establishment we have come to take charge of, has been carried on by a most excellent Irish Lady for nearly forty years: in one sense, it is easy but in new foundations there must be always difficulties, hence we stand in need of prayer.

I hear very often from Loretto, the last letter, indeed, was a sad one announcing the death of our Father and best friend the Most Rev. Dr. Murray, ere this, you will have all the particulars, what grief to our beloved Rev. Mother in her letter to me, she styled herself an Orphan, such honours were unheard of in Dublin, as those paid to him after death, I suppose, you sometimes see ——— will you remember me to her most affectionately, and tell her that her Sisters are becoming fine girls and all progressing: Mary Jane is very clever, she had completely grown out of my

recollection when I saw her last. Again repenting my earnest entreaties for your Prayers and hoping for an answer promising the same in return with best love to each of my dear Sisters, joined by M. Teresa and M. Seraphia Sister of the 1st and her living portrait, I remain my dear Mother,

Your ever fond and affectionate
Sister in Jesus Christ,

A. M. J. CHRISTINA O'REILLY.

7th April, 1852.

CHARITY FOR THE MIDNAPORE MISSION.

To the Editor of the B. C. Herald.

DEAR SIR,—In a late no. of the *B. C. Herald* you suggested the necessity of establishing a fund in connection with the Midnapore Catholic Mission to enable the Bishop to send an Apostolical Missionary to visit from time to time the numerous poor Catholics dispersed throughout that extensive Mission.

In furtherance of that most desirable object I have the pleasure to send you ten Rupees, and although I know nothing of the Spiritual or other wants of the people of that district, except what I have learned through the *B. C. Herald*. I cannot but admire the fine generous feelings evinced by the Catholics of that station (most of whom I believe are very poor) in voluntarily coming forward, and offering at their own expense to support a resident Pastor; moreover I consider that the straight forward, able, and I am happy to add the successful manner in which Mr. Andrews has advocated the cause of self and fellow Catholics is above all praise; and richly deserves the sympathy of every Catholic in India.

I have the pleasure to send you ten Rupees towards the repairs of the Male Orphanage under Brother Francis.

Believe me dear Sir,

Yours sincerely,

M. O. SULLIVAN.

Munbhoon, 1st June 1852.

INITIALLY CONVENT AND FEMALE ORPHANAGE.

On the octave of Corpus Christi, the Archbishop Vicar Apostolic administered the Sacrament of Confirmation to five of the Wards of the above-named Institutions.

ST. THOMAS' CHURCH.

On last Sunday, the Archbishop, Vicar Apostolic administered the Sacrament of Confirmation to twenty young persons of both Sexes at St. Thomas' Church. About one hundred of the faithful of St. Thomas' Parish devoutly approached the Holy Communion on the same Morning.

Selections.

CONVERSIONS.

Three Hindo adults were Baptised in February last by the Rev. Fr. Ireneus R. C. Chaplain of Hiderabad whilst travelling through upper Scinde.

"We read in *Le Courier de la Meuse*, that the wife and eldest sons of M. De Floraucourt, a well known writer, have renounced the errors of Protestantism, and were received into the bosom of the Catholic Church at Vienna on the 26th of March,

The following persons renounced the errors of Protestantism, and were received into the communion of the Catholic Church by the Rev. E. Carbery, at Chester:—on Passion week, Eliza Pughe, Mrs. Galagher, Mrs. Burns. On Easter Sunday, Mr. Thom. Robertson Hyde. Mrs. Hyde, their three daughters, and Thomas Williams. On Easter Monday, Miss Margaret Taylor, Bridget Sandford, and Michael M'Namara.

"The *New York Freemason's Journal* has a letter from Vincennes, Indiana, dated February 24th, and announcing the conversion of the wife of the resident Clergyman of the Protestant Episcopal Church of that place. She formally renounced Protestantism, and was received into the bosom of the Catholic Church on the 22nd February. Her husband was a late Professor in the Shelby College of Kentucky. His name is Elwell."

We are informed says the (*Leeds Mercury*) that one of the strictest kinds of convents is about to be established in Leeds. It is said that Lady Harris widow of the late Sir William Harris, Envoy to Abyssinia, has recently become a Roman Catholic in Edinburgh, under the influence of the Jesuits, and that she has made over all her property, and the beautiful estate of Sea Cliff, in Haddingtonshire, to the Jesuits. It is understood that this lady, after performing a noviciate at an austere convent in Grenoble, France, is to found a similar institution in Leeds. Lady Harris is niece to Colonel Outram, British resident in Scinde.—*Catholic Standard*.

CONDUCT OF COLONEL OUTRAM.

The *Bombay Catholic Layman* alluded the other day to a gold medal which the Pope had presented to Colonel Outram, as a testimony of the services which that gallant officer had from time to time afforded to individual members of the Roman Catholic Church. Our contemporary is right in the main point of what he asserts. The colonel, although a staunch Protestant, has—to his honour be it spoken—afforded every help in his power to different Clergymen of the Roman Church, when the latter were in want of protection against either the intolerance of native chiefs and princes, or the sometimes still greater bigotry of English officials. The reason why a medal was sent to the Colonel by the Pope was on account of the following incident, which took place, we believe, some four or five years ago:—"Colonel Outram was travelling in Egypt in one of the passenger boats on the Mahmoodie Canal. Amongst other passengers there were on board a party of five or six Italian Missionary Friars, on their way to Italy from the East. These poor men were not only made the butt and standing joke of several low-minded English *gentlemen* (?) on board the boat, but were treated with very great disrespect by some of the passengers, who seemed to think that, being '*Popish Priests*' they might be considered as fair game for both snobs and bigots to play tricks upon. One English Clergyman and Colonel Outram were the only passengers who in a way protected the Friars. The former was forbidden by the colour of his cloth to use active measures, but the latter declared openly that whoever again annoyed these poor Missionaries should feel the strength of his (the colonel's) good right arm, in a manner that would be far from pleasant. The threat to effect, and the Friars were no longer annoyed. The colonel forgot the circumstances altogether until some months after, when he received a letter from Dr. Grant, President of the English College at Rome, intimating that the above anecdote had been related to his Holiness the Pope, who begged, as a slight mark of esteem, to forward to Colonel Outram a valuable gold medal." We quite agree with the *Layman* that the fact of his having protected Roman Catholics when called upon to do so tells greatly in favour of the colonel's goodness of heart. Of the soundness of his head, there can be but one opinion.—*Bombay Telegraph*, Feb. 18. [We heartily join in the approbation bestowed by our contemporaries on the conduct of Colonel Outram, which will doubtless earn for him the prayers of all good Catholics who read the above anecdote.—Ed. *Tab.*]

APOSTATE TO BRUDDISM.—The *Observer* notices having received a letter relating that a burgher individual at Matura, the brother of a very respectable clerk in one of the offices here, has turned Bhudist Priest, and donned what the *Observer* calls the "yellow robe," but what we would term the "yellow sheet." The Priests have made much of their convert, carrying him in grand procession, with hundreds of Priests, tom-toms, and flags. The Singalese say he has been a European Protestant Clergyman, and the man being fair, of pure Dutch descent, of course it gives colour to the assertion. Christians have become Mahomedans and Pharsees also, but a Christian becoming a Bhoodhist is hitherto, we believe, unknown.—*Ceylon Times*.

RELIGIOUS PERSECUTION IN SWEDEN.

The question whether the 'Anglican Establishment' is or is not continues with the ante-Reformation Church, may well be anxiously discussed by the members of that community for the solution of many difficulties—that of conversion to Catholicity, of course, the foremost—but for others also affecting the body internally, supposing that were set aside. If the Anglicans of to-day inherited, or rather continuously possessed the Faith, with the possessions of the Church of St. Thomas and Lanfranc, many of them might with reason maintain that the crucifix and the chrism, the chasuble and the holy water, the palm-branch and the ashes, were still theirs; and, for instance, that if the so-called "Sisters of Mercy" recite the Sarum Breviary, this is no mere private fancy, but the recurrence to a still existing family relic. The book, indeed, had been tossed into the garret, but still remained in the possession of its original owners. But one does not well see on what principle they limit their continuity, or why they hate so vehemently those more consistent persons who have gone on to claim the whole of the ancient property, out of which they had been cheated, or indeed how these latter are fairly excluded from those more material possessions, which the "Ante-Reformation Church" held on conditions, such as saying Masses, which Catholics alone can discharge. Practically, however, the question is settled very summarily, and whoever wishes to be one with the Church of all ages must quit the Elizabethan Establishment. The gulf that separates the two is as wide as space itself.

It appears that in another establishment, presenting the most curious parallel to that of England, especially in their common hatred of the Spouse of Christ; which D. C. L. for-

gets to add to the elements of his pseudo-Catholicity, this very question of continuity has arisen in the most singular manner, which we shall briefly point out. Most people are aware that whilst the Swedish Establishment retains many Catholic externals, it is nevertheless of all European communities the most Protestant, and not only exacts from all Swedish citizens submission to "the pure and Evangelical doctrine," but visits conversion to Catholicism with heavy penalties, death in former times, loss of property and exile now. We have within the last few years had to chronicle the expulsion of several Swedish confessors, and the barbarous hatred the Swedish Ministers bear to the poor Catholics cannot be exaggerated, although they themselves are most of them Rationalists, and far enough removed from the Lutheran doctrine they pretend to uphold. However, Catholicity is getting a hold in that country as it is in England, and those who are acquainted with the "Annals of the Arch-confraternity of Our Lady of Victories" are aware that, as in England, so in Sweden, the first manifestations of Divine grace, the first rays of restored Catholicity, were coincident with the inspired institution of that society devoted to the Immaculate Heart of Mary, which has effected, and which will effect, such stupendous victories over heresy. The excellent lady mentioned in that work as having been sent to Stockholm, in a manner so clearly the result of Divine Providence, to take charge of a school established by the Pastor of the Catholic congregation in that city, has been made the victim of a persecution on the part of the Protestant bigots. Her self-denying labours have resulted in the conversion of several Swedish ladies; this excited the fury of the class corresponding to the McNeils and Cummings; the Swedish press yelled for a persecution; at length accusers were found, and this poor schoolmistress and M. Bernard, the Catholic Pastor, are on their trial for having, as the Puseyites would say, made "perverts" from the Swedish Church. This trial is exciting immense attention in Sweden, and was not concluded on March 12th.

The most curious fact about it is the defence. The counsel for the defendants, Baron Cederstrom, who is said to be a distinguished Lutheran barrister, has adopted a most original plea, which is thus stated in a Brussels paper (the *Emancipation*):—

He proved with infinite talent, and with the Confession of Augsburg in his hand, that even though his client had contributed in making proselytes to Catholicism, this action could not be considered as contrary to the law or as apostasy from the *Evangelical* doctrine. The Con-

fession of Augsburg is the sole rule of Faith in Sweden; it is sworn to by all the public functionaries and even by all students [in fact it is compulsory on all, for we believe no Swedish citizen can exercise any civil rights without having been confirmed and having received communion in the Establishment, and a testimonial is required from the Pastor for this implying the acceptance of the Augsburg Confession.—*3d. Tab.*]; and that Confession designates expressly what it means by erroneous and condemned doctrine; it is the doctrine of the Calvinists, Anabaptists, &c.; but in following all the reasonings which flow from the principles laid down in the Confession of Augsburg, the advocate victoriously proved that it was impossible to maintain the accusation against Catholicism as an apostasy from the Evangelical principles. He went on to show the many Swedes, and perhaps the accusers themselves, had deviated from the Confession of Augsburg, and were in manifest contradiction with the very principles which they invoke as against the Catholics.

Common sense is stronger than all controversial theories. The plea is quite new to the Swedish Establishment, which never claimed, except as the inerest point of theological etiquette, to be one with the Catholic Church which it dispossessed, but Catholicity is felt instinctively, the moment a practical question arises, to be totally different from all other doctrines. And not only is this felt by the Puseyite mind, which seeks to assimilate Catholicism into the creed which it has formed for itself, but it is also equally apparent to the rationalist, who would endeavour to throw all creeds together, as different shapes assumed by the same truth. He feels he cannot deal with the Catholic as he can with the Anabaptist or the Methodist. Hence, we imagine, Baron Cederstrom's defence will fail, at least on that ground, although it appears from the rather indistinct account before us that a government persecution is not intended. We may add that Baron Cederstrom also contended* that the hitherto accepted interpretation of par. 16th of the Constitution of 1809 was erroneous. That law enjoins that "the King shall protect every subject in "the free exercise of his religion, so long as he does not trouble the state or excite public scandal." This has been construed to mean that the King shall keep every subject in the religion in which he was born, that is the King's religion! Whatever the result of the trial may be, whether the poor defendants and their converts (for a persecution was called for against them also) are allowed to live in peace, or are driven forth out of house and home, Catholics all over the world will follow them with their prayers, and the good seed sown in Sweden will speedily flourish again more vigorous than before.—*Tablet*.

AUSTRIA.

A letter from Vienna of the 14th inst., in the *Constitutionnel*, says:—

"The Grand Dukes Michael and Nicholas, the two sons of the Emperor of Russia, arrived in this city the day before yesterday. The Emperor of Austria met them at the railway station. The illustrious visitors will remain here for a week; they are stopping at the Imperial Palace. The first day the two Russian Princes left the Palace they went to visit Marshal Prince Windischgratz and General Count Nugent, who were such energetic opponents of the revolution of 1848. In the person of the Prince they rendered homage to the energy of the officer, who was the first in Germany to reply by his cannon to the armed pretensions of revolution. In the person of Count Nugent they honoured the man of courage, grown old in battles and in the exercise of every warlike virtue. The review, which was to have taken place yesterday, has been postponed to Monday next, in consequence of the weather. It might be said that the Russian Princes had brought their Muscovite climate with them, as ever since their arrival the wind has blown piercingly cold from the north, and the snow has fallen heavily."

PROGRESS OF THE CHURCH IN THE DIOCESE OF BUFFALO.

On Easter Sunday, last year this mission was established by the Right Rev. Dr. Timon who sent the Rev. William Quigly to take charge of it. Then there was no church, and the paucity and poverty of this infant flock were not favourable to the hope of having a decent place of worship in so short time as nine months. But the energy and zeal of the poor Irish Catholics are paramount in any undertaking, and particularly in church-building. Witness the splendid cathedrals and churches in Ireland, which, in the midst of poverty and distress, they have raised on the ruin of those destroyed by the barbarous and desolating persecution by Protestantism: and you see again, in this country of their adoption, the same spirit through the length and breadth of the land. Not only have they made canals, and constructed railroads, but in every city, town, and suitable district, they have, from their hard labour and the sweat of their brows, built magnificent temples to God who, in His inscrutable ways, is thus, by means of our great people, fulfilling His Almighty will in this unexampled of all emigrations—the Irish exodus.

A neat church is almost finished; it has an elegant spire, surmounted by a gilt cross of

appropriate dimensions. The church is framework, fifty feet in length by 35 in breadth, and for a considerable time we have had Divine Service in it.

The number of Catholics has doubled itself in this town-ship since the erection of the church. This is quite natural. If you recommend any of the new comers to a particular district, they generally will remain if there be a Priest and chapel; if neither the motive to stay must be very strong indeed, or they proceed to where they can conveniently attend both.

We have here persons from different countries of Ireland, and yet, thanks be to God, here is not the least particle of the hateful action-spirit amongst them; all peace and good will, and, as far as I can see, likely to continue so.—From a letter in the *Boston Pilot*, dated Springport, Cayug County, Feb 13th, 1852.

THE SOCIETY OF THE PROPAGATION OF THE FAITH.

FOR ROME AND THE UNIVERSE.
DECREES.

Audience of the Most Holy Father, August 5th, 1851.

[Translation]

Whereas the scope of the illustrious Society of the Propagation of the Faith is to secure the occurrence of Christians of both sexes associated in this institution either by pious prayers, or alms, in soliciting from the Father of Mercies the extension of the Catholic Faith, and in providing by their generosity for the necessary expenditure consequent on preaching the Gospel in foreign parts: and whereas the associates impose upon themselves to this intent two special practices, viz: the daily recital of the Lord's Prayer and the Angelic Salutation, together with the prayer, "St. Francis Xavier, pray for us," and the donation of a weekly sum fixed by the regulations, And although the sacrifice of such small alms be generally easy for Christians, nevertheless, there are some in this valley of tears whose distressing conditions disables from the paying this weekly tribute. Whereupon while confirming the graces and indulgences granted by his predecessors to the pious Institution of the Propagation of the Faith, and without altering their tenor relative to the duration of these same concession, his Holiness Pius IX., mindful that he is the representative upon earth of the Divine Redeemer of mankind, of Him who during His life in this world advocated poverty by His example, and declared by word that poverty joined with virtue should be deemed

honourable, has opened the treasures of the Church to the poor of Jesus Christ. To this intent, if the Faithful be so poor as to be utterly unable to pay the weekly alms (the existence of which fact the Holy Father directs to be left to the conscience of each individual), his Holiness vouchsafes to grant them the capacity of being enrolled among the associates; or if such individuals have already been enrolled, and that if in future they may not be able to pay the whole of this alms, they may still continue to be held actual associates. Hence, they shall enjoy all the indulgences and graces granted to the Associates of the Propagation of the Faith, provided that at least once a month they give to the collectors of the institution any sum whatsoever no matter how small according to the means and conscience of each individual. This privilege shall exist notwithstanding any provisions to the contrary, so long as they remain in this state of real poverty. But whilst his Holiness has thus vouchsafed, by this special decree, that the Faithful who are really poor should not be deprived of the treasure of holy indulgences, he expressly directed that further exhortations in the Lord should be made to all the Faithful of the universe, and especially to those whom God, the Dispenser of all good, has enriched with fortune and incomes, that they do, each according to his ability, come forward eagerly to be enrolled in this pious association, in order to concur by their prayers and alms in the eminent object of the propagation of the Catholic Faith, and enjoy the indulgences and graces so liberally granted by our holy Mother the Church. Therefore, let the Pastors of souls, and especially the Ordinaries of localities, glowing with zeal for the extension of the Faith and religion exhort earnestly by word and writing the Faithful confided to their care to support this great institution; and let all combined unceasingly offer up prayers and supplications daily to God the Almighty Father, that inasmuch as the harvest is great, He may vouchsafe to send labourers into His vineyard, and relieve, by opportune aid, the immense burthens the Church is obliged to bear in every locality in order to augment its extension, to the end that all mankind coinciding in unity of Faith, there may be but one fold and one Shepherd.

The present Decree is to last in perpetuity without the issue of any Brief.

Given at Rome from the Secretariate of the Sacred Congregation of Indulgences,
Seal ✠

F. CARD. ASQUINI, Perfect.

ALOYSIUS COLUMBO, Secretary,

• Certified as conformable to the original.

Lyons, 20th Jan., 1852.

• GRANGE, Vicar-general

LECTURE BY HIS EMINENCE CARDINAL WISEMAN.

The following Lecture on the "sources of Protestant objections" was delivered by his Eminence Cardinal Wiseman, at St. George's Cathedral, Southwork, on the evening of Sunday, February. 22, 1852:—

"You err, not knowing the Scriptures, nor the power of God," —Matt. xxii. 29.

When St. Paul enumerates the advantages which the Jews possessed over every other nation, he asks himself first the question, that he may answer it with more distinctness and solemnity, "What advantage hath the Jew?—Much," he replies, "many ways. First, that to them were delivered the words of God." It was, indeed, my brethren, an honour and a glory as well as an advantage to that nation, to have been chosen from all the tribes of earth as the depositories of God's great and true revelation, to be handed down by them unharmed to a new and better dispensation. And the Jews knew how to value this gift. They prized it beyond every other treasure upon earth; "for we," they wrote to the Spartans, "had no need of these things, having the consolation of the sacred books which are in our hand." And yet, my brethren, when our Blessed Saviour came into the world and began to preach His holy doctrines, He found under this ample banner of Bible truth a divided people. Various sects were found co-existing in the Jewish nation. Beside the Pharisee, over-righteous and if possible adhering too closely to the letter of the law, there was the Sadduce, who carried his interpretation of Scripture to the very verge of infidelity, and even beyond. Various were, indeed, the opinions which prevailed; but they were all united together upon one point at least. As the determined foes of the new gospel of Christ, they were to be found over banded together. And though they might be glad indeed, when any one saw his rival refuted or silenced, still when the time came that they were to unite together, madly did they form into one compact conspiracy against Jesus and His truth, nor they cared much by what means or by what arguments, any one of these sects might have put Him to confusion and to shame. Yes, my brethren, when Paul or Peter, or James had to stand before the Council—nay, when the Son of God himself was there to be questioned concerning His doctrines and His disciples, priest or doctor of the law asked not his neighbour, "Art thou Pharisee?" or, "Art thou Sadducee?" but they gladly united their strength to crush what they considered a common foe.

That was a memorable day, my brethren, on which the words of thy text were spoken—a day of peculiar trial for our Blessed Redeemer, by the concurrent assault made upon Him by the then different and among themselves conflicting sects. For we are told that, first, the Pharisees wishing to try Him and entangle Him in his talk, sent forth the Herodians to put a captious question to our Lord, and to see if they could bring against him any charge founded upon disloyalty in His social principles. And when He had so

beautifully answered their question respecting the giving of tribute to Caesar, then, on the same day, as our text tells us, came the Sadducees and put a question, the answer to which will form the subject of this evening's consideration. And when the Pharisees saw that the Sadducees had been silenced, they came forward again in the person of a doctor of the law, and asked Him a question concerning the moral perception of His code. And after being answered and put to silence, yet a fourth time came these adversaries to hold Him, if possible, still deeper on a question or dogma, and to know what Messiah was according to the prophecies of God.

Such, then, was the manner in which our Blessed Redeemer was treated by these His various enemies. And if, my brethren, in my last discourse, I said that it was consoling to us to see how the professor of the Catholic doctrine, or still more its preacher, stood in the face of adversaries of his religion much as did St. Paul when confronting of old the wise ones of Greece, and was doomed to be greeted with the same expressions, and to be sent away with similar scorn, Oh, does St. Paul know no consoling? Oh! rather, may I say, it is consoling to us indeed, to see how the Catholic religion is treated precisely in the same way now as it was in Him who was its Head, and while He was here upon earth was not merely its type but its very embodiment! It is consoling to us to find how similar are the objections that are now made to our belief, and to find that we may reply in the very words of our Lord, and find them fitting and appropriate in every turn to those difficulties and those captious objections which are continually and popularly raised. For, allow me to observe, that however any Church, or religion, or any sect of men may boast that if they have turned from any particular system, they have been made the object of persecution, there is only the Catholic Church which at the present day, and I might add at any former day, has been brought like our Saviour to be judged at the bar of popular opinion. It is she alone who has been called on to answer in public every sort of objection, solid or frivolous. He was expected to reply, and His silence would have been interpreted as a mark of inability to do so. It was in presence of the multitude that, now, the Pharisees and Sadducees came forth and argued against what He taught, and appealed to the passions of that multitude. Oh! if ever there was on earth a country called Catholic and in which there are, Protestant forming any Church or any body of professing Christians, there is not one in which the Catholics, however dominant they may be, consider it their duty to be goading and annoying them day by day, through the platform, or the newspaper, or the pamphlet, or the domestic visitor, or large and ponderous works with which the press groans—there is no place in which Catholics would subject others to these tormenting, unceasing, and wearying trials to which our Blessed Redeemer was exposed! It was reserved for the Catholic Church alone thus to be considered—to be so publicly charged with offence, that she is expected day by day to stand confronted with the opinions

and passions even of the multitude, and to see her doctrines brought before the light, although misrepresented and clothed in the very garb of a fiend, and held up at once to ridicule and execration? Oh, for this again, my dear Catholic brethren and children—let us pray and bless God that it is our lot exclusively so; for it is one of those marks, one of those signs that we belong to Him, which others would be sorry perhaps to appropriate to themselves!

It is thus that the Sadducees proposed their difficulties to the Lord. These are men who have by principle confined and limited their faith to the exercise and to the conclusions of sense. Beyond what their reason perceives they will not believe. They have never seen an angel nor beheld a demon; therefore they reject both as a mere figment of the imagination, or perhaps as a mere symbolical and figurative existence. They have not seen the soul, they have not brought it under the cognisance of their senses; therefore they believe not in its spiritual existence, and consequently they believe not in the consequences that flow from it. Having given no credence to the resurrection of the dead, they will not believe that the body will rise again, animated by a soul in whose existence they have no faith. And being thus, if one may call them so, the representatives of that captious and sceptical system which prevails so much among us, and may be called the characteristic of this age, they sought not indeed to reason, to argue concerning the doctrines which our Saviour held, but to hold them up to ridicule before the evil and profane. They go, of course, to Scripture; for when the truth is to be assailed, unfortunately there are men who go to seek the weapons of error in the Word of God—they take the law of Moses, they make their commentary upon it, and they put what may be called a stupid question, but one likely to bring ridicule in the eyes of the multitude upon the doctrine of the resurrections. And it is in answer to this that our Blessed Saviour speaks at once in those decisive words of my text: "You err," He says, "not knowing the Scriptures, nor the power of God." These two things must go together. It is not enough to know the Scriptures, unless we are prepared likewise to know the power of God—unless we believe in this power—unless we make this power the very key to their interpretation.

Such, my brethren, in the words of our Blessed Redeemer to those who would make *their own judgment their reason, their sense, the interpreter of His word*. And such, I have no hesitation in saying, is the answer which the faithful can give to every objection which can be brought against his faith; and the development of its consideration will open to us, I trust, with the Divine blessing, the great source of objections to Catholic doctrines.

Let us imagine, my brethren, a child who has been hearing of these wonderful things which are said about Catholics; who has been listening to a lecture by one of those itinerants who go from place to place, blackening to the utmost the character of our religion and its ministers and representing in the most dreadful colour,

our characters and teaching; let us suppose a person of simple mind, and not highly educated, who has been listening to his pastor who has given one of those periodical philippics against the Catholic Church which form now the staple of preaching in rival religions; let us suppose the one addressing its parent in words of astonishment, or the other his supposed appointed guide, and saying, "Good God, is it possible that there exists upon earth a community of men such as you describe them! I have heard that there are whole kingdoms that are Catholic, that there are great potentates who profess this religion; thousands upon thousands of learned men who have been educated and trained in colleges and universities, and now form its clergy; and in cities as polished as London, or Paris, or Vienna or Rome, there are great multitudes, likewise persons of high education and mental culture, who profess this religion; and I understand still further, from what you have said, that the entire population of some of those countries, with their islands and continents, and their sweep of ocean, hold this system—and hold it with such a firm faith that they would die rather than lose a single doctrine of these wonderful points of belief which you have described—is it possible that there can be these millions of men, and we must believe that they are not all reprobates, men without honour, honesty, or morality,

idolators, who believe not that they are to put their trust in Christ, but in wooden figures or carved images, the work of men; who, instead of praying to God and our Blessed Redeemer, place their confidence only in the assistance of men dead in former generations; who instead of being really sorry for sin and seeking pardon from God, believe that if they throw themselves before a man, and he raises his hands upon them, they are not only freed from sin, but authorised not to sin again—how is it possible that all this can be existing and what is the source and what is the origin of all this?" O the answer would be clear and simple. "My child," that parent would say, "wonder not that there should be such vast, deep, and unbounded ignorance and depravity." The clergyman would say, "Yes, it is our boast indeed that God has drawn us forth from this ocean of wickedness, blindness, and rebellion against God, and we are His chosen people." And both will tell you *how* and *why*. "They have not the Scriptures; they have not the Bible; they possess not the Word of God." That is the Protestant answer when he is called upon to account for the whole Christian Catholic world not professing itself Protestant. It is, as they vainly and foolishly think, because we have not the Word of God, because we have not the Scriptures. They answer so, but if any one asks me how so many men, enlightened, if you please beyond what we Catholics are in the learning of this world—men who go deeper into the study of nature, or rise higher to the contemplation of sublime natural truths—men who can plan and construct works the magnitude of which astonishes the whole earth—how is it that all these men, with such learning and intelligence, are not Catholics? How is it that they stand upon objections which to us appear frivolous, and are

thereby kept from joining us in the communion of our glorious faith? I answer in these words; I answer in the very words of Christ: "They err, not knowing the Scriptures," and I may well add, "*nor the power of God.*"

It is this that is the error; they dare not contemplate the exercise of God's power in things spiritual, which gives the key and the only key to the religious system of the new law. They shrink from it, they dare not attempt it. My brethren, any moral, good, and believing Protestant—any one who professes himself a Christian, to whatever denomination he may belong, has no difficulty in admitting the exercise of God's power in all that relates to the visible and material world. Nay, he would deem himself as insulted and treated not as a Christian, but as an Atheist, if you supposed him to disbelieve this. He believes that God has created all that he sees; that it was He who first gave to the celestial bodies their place and regulated movements; that it was He who made the earth with its grassy sward of green spring up, and clothed it with beauty who gave form and life to the animals that enjoy its surface, or fly into its atmosphere, or play in its waters; that it was He who gave to man not only his outward frame and constitution, but breathed into him the spark of life, the living soul, which is spiritual and immortal: and when he believes also that God works still, and continues that which He began, by having impressed upon nature laws which are permanent and unchangeable. He does not consider that God's work has ceased, because having once impelled into space those celestial bodies, and given them by certain laws their regular movements, they continue in obedience to these laws without his immediate control. No; he believes that when a power which is irrevocable at will, has once been given, it is but just to consider that a constant and unceasing watching of that power exists, and that therefore God, at every moment of time is by giving permanence to His own laws, preserving that order of creation which He has established. And further, he will believe in what may be considered the secondary arrangements, those in which we cannot, with all our skill and research, recognise fixed laws. He does continue, by what is called His providential dispensations, to regulate with sweet varieties, and to temper with exhibitions of His sacred laws various phenomena by which nature is diversified. And he will consider that if the blast is more violent, and stormy rage more furious, if pestilence comes to the earth, or famine, or any other destruction stalks abroad, or if the equable flow of tides and seas are checked, that it is a direct act of the hand of God; that it is He who balances the winds and modifies the storm, and infuses into the atmosphere, by secondary laws unknown to us, whatever it may please Him to send, either for our punishment or our reward. And not only will he admit this constant working of providential power, but he will descend lower, and admit its influence upon individual destinies. When your child is smitten with affliction and is sick nigh unto death, but suddenly he revives and is restored to you, you bless God, believing that it is He who has checked the power of the disease and heard your

prayers, and given you another proof of His love. And so, when you consider the glory of your country and the wonderful progress which it is allowed to make, if you are religious you will consider that it is the hand of God that does all this, and that He watches over the interests and progress of society with a favouring hand as regards ourselves. All this we believe, and we see no difficulty in holding it; but the moment you come to apply similar principles to that new heaven and that new earth which we were told Christianity was to give upon earth; the moment you begin to have required from you the acknowledgment of similar fixed and similar variable laws in the government of the great spiritual interests of the world, you shrink from believing that the power of God is or can be so exercised. I show you the Catholic Church, and as I contemplate it, and every other Catholic views it, it is as perfect and complete, and the laws that rule it are clearly as fixed and definite as those that rule the universe. Steady as is the Sun in his centre, and all the other orbs that move around him, so steady from the first time, that a charge was given to Peter to remain as the sun and centre of the Church, is that which binds the whole closely together in unity; and there is no more possibility, judging from the experience of eighteen hundred years, of one of those orbs that move in obedience to its attractive power, flying off eccentrically and being lost in space, than there is of one of those celestial bodies similarly violating the laws of its existence. Every part of the world in communion with it, every part which belongs to this sphere, is equally regulated; has its laws as fixed and permanent as any system of modern laws can be. And we have seen this system existing from the time of Christ; this hierarchy, this ecclesiastical organisation, steady and unalterable from then till now. And so likewise may it be said that oscillations and variations are permitted to exist as they are in the physical sphere, merely to show still more the steadiness of the laws by which they are governed. You yourselves must bear witness that there is not in any merely humanly-organised society any principle that will accomplish this. There has been no instance of a succession of sovereigns seated on the same throne. Many have had the very same throne struck from beneath them, and they have been compelled to lie prostrate in the dust, clothed with sackcloth and ashes, with the defection of provinces that belonged to them, and with banishment to places otherwise appointed for their dominion. We often see what has appeared so frequently to the present generation, the total overthrow of their power, and all by the balance of laws found again after a period, although dormant in their normal state, to be subject to the same principles and laws. You can imagine a belief in the existence of laws which although constant and regular, are yet variable in their action. You believe as certainly as can be in the truth that yet after year, when seed has been scattered upon the ground in its due season, God will send down the rain in its appointed time, and the various seasons which are necessary for the cultivation of earth; that there will spring up the plant which has been sown, and

that it will bear fruit, and that it will have the same qualities at all times which it had from the beginning. You believe this, and yet you believe not that there is established a system of spiritual culture; that there are certain acts which may be performed with reference to the soul of man, and through the influence of grace, produce fruit—actions performed without reference to any given time, which may be omitted for a space and then resumed, but are still subject to the same variable law, giving food to the soul, imparting forgiveness and grace, as the causes are brought into action, just as regards the cultivation of the visible earth. The Catholic sees an exact parallel between the two and, consequently, he believes what God Himself has spoken, the reality which flows from His words, simply because he can believe as much, as strongly, as definitely, and as extensively the power of God operating for the salvation of man in a religious system, as he can believe in the power of God acting creatively preservatively, and providentially in the dispensations of this world, and in all that necessary for the material and cordial happiness of the human race.

And if, my brethren, you begin to examine this system more in detail, you will find how truly this difference of principle exists; that the Catholic, in other words, assumes, as the foundation of all his reasoning respecting religion, that the power of God is absolutely illimitable, as unconfined in the spiritual as it is in the terrestrial or celestial spheres; and that, consequently, no objection can ever be made to a doctrine or to a practice taught in Scripture, simply on the ground of its being impossible, or difficult, or incomprehensible, or repugnant to sense or feeling. It is enough to know that God Himself has clearly and definitely spoken the word; and the rule of the Catholic Church is at once to accept it literally, and act upon it. The principle of others is to interpret, however plain it may seem, by the comparison of apparent difficulties against its simple interpretation.

(To be continued.)

THE COURT OF ASSIZES AND THE TRIBUNAL OF CORRECTIONAL POLICE.

MESMERISM AND ITS IMMORAL CONSEQUENCES.

A very singular case has occupied the Court of Assizes for the last three days. A Prussian medical man, named Wiesecke, was indicted for fraudulent bankruptcy—he having as alleged started an establishment for making coffee-pots and a peculiar description of coffee, run deep into debt, and then sold off or secreted his furniture and effects, in order to defraud his creditors. But, as the 'Doctor' was also a noted professor of the mystery of animal magnetism, a mass of very curious evidence having no direct connexion with the case was given, for the purpose of showing his real character. It appeared that he came to Paris in 1833, and in 1835 obtained authorization to act as a physician. In 1842 that permission was withdrawn, but he continued to assume the character, and to act as a medical man. In that year, he made the acquaintance of a retired tradesman named Mar-

coux. This person was made to believe that the prisoner was not only a physician of extraordinary power, but a chosen agent of God; and he gave him a sum of 8,000fr., and subsequently different sums, his plate, watches, jewels, etc. Although it was understood that the prisoner was to restore these things when called on, he, on different pretexts, neglected to give Marcoux any written acknowledgment for them. Under pretence of being an angel on earth, he compelled Marcoux to pray several times a day, and gained such a complete influence over him that he made him do all he wanted, and give up all he had. Amongst other things, he told him that treasure was buried in his garden; but, when the garden was dug up, none was found. When at length Marcoux had reason to suspect the man's honesty, he demanded a written acknowledgment for his money and effects; but the prisoner only gave a few vague lines, and stated that his good angel, had forbidden him to give more. Such was the power of the prisoner over the unfortunate dupe, that even before the Court, Marcoux did not dare to look him in the face, and humbly assured him, 'in the presence of God,' that in giving his evidence he was not actuated by sentiments of animosity. After Marcoux had concluded his testimony, a female, named Celeste Vallet, was called to give evidence. She was in custody, having been arrested on the charge of the charge of being concerned in certain acts of swindling, for which the prisoner is to be hereafter tried. She stated that she had been presented by her sister to 'the Doctor,' and that, having ascertained that she possessed extraordinary lucidity as a magnetic subject, he persuaded her to go and live in his house. She after some hesitation consented, and from that time for six years she declared that she had not had an hour's liberty—that she was completely subjugated. 'And even now she cried with extraordinary agitation 'I feel his influence extending over me—but I have a talisman here!' and she pressed convulsively a small white stone. 'If the look of the prisoner affects you,' said the president, 'remove to another place.' 'Oh! what would that do!' she answered. 'If I were as thirty leagues' distance his power over me would be the same. When I was in my cell at St. Lazare I felt it, and even on thinking of him, I trembled, and all my senses became agitated!' The witness then said that when she first went to live in the prisoner's house, he used to talk to her of death, and of the immortality of the soul, and compelled her to read the Bible for hours together. He made her pass whole nights without sleep, and she was in a sort of ecstasy, caused by his having mixed some peculiar substance in her drink. On other occasions after drinking liquors prepared by him she was seized with vertigo, her hair stood stiff on her head her eyes filled with tears, and her lips became like stone. 'Oh,' exclaimed the woman. 'I suffered horrible tortures!' She then said that the object of the prisoner in treating her in this way was to make her a source of profit, by giving medical consultations; but he never gave her a farthing, and embezzled her own furniture and effects. He persuaded her that her singular magnetic power were given to her by God, and that it would be impious, for her to make money by them; also, that it was by order of St. John the Baptist that he had disposed of her furniture. He made her clean the house, as well as give medical advice; and when, worn out by fatigue, she demanded repose, he ill-treated her and made her drink potions. On such occasions he said that if she resisted him, she would be cursed of God, driven from God's bosom, he interdicted access to God's garden, and he so afflicted with the itch that any one approaching her would catch it. Her belief was that the doctor had gained the enormous sum of 700,000fr., by her. He converted her from the Catholic to the Protestant religion, by causing a voice to cry to her when she thought herself quite alone. 'Calvinist! Calvinist!' When she was in a state of agitation caused by his potions he used to make phantoms appear which terrified her exceedingly. The prescriptions she gave, under the prisoner's direction, to the persons who consulted her, were drawn up in the name of 'the good angel,' or 'St. John the Baptist,' or the 'well beloved of God.'—It was next proved that a Madame Vordys, who had possessed considerable property, had gone to live in the prisoner's house, and had been defrauded by him out of a fortune of nearly 300,000fr. By his recommendation she had also been induced to advance the pretended Duke de Normandie, who called himself Louis XVII. about 50,000fr. All this she had done, she stated, in obedience to letters from the good Angel, St. the Baptist, and the Saviour, which had been presented to her by the prisoner. But, notwithstanding she had been reduced to poverty by him, she declared that her confidence in him was undiminished. She admitted that she had written letters of a very amorous character to him. He had other 'magnetic subjects' besides Vallet; but they were too prudent to let him victimise them so completely. When the magnifying business began to fail, he invented a new species of coffee, which he called, 'Coffee of the Angel Blanche,' the secret of making which had, he alleged, been miraculously revealed to him. A great number of witnesses proved that in his capacity of a trader he had not paid his debts, and that he had sold or sent off his furniture and goods. A number of boxes containing property had, it was stated been seized in a waggon establishment; they bore his address, and were evidently intended to be sent out of the country. The Counsel for the defendant having addressed the Jury, and been replied to by the Advocate-General, the Jury deliberated and return a verdict of Guilty with extenuating circumstances. The Court sentenced Wieseck, to 6 years' imprisonment.

The tribunal of Correctional Police yesterday tried several persons for offences committed in connection with the famous 'Comité de Résistance.' The first was a man named Combes, condemned some time ago to imprisonment for having formed part of that society, and who was accused of having had arms and ammunition in his possession. He was convicted, and sentenced to two years' imprisonment and two years' surveillance of the police. A journeyman clock-

maker named Rasetti, employed to regulate the clocks on the Tours Railway, was sentenced to two months' imprisonment and 50fr. fine for having distributed bulletins of the committees at different railway stations. A mason named Allard was condemned to a month's imprisonment and 25fr. fine, for having distributed similar circulars amongst soldiers of the forts of Ivry and Vanves. Another man named Billiot, a public-house keeper, was fined 25fr. for having had arms and ammunition in his possession. The Tribunal then tried a printer named Lebrun, of 10, Rue de Vannes, at Montrouge, for having formed part of the secret society called the Comité de Resistance, having had in his possession a clandestine printing press, having excited to civil war, and having attempted to seduce soldiers from their duty. The prisoner refused to answer the questions put to him, and the evidence against him was not sufficient to make out the case. Accordingly he was acquitted, *Galignani's Messenger*, April 2.

THE MORMONS.

While the *Examiner* was passing through the press, a small pamphlet bearing the interrogatory title of *The Mormons, or Latter Day Saints: What are they?* made its appearance, in consequence, it is said, of a Mormon apostle who has lately found his way to these parts, having procured the conversion of a Protestant to Mormonism. The Pamphlet is a re-print. We hope to give it entire, with additional notes, in our next. We also observe the advertisement of a course of Lectures, by a Protestant minister, to be delivered during the present week in refutation of the Joe-Smithian doctrine.

From our sources we learn that Mormonism is spreading in Denmark.—*Bombay Catholic Examiner*. 1st June 1852.

ALMS RECEIVED ON ACCOUNT OF THE JUBILEE.

For the Orphanages.

A Catholic,...	...	...	150	0
Mr. J. Middleton, through Rev. Mr. McCabe, ...	...	...	10	0
A Friend, ...	...	...	2	0
H., for the Orphanage, ...	...	...	2	0
Messrs. J. L. and P. Fleury, ...	...	...	7	0
A Catholic, thro' Rev. Mr. Kennedy, ...	...	...	0	12
Ditto thro' ditto, ...	...	...	0	1

For the New Building.

F. D'Silva, Esq.,	Rs. 4	0
A Friend,	1	0
E. N. L.,	2	0
A. X. D'Rozario, Esq.,	10	0

F. Rebello, Esq.,	Rs. 5	0
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Mrs. John D'Cruz,	25	0
Miss T. D'Rozario,	50	0
M. T. Lepies, Esq.,	5	0
A Friend to the Orphans,	2	0
P. Keegan, Esq., ...	...	...	10	0
H. Anderson, Esq., ...	...	...	4	0
J. Hefferan, Esq., ...	...	...	4	0
John Paul, Esq., ...	...	...	2	0
Thos. D'Souza, Esq., ...	...	...	1	0
Geo. Dick, Esq., ...	...	...	2	0
W. C. D'Souza, Esq., ...	...	...	1	0
J. G. Scott, Esq., ...	...	...	2	0
Jas. Greene, Esq., ...	...	...	4	0
J. W. G., ...	...	...	1	0
—Kennedy, Esq., ...	...	...	1	0
A Catholic, thro' Rev. Mr. Tracy, ...	...	...	5	0
—, thro' His Grace the Archbishop, ...	...	...	0	0

For the Propagation of the Faith.

R., ...	...	...	8	0
A. B., ...	...	...	8	0
R. C., ...	...	...	2	0
C., thro' Rev. Mr. Kennedy, ...	...	...	1	0
H., thro' ditto, ...	...	...	2	0
A. Catholic, ...	...	...	0	1
Ditto ditto, ...	...	...	0	1

B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

H. M., of <i>Burdwan</i> , for May, ...	...	...	Rs. 20	0
Mr. E. O'Brien, for June and July, ...	...	...	10	0
Mr. G. B. Cornelius, for March and April, ...	...	...	4	0

For April 1852.

Mr. J. Spence, ...	...	...	Rs. 25	0
„ James Curnin,	5	0
„ A. Spence,	5	0
„ F. Mazaux,	5	0
Mrs. Dowling,	2	0
Mr. W. R. Lackersteen,	5	0

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Mr. P. Bonnaud,	Rs. 5	0
Madame Bonnaud,	2	0
Mr. Jas. Rostan,	6	0
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„ T. Sinaes,	1	0
Miss Garbery, for April,	1	0
„ E. Garbery, ditto,	1	0
„ Ammond, ditto,	1	0
„ C. Ammond, ditto,	1	0

Through Mr. N. O'Brien.

C. O., ...	...	...	Rs. 2	0
E. O. C., ...	...	...	5	0
T. D., ...	...	...	2	0

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 26.]

CALCUTTA: SATURDAY, JUNE 26, 1852.

[Vol. XXII.]

PASTORAL INSTRUCTION.

TO THE CLERGY AND FAITHFUL OF WESTERN BENGAL:

FRICK JOSEPH, by the Grace of God and the favour of the Holy Apostolic See, Bishop of Edessa, Vicar Apostolic of Western Bengal, to the Clergy and Faithful, in his care wishes Health and Benediction.

REV. AND DEARLY BELOVED BRETHREN.—
Thirty-four years have now elapsed, since
entrusted upon in India, the discharge of the
and weighty duties of the Episcopacy.
That period, it pleased the Divine
to bless our Ministry, first in Madras,
and next in Bengal, with a success, which at
once cheered and consoled us, amidst the
many trials, spiritual and temporal, which
are almost inseparable from the Catholic
Episcopacy in these regions. When, in 1811
it seemed good to the Holy See to transfer
us from Madras to Calcutta, We had the great
happiness of leaving behind us on that im-
portant Mission, an exemplary and efficient
body of Clergy composed chiefly of Ecclesi-
astics, who nobly abandoned home and coun-
try, in order to accompany us to India and share
with us the labors of our Ministry. Under their
pious auspices, Religion and all its blessings
were largely diffused during the three years
of our sojourn in the Madras Vicariate. By
their zealous and disinterested exertions, for,
with food and raiment they, like St. Paul, were
content, Schism and dissensions were al-
most extinguished, Catholic unity and peace
restored, and Schools for the Education of all
classes of the numerous Catholic Community
of that extensive district, every where estab-
lished. Such was the happy condition of
our Holy Religion in the Madras Vicariate,
when without any knowledge or anticipation
of the designs of the Holy See in our regard,
We were on a sudden called upon by that
Venerable Authority, to quit the first scene of
our Episcopal labors in India, and enter upon

the then stormy and disheartening Mission
of Bengal.

We may now candidly avow to you, Be-
loved Brethren, that the Apostolic letter which
conveyed that mandate to us, filled us both
with grief and alarm. With grief, at the
thought of separation from a docile and edi-
fying flock, amongst whom the seed of the
Divine Word had during our Ministry fruc-
tified exceedingly. With alarm, at the pain-
ful contemplation of having to encounter
here factions and dissensions, which had not
only baffled both our Predecessors, men of
greater wisdom, experience, and ability, than
We could pretend to, but had even become more
daring and inveterate under their administra-
tion. Nevertheless, relying with full confi-
dence on the watchful Providence of the Sa-
viour over each and every portion of his
Church, on that interposing Providence, which
We ourselves have in so many instances
witnessed, and experienced, We trusted, that
the prayers and holy lamentations of those
pious souls among you, who mourned, in si-
lence over the scandals thus occasioned, would
be heard at length in Heaven, and that in re-
turn, the same Almighty mandate, by which
the storm which threatened the bark of Peter
with ruin was stilled, would again come forth,
cause the turbulent waters of discord to sub-
side, and to be succeeded by a serene and peace-
ful calm. And blessed be the Father of migh-
cies and the God of all consolation, who
did not suffer the hope we placed in him to
be confounded. For a time, indeed, after
our arrival among you, you yourselves are

witnesses, how our every exertion in behalf of Religion was maligned and misrepresented. But He, who whilst on earth so often mercifully opened the eyes of the blind, gave you, at length, grace to see and mark, as St. Paul admonished the Romans, those "who made dissensions among you and to avoid them, knowing, as the same Apostle teaches, that they that are such, serve not Christ our Lord but by pleasing speeches, and good words, seduce the hearts of the innocent."*

And, now, Beloved Brethren, pass over briefly with us the blessed effects, which have have resulted from the happy extinction of those dissensions, which once disturbed the PEACE and CHARITY of Christ among you. Whilst these accursed evils existed, your attention was drawn off from the loss of a countless number of the LITTLE ONES of Jesus Christ, who without your perceiving it, or perhaps without your being concerned about it, were, meanwhile, seduced from the one Fold of the one Shepherd, and consigned to wolves and Hirelings, who deceitfully clothed in the Shepherd's garb, despoiled them of spiritual life, by robbing them of the true Faith, and tearing them from the fond embraces of their true mother the Catholic Church, treacherously enslaved them to error and heresy, of every denomination. Oh! Yes, during these wretched contentions, "the LITTLE ONES sought for bread, and there was no one to break it to them."†

We have selected but one from among the thousand evils brought upon you by dissensions. We will not dwell on the bitter hostility and rancor engendered by them among private families, nor on the dissipation occasioned by them of the inheritance of the Sanctuary and of the Patrimony of the poor. All these lamentable evils, we allude to, in order, now, that passion has subsided and reason has resumed its ascendancy, you may be reminded of them, only to excite in you and in your Children and in your Children's Children a salutary horror and dread of the recurrence of similar misfortunes, in order that thus you may, in time, adopt that course of conduct which will best guard against the recurrence of so terrible a malediction, and preserve inviolate the concord and charity for which, thanks to God, you are now so honorably distinguished.

We have passingly glanced at the melancholy consequences of former divisions amongst you. Let us hasten to a more grateful theme, and contrast with these now past, and happily, almost forgotten

evils, the blessed results, which have followed from the restoration of the peace and charity of Christ in your Community. Within the comparatively short space of ten years, you have seen arise and grow to a healthful, and, We trust in God, a permanent maturity amongst you, educational and charitable Institutions, adapted to all classes of your Community, and now engaged in preparing more than seven hundred youth of both sexes, by a useful and virtuous training and education, to become in a short time, in their respective spheres, edifying and profitable Members of Society.

You have, moreover, my Brethren the great consolation to know, that, in addition to these noble Institutions, which are justly a theme of admiration even to our adversaries in Religion, for their economy, their order and the excellent system on which they are conducted, that in our Asylum for widows and other destitute poor Females, several deserving distressed persons have from time to time found shelter, until Divine Providence mercifully opened for them some means, to earn by their own industry a suitable livelihood. In this way many young women have been happily rescued from spiritual and temporal disgrace and ruin.

You will, furthermore, learn with pleasure, that of the numerous Female Orphans of our Institution who have been settled in marriage, not one single instance of moral misconduct has occurred, whilst of our Male Orphans also, not a few have proved by their intelligence and their fidelity to their employers, the great blessings derived to our Community from the Christian Brothers' Institute.

Whilst enumerating with a deep sense of gratitude to God these benefits, the blessed effects of your united and generous co-operation with your Chief Pastor, we have to notice with special joy your increased attention to the public duties of religion and to the frequentation of the Sacraments. This, of all others is the most solid and satisfactory proof that your Faith lives and is animated by charity, even by that charity, which evinces, that whilst you love God above all things, you love your own Souls also, and are wisely resolved to provide in time for their welfare in Eternity.

Neither ought we pass over in silence the signal benefit done by you to your Catholic Brethren in Dacca, in Chittagong, in Assam, and yet more recently, your generous charity to the Clergy, Nuas, and Poor, who suffered so severely at Graham's Town from the horrors of the Kaffir war. All these glorious works, as well as the pecuniary aid contributed by you both to the present August Successor of St. Peter when in exile, and to several poor

* Rom. esp. 16.
† Lamentations esp. 4.

Missionaries who happened to dwell amongst us for a time, are they not, my Brethren, the salutary fruits of your renunciation of party spirit, and of your cordial adoption of that sublime Catholic principle inculcated by St. Paul, when he taught the first Christians: "To be solicitous to preserve the Unity of the spirit in the bond of Peace," for as the same Apostle adds "one body and one spirit; as you are called in one hope of your calling. "One Lord, one Faith, one Baptism, one God and Father of all?" What joy, will not the announcement to be made by us of these good tidings in your regard give to the paternal heart of the Holy Pontiff who now so worthily fills the Chair of Peter—What edification to the faithful in every part of Europe, to whom from the abundance of our heart, we shall be eager to bear such gratifying testimony of your faithful co-operation with your Chief Pastor? And above all, my Brethren, what a happiness for you, to have secured by your Alms so many faithful servants of God, in the sanctuary, and in the cloister, and so many Widows and Orphans, also, to offer up daily for you and yours, and for the welfare of Religion here, their fervent prayers to that God, who glories in being called the God of the Widow and the Orphan and who has promised, that even a cup of cold water given in his name shall not want its reward in Eternity.

Assuredly, my Brethren, you, now that you have experienced, that the yoke of the Lord and of his Holy Religion is sweet, and his burden light, now that you acknowledge, that it is good for a man to have, from his Youth, borne with humility and pious joy the yoke of the Lord, you will persevere steadfastly in the same happy course of conduct, which has been the auspicious occasion to you of so many benedictions. For, my Brethren, who amongst you, that has contributed to the present harmony of our Community, or to the establishment and prosperity of our noble Institutions, has ever had, even for an instant any cause except to rejoice, and be grateful to God, for the many blessings bestowed in return on him and his family. On the other hand, in many instances, known to yourselves, those amongst you, who stood back, and instead of co-operating, frowned upon, and discountenanced by word and work, our exertions in behalf of the flock entrusted to our care, have, even under our own eyes, experienced in various ways the retribution, which their apathy, if not their hostility to the success of the great cause which we were laboring to promote, so justly merited. This should teach us, Brethren, never to despond, when the cause we are engaged in, is that of God and of his

holy Religion and its Institutions. For, in spite of enemies and false brethren, God, in his own good time, will interpose in our support, and oftentimes strongly but sweetly dispose events, in such a way, as to render even the obstacles, which once impeded us, instrumental to our success.

And, now Beloved Brethren, that we have at once both paternally admonished you of past errors, and misfortunes, and instructed and earnestly exhorted you to guard diligently against the recurrence of them, We have with deep regret to inform you, that after a so-journ of nearly fourteen years in India, the state of our health obliges us most reluctantly, to be absent from you for a short time, we confidently trust only for a few months. For more than a year, we have struggled by the adoption of every means, we could devise, to resist the incursions of this enervating and enfeebling climate. But we have laboured to no purpose, for we every day feel more and more our inability to meet its injurious effects, and hence, We have at length yielded to the repeated importunities of many of our beloved clergy and people, and consented to return for a year to our native country. We have yielded the more willingly to their affectionate request, Because of the sanguine hope we entertain, that by listening to their advice in time, we shall be enabled soon to return and labour amongst you with renewed energy and vigour, for the completion and perfection of the several good works, which we have, through your charity, been enabled to undertake. Meanwhile, beloved Brethren, it will greatly console us during our separation from you, to think, that we have confided the pastoral care of our devoted flock to priests, of exemplary character, and of distinguished zeal and piety. We feel assured, that during our absence, these faithful dispensers of God's Word and Sacraments, will, if possible, exert themselves even still more solicitously than heretofore, to minister to your spiritual wants and to give effect to what they know to be our views, with respect to what the welfare of religion here demands. We feel equally confident, that you on your part, Beloved Brethren, will exhibit in their regard that reverence and docility, for which good Catholics are every where distinguished in their intercourse with the clergy. Finally, we again and again implore you, not to suffer our absence to cool your charity and concern for the support of the numerous little oxen of Jesus Christ, who are now provided for in our Orphanages. Let each of you often incite his zeal in this sacred cause, by applying to himself in particular the words of the

inspired Psalmist: "To thee is the poor man left, thou shalt be a helper to the Orphan." Remember, my Brethren, that this commandment we have from God, that he who loveth God, love also his brother. For, says the apostle of charity, the beloved disciple of our Lord, he that loveth not his brother whom he seeth, how can he love God, whom he seeth not*? and what shall it profit, if a man say he hath faith, but hath not works? shall faith be able to save him? and if a brother or sister be naked, and want daily food and one of you say to them: Go in peace, be you warmed and filled, yet give them not those things that are necessary for the body; what shall it profit. For even as the body without the spirit is dead: so also faith without works is dead† But, my Brethren, whilst We thus desire to impress upon you deeply the same sentiments respecting the divine virtue of charity, which, through the Holy Scriptures, the spirit of God so strongly dictates, our long experience of your benevolent compassion for your suffering fellow creatures assures us, that we may, during our absence, confide, without anxiety, the care of our Orphans to your Christian generosity, and we even fondly anticipate, that from your attachment to us, you will during that interval, strive to gratify the dearest feelings of our heart, by your holy emulation with one another, in the exercise of a parental care and affection for the little ones, whom we are about to entrust to you. In the words addressed to his beloved Hebrews by the great Doctor of the Gentiles, We beseech you Brethren, in conclusion, "not to forget to do good and to impart, for by such sacrifices God's favour is obtained, obey your Pastors and be subject to them. For they watch as being to render an account of your souls, that they may do this with joy, and not with grief. For this is not expedient for you. Pray for us and we beseech you the more to do so, that we may be restored to you the sooner, and may the God of peace, who brought again from the dead the great Pastor of the sheep, our Lord Jesus Christ, in the blood of the everlasting testament, fit you in all goodness, that you may do his will, doing that which is well pleasing in his sight, through Jesus Christ, to whom is glory for ever and ever. Grace be with you all. Amen."‡

• P. J. CAREW,

Archbishop of Edessa,

Vicar Apostolic of Western Bengal.

REV. J. MCCABE,

Secretary to His Grace the Archbishop.

V. A. W. B.

Arrangements for the administration of the Apostolic Vicariate of Western Bengal, during the absence of the Archbishop Vicar Apostolic or until the Holy See may ordain otherwise.

1st.

IN virtue of authority received by him from the Holy See, the Archbishop, Vicar Apostolic of Western Bengal hereby constitutes as his Vicar General, the Rev. Joseph Kennedy, Rector of St. John's College, and confers upon him all the ordinary and extraordinary faculties, which the Archbishop, Vicar Apostolic himself enjoys, for the due government of this Mission, until the same be re-called either by the Archbishop Vicar Apostolic, or by the Holy See, or by the aforesaid Prelate's lawfully constituted Successor.

2nd.

In the exercise of the important duties assigned to him, it is our wish, that in conformity with our own example, our Vicar General and Representative should in all spiritual matters of moment profit of the advice of the Senior Clergymen of this Mission, and more especially of the prudent counsels and experience of the Rev. Mr. Formosa.

In all temporal matters of consequence, it is likewise our earnest desire, that our Vicar General and Representative should pay every deference to the suggestions of those excellent Members of the Laity, by whose faithful co-operation, we have been enabled to overcome so many great difficulties, and to effect so much good.

3rd.

It is our wish that as far as may be found practicable, the existing arrangements both for Divine Service, and for public preaching, and also for the administration of our several charitable and educational Institutions be upheld and followed.

4th.

In order to provide against the uncertainty of life, as well as against other contingencies, we furthermore empower our Vicar General and Representative, if loss of health or other grave causes should make it necessary or expedient for him to resign the charge of this Vicariate during our absence, to select with the advice and approval of the majority of the Clergy, another prudent and learned Priest, to whom, for the time being, the administration of this Vicariate may be safely confided.

5th.

During our absence, the Rev. Mr. Formosa will supply our place at the Cathedral House, and co-operate, as far as circumstances and

* John Ep. 1. Cap. 4.
† St. James Ep. Cap. 2.
‡ Hebr. Cap. 13.

his other duties will allow, with the Clergy of the Cathedral in the care of the Cathedral Parish.

The Rev. Mr. Tracy will supply Rev. Mr. Formosa's place as Vice Rector of St. John's College and in that capacity relieve the Very Rev. the Vicar General of such Collegiate duties, as may be found by experience to interfere with the Vicar General's attention to the general welfare of the Vicariate.

6th.

During the Archbishop's absence, the general Correspondence relating to the Mission of Western Bengal will be carried on by the Very Rev. the Vicar General assisted by Rev. Mr. Stephenson as his Secretary.

The Correspondence relating to the Male and Female Orphanages will be attended to by the Secretary and Treasurer to these Institutions, and also by the respective Superiors of the Male and Female Establishments by whom also, as well as by the Rev. Clergy of the several Catholic Churches in Calcutta, benefactions for the Orphanages, and the Widow's Asylum will be gratefully received.

7th.

With respect, in particular, to the duty of public instruction, in order that no interruption of the present system may occur, we desire, that the Rev. Clergy of St. John's College may supply in rotation our place at the Cathedral and at St. Thomas' Church, both on Sundays throughout the year, and on the other fixed times for preaching also.

Given at the Cathedral House, Calcutta, on the 23rd day of June A. D. 1852.

✠ P. J. CAREW,

Archbishop of Edessa,

Vicar Apostolic of Western Bengal.

REV. J. McCABE,

Secretary to His Grace the Archbishop.

V. A. W. B.

ditione fansta sane nobis nunciavit, ac de singulari pietate, zelo, et doctrina D. Tuæ, in ejusdem Seminarii directione, et cura certiores fecit. Pergrato id animo percipientes haud possumus quin D. Tuam permanenter in Dno commendantes, propensæ S. Congvis voluntatis testimonium per hasce litteras exhibeamus, rogantes una simul, ut in promovendo tanti momenti opere impensius jugiter adlaborare pergas. Ceterum haud hortamentis indigere arbitramur quem optimi meriti Fratris presbyteri virtutes amulari clarissimus Præsul nobis inest. Quare bonum omnium Pastorem precamur, ut prospera monia D. Tuæ largiatur.

Romæ ex æd. S. C. de Pronda Fide,
1 Maii 1852.

D. Tuæ.
studiosissimus.

J. PH. CARD. FRANSONI, *Prof.*

R. D. JOSEPH KENNEDY.

Rectori SEM. S. JOANNIS BENG OCCID. Calcuttam.

AL. BARNABO.

A Secretis.

informed us particularly of the prosperous condition of St. John's College, and acquainted us at the same time, of your singular piety, zeal, and learning in the direction and care of the said College. Hearing this with gladness, we cannot, whilst we constantly commend you in the Lord, but testify to you by these letters the good will of the Sacred Congregation towards you, asking you at the same time to continue to labour constantly more and more in the promotion of a work of so great importance. But we are sure that exhortation is not necessary for you, who emulate, as the illustrious Bishop tells us, the priestly virtues of your late well deserving brother. Wherefore we beseech the good pastor of all to bestow on you every prosperity. Rome from the Chambers of the S. Cong. de Prop. Fide, 1 May 1852.

Yours affectionately,
J. Ph. Card. Fransoni
Press.

REV. JOSEPH KENNEDY,
*Rector St. John's College,
Calcutta, Western Bengal.*

AL. BARNABO,

Secretary.

CORRESPONDENCE.

LETTER OF CARDINAL FRANSONI, TO THE REV. JOSEPH KENNEDY.

THE numerous Friends and admirers of the Very Rev. Mr. Kennedy will be greatly gratified with the perusal of the annexed highly Complimentary letter, addressed to him by his Eminence, the Cardinal Prefect of the Sacred Congregation.

Admod: Rde. Dno
—Haud semel R. P. D.
Archiepiscopus Edessenus
de Missionis istius rebus
agens, ac Religionis
incrementa referens,
peculiariter de Seminarii
S. Joannis con-

[TRANSLATION.]

REV. SIR.—More than once, the most Rev. Archbishop of Edessa treating of the business of his Mission, and relating the progress of Religion there,

GRAHAM'S TOWN CAPE OF GOOD HOPE.

Letter addressed by the Right Rev. Bishop Devereux to the Archbishop Vicar Apostolic of Western Bengal.

MY LORD ARCHBISHOP,—I beg to acknowledge with most heartfelt gratitude your Grace's truly fraternal letter, containing a remittance of fifty pounds through Mr. Lackersteen for the relief of my Mission; I cannot my Lord, express to you my feelings at this unexpected favour, and my first impulse was to bless the adorable name of the giver

of all good gifts, who through your instrumentality and that of the charitable Christians of the Vicariate of Bengal has thus sent me a seasonable aid. I beg therefore to return my thanks and those of the Clergy, religious and Catholics of this Eastern Vicariate of the Cape of Good Hope, to your Grace, your Clergy, the Nuns, and the charitable contributors to the fund for our relief. You are aware that this is the second year of a most disastrous war which has extended its misery and desolation everywhere around us, and to an extent of fifty miles further into the interior of the Colony. In the beginning of the war the price of all the necessities of life became most exorbitant, the cost of transport from the Sea Port to this place was in some instances more than the price at the Sea Port. The missions situated higher up the country on the immediate border were exposed to still greater distress, I had to secure provisions at any expense, unfortunately for me I had not been more than a year returned from Europe when the war broke out, I had just purchased a House for the Religious Sisters which was to be paid for by yearly instalments, they had opened their Schools, I had made the visitation and placed the Missionaries I had brought from England in their new missions. Your Grace, can well understand how difficult and expensive it is to form new missions in a place like this, where all our people are composed of poor Irish Emigrants and discharged Soldiers, and where if I except one or two Towns they are not sufficiently numerous to support a Priest, where every thing in fact is to be created *de novo*. The Government treats us with that neglect and injustice for which more especially since O'Connell's death it has been distinguished. In fact for some years to come, my principal dependence for my own support and that of the mission must depend upon the O'Euvre. To make matters worse the Anglican Bishop Dr. Grey came up here some months before the war, some children of his flock happened to attend the day School of the Nuns. He made an unwarrantable attack upon the School, said that the Nuns would not keep faith with the Protestant parents and altogether destroyed the good and kind feeling that had subsisted between Catholics and Protestants before his arrival; the result was, that we lost nearly all the Protestant pupils. This is a brief outline how this mission was circumstanced before the war broke out; my wings were extended to the utmost, when the Kaffir war came suddenly, and rather unexpectedly upon me, I was confident we should have a war, it is true, but I did not expect it for three or four years. The first massacre of the poor military settlers left me about twenty

Catholic Orphans, and if I did not take them they would be provided for at the Protestant Institutions; confiding in the Providence of God I took such of them as were friendless and put the girls under the care of the good Sisters of the Assumption. This tax added considerably to our expenses, as to our personal dangers for a while they were imminent enough. We had not a Soldier to protect us, and the revolt of the Hottentots was a new and dangerous feature in the present war, which prevented you from knowing your friends from your enemies, I offered to send the Sisters of the Assumption to Port Elizabeth, but they one and all refused and expressed their desire to remain with me and abide the will of God; we fortified St. Patrick's Church, and for six weeks the Nuns, boarders, and Orphans slept there, what we most dreaded being a night attack. At the end of that time the 12th Regiment from the Mauritius arrived and this gave us fresh courage, the war is far from being finished, it is still raging within a very short distance of this Town. But we trust in Providence and we hope now, that England knows the real state of the question, that she will send out troops and finish the war. It has already ruined thousands of poor farmers. We have taught our enemies to fight us and the bush enables them to defend themselves and inflict serious loss on our troops; up to this the policy of England has been like her religion nothing fixed, constant changes and generally pulling down with one hand what she had erected with the other. It will be a consolation to you, and the charitable Christians who have sent us the relief, that it will be the means of saving us from an enormous load of debt, I calculated upon having five or six hundred pounds extra expenses caused by the price of provisions to pay, I fear it will exceed that sum, I had made my situation known only to the Cardinal Prefect Franson, he promised to write to the President of the O'Euvre, and some time since I received a letter from the Paris Council stating to me that if they received the funds they expected, they would increase my grant to such a sum as I trust will with your charitable assistance diminish my debt in such a manner that I may be able to clear it off next year. How can I sufficiently thank my good old friend major G. who as you say truly in your sermon, has never suffered a year since his conversion, to pass, without assisting me by his charity; to him I owe it, that you were made acquainted with our state, he knows well the poverty of the mission, the treatment we receive from the Cape government, the difficulties we have to strive against, how can I be sufficiently grateful to his friends

in India who though personally unknown to me have still beautifully illustrated the true spirit of christian charity by co-operating with you to assist us in our afflictions? Blessed be the ways of Providence: when full of anxiety, I embarked my missionaries and Religious for this distant land, in it I confided when I took the poor Orphans who had escaped from their savage foes, I trusted in him who clothes the *Lilies* of the *Valleys*, I begin to feel that I shall not be disappointed. The Lord who will bring all men to himself by a knowledge of the truth, co-operates with those who labour to extend his kingdom to the ends of the earth. As for yourself my Lord Archbishop how can I thank your Grace sufficiently. It is true that both of us glory in claiming as our birthplace, that Island so fruitful in missionaries, so faithful under unexampled trials, so much despised and persecuted by a generation whose love of mammon amounts to an inveterate hatred of that noble and disinterested spirit, which soars above every consideration of the wealth of this world. The

national College imparted to us similar ideas relative to the duties of our sublime calling. The same year sent us to distant parts of the world to labour in the same vineyard, The same charity (and of this you have given a signal proof) unites us. Accept my Lord again my grateful thanks and I hope your Grace will convey the same to all the contributors to the Fund for my relief and believe, to be, Your grateful Brother in Christ.

✠ AIDAN DEVEREUX.

Bishop of Ponca,

V. A. E. P.

Cape of Good Hope. S. E. A.

LETTER OF THE LADY SUPERIOR
RESS OF THE CONVENT AT GRAHAM'S TOWN, TO THE REV.
MOTHER OF THE CALCUTTA
LORETTO CONVENT:

VERY REVEREND AND DEAR MOTHER — Allow me in the name of my little Community to unite with all the members of Dr. Devereux's mission in offering you the expressions of our deepest and most heartfelt gratitude for the fraternal charity, with which you so generously co-operated in the prompt relief His Grace the Archbishop of Calcutta has afforded us in our distress, which owing to the various calamities it has pleased the Almighty to visit us with, has been at times very great.

After our first arrival here, every thing seemed to favour us far beyond our most

sanguine expectations, and notwithstanding Graham's Town is the very central point of all the bigotry and protestantism of South Africa, we were enabled within a month after our arrival here to open a Day School, Boarding, and Free School. Many of the most respectable Protestant Families of the Town confided to us the education of their children even as boarders, and when the Protestant Bishop arrived here the following June we counted amongst our pupils upwards of Thirty Three Protestant scholars, besides forty or fifty amongst our Free School children, who numbered in all upwards of one hundred and ten. On Dr. Grey's (the Protestant Bishop) advent here, he publicly attacked us and began a regular system of persecution against us, which soon occasioned us to lose almost all the Protestant pupils we had, who were at all in a condition to remunerate us for the instructions they received and enable us by their means to keep open our Catholic establishments of charity. The Catholics of this country being chiefly if not exclusively amongst the poor, this loss was a great draw back to us and greatly increased the solicitude of our kind and devoted Bishop. This was however succeeded by the devastations of the locusts and a very fearful drought, which considerably increased the price of provisions of every description, and when at last the rains of heaven came to our relief the Kafir war broke out with all its horrors. The cold blooded massacre of the military settlement exposed many of the children of the poor Catholic portion of these unhappy victims to the inevitable loss of their faith: as it left their poor helpless Orphans a prey to the zeal of proselyting dissenters of every shade and colour, who literally swarm out here; under such circumstances notwithstanding all the additional expense these successive calamities had occasioned our good and zealous Bishop, he unhesitatingly offered many of these bereft little ones an asylum in our Orphanage.

For many long months we were left here in Graham's Town by the authorities, so completely at the mercy of the enemy, that each one had to provide for his own safety, to mount guard, watch against the treachery of coloured servants and herds, or ~~walk off~~ the firebrand of the Hottentot. The Town was altogether in such a defenceless state, and the danger at one time too imminent, that the Bishop, with the wonted solicitude and activity, he ever evinces in the care of his flock had "The Church" fortified and provided with sufficient ammunition, water and provisions to stand a siege in case of need. The women and children were to repair thither at the

first signal of alarm, and it was to serve as a rallying point for the men to assemble at armed &c., There was indeed for some weeks so much peril that we had to pass our nights in the Church with our Boarders and Orphans, and many a time since, had we in the dead of the night, to sally forth to the Church for refuge with our children and some of our poor little Orphans, fast asleep in our arms; during all this time our kind and watchful Bishop passed his nights on the *qui vive*! alternately mounting guard or watching the Kaffir and Hottentot Herds around us. Fortunately for us these nocturnal alarms usually turned out to be false and they served to enliven our next day's recreations. These dangers are however now, thank God, past and the communications between this and the Bay are again reopened with very little risk. The war still continues and the Troops have occasionally met with sad disasters in this fatal contest, the price of provisions is still very high, though considerably less than it was before the communications between this and the Bay were as free as they now are.

The Catholic congregations of this portion of South Africa consist of military settlers, Irish and English emigrants, and discharged soldiers, who are for the most part so poor, that they have not the means of affording the Bishop any support. His Lordship has therefore none save that accorded him by the Propagation of the faith. He has nevertheless been able since our arrival here last Christmas two years, to establish several missions and Free Schools in various parts of the Vicariate, besides our Orphanage, schools, and community for which he purchased a convent, and grounds, that cost him upwards of one thousand pound sterling, and he has since the war broke out, sent three missionaries to the relief of the poor Catholic soldiers on the frontier. Under the successive calamities we have been visited with for upwards of eighteen months, of course the charitable remittances of the "Propagation" were inadequate to the support of all these charitable institutions, which were nevertheless one and all indispensably needed in a country like this under existing circumstances. But thank God, when appearances bore the most unfavourable aspect, Providence did not fail to come to the assistance of our zealous and devoted Bishop, and he received the relief your generous Archbishop so charitably afforded him; God in his mercy has also amidst his trials, accorded him the consolation of seeing many, very many of our separated brethren return into the bosom of the Church, we have even in our little community two converts one is daughter to the

Anglican Chaplain here, the other sister to a Wesleyan parson, and scarcely a week elapsed without his hailing the return of a sheep to the fold.

My God Almighty pour down on your generous Archbishop, yourself and your devoted community, as well as on all, and each of the Catholics of Calcutta, who have so munificently contributed their alms in our behalf, the full measure of his choicest blessings! and the earnest and grateful prayers of our Orphans, Missionaries, poor Catholics and selves, will surely rise up before the throne of the Most High, with more than wonted strength, amid the strife and desolation that afflicts this land, and call down on their Calcutta benefactors every grace and benediction.

I have the honor to remain, Very Reverend and dear Mother, your very grateful and humbly devoted in our Saviour J. C,

Sister M. Gertrude,
Superioress in G. T.

PASCHAL COMMUNICANTS.

NUMBER of Communions administered during Paschal time viz. from Ash-Wednesday to Trinity-Sunday in the following Apostolic Vicariate of Western Bengal, A. 1852:—

Cathedral Parish,	1778
Church of the Sacred Heart,	613
St. Thomas' Parish,	2070
Dum-Dum Chapel,	150
Fort Chapel,	450
Midnapore Church,	26

NOTICE TO CORRESPONDENTS.

A well-wisher's communication contains one of those vulgar calumnies against Catholicity, which has been to no purpose a thousand times answered, and again republished by mendacious Bigots.

CATHEDRAL AND BOW BAZAR MALE SCHOOLS.

—ooo—
IN CHARGE OF THE CHRISTIAN BROTHERS.

The Summer Vacation commenced on St. John's day, and will continue till Monday 19th July, on which day, instructions will be resumed in both these Schools.
24th June 1852.

Selections.

LECTURE BY THE MOST REV. DR. HUGHES, ARCHBISHOP OF NEW YORK.

THE CATHOLIC CHAPTER IN THE HISTORY OF THE UNITED STATES.

(From the *New York Weekly Herald*, slightly abridged.)

Archbishop Hughes delivered his long-announced lecture on Monday, March 8th, in the Metropolitan Hall. Subject—"The Catholic Chapter in the History of the United States." The prestige of the Rev. lecturer, the subject chosen, and the fact that the proceeds were to be devoted to the benefit of the House of Protection, presided over by the Sisters of Mercy, combined in bringing together an immense assemblage—more, indeed, than could be conveniently accommodated—although the prices for admission were fifty cents, and a dollar for reserved seats. On the Archbishop's appearance on the stage, occupied by a numerous array of Ecclesiastics, he was greeted with much enthusiasm, most of the men standing and cheering vociferously.

The Archbishop opened his lecture by remarking on the difference of the manner in which religious equality were secured by the United States constitution and by the laws of other countries. In other countries, whether Catholic or Protestant, there had been legislation establishing or recognising one predominant creed, but sometimes also granting toleration to dissenters from the doctrine of the state religion. In all such cases, the rights of conscience were secured by affirmative laws; here they have a wider scope and a better security, by the constitutional negation of all power to legislate on so sacred a subject. In other countries they are secured by some positive statute—here they are safer under a constitutional provision forbidding any such statute to be ever enacted. In other countries toleration was granted by the civil authority—here the great men who framed the constitution saw, with keen and delicate perception, that the right to tolerate implied the equal right to refuse toleration; and on behalf of the United States, as a civil government, they denied all rights to legislate in the premises, one way or the other; "Congress shall make no law on the subject of religion, or prohibiting the free exercise thereof."

As soon as the States had approved and confirmed the provisions of the constitution, it was natural that they should adjust their local charters in accordance with the principles of the great instrument of federal union. Already, in 1784, Rhode Island had removed the only blemish in her laws on this subject—a brief disqualifying clause against Roman Catholics. Pennsylvania and Delaware, I believe, were the only other states at that period which were not under the necessity of improving their legislative records, by expunging some clause similar to that which Rhode Island had repealed and erased

before the general constitution was adopted. At a very early day, however, several of them followed the example. Some twenty years ago, North Carolina expurgated her constitution in this respect, in part, no doubt, owing to her esteem and regard for one of her own cherished sons, himself a Catholic, the late Judge Garstun, a man whose character was such that it could not but reflect honour on his native state and country. Within a more recent period New Jersey also, unprompted and of her own accord, revised and improved her constitution in this respect. New Hampshire, however, clings to her old unaltered charter, in which is a clause disabling Catholics, on account of their religion, from holding any office in the state.

The disqualifying clause is, I suppose a dead letter; the Catholics of New Hampshire must be very few. On the whole, I have no doubt but that the liberality of the country at large has imbued the people of New Hampshire with kindest feelings towards even Roman Catholics. It must also be said to her credit, that she was one of the three states who suggested to the framers of the constitution the very clause which I have cited, and which guarantees to all the people of this widely-extended union the perfect and perpetual equality of religious rights and freedom of conscience. It is only to be regretted that, after having performed at so early a period the function of index, pointing out at the cross-ways the true path in which her thirty sisters are now advancing peacefully and prosperously, she should have continued stationary, and be found the last to practise what she had been among the first to preach.

But it was not in re-adjusting the dead letter of written state constitutions, that the people of this union conformed to the new and liberal order which had been sanctioned by their authorised delegates in convention. They laboured to imbue themselves and those around them with its spirit and its life. The legislature, the executive, the judiciary, the pulpit, the bar, vied with each other in cherishing and uttering sentiments of reverence for the sacredness of what had been sanctioned in the provisions of the federal constitution.

It was a period in which the great men of the country, of all professions, brought their sentiments, their conversation, and actions, nay, controlled and brought even the very prejudices of their youth and education into harmony with the new order of civil, religious, and social life, which had been so wisely provided for in the federal covenant. Such an example could not fail to furnish a key-note for the universal tone of American patriotism, which it has not yet lost, and which, I trust, it never will forget or alter.

Roman Catholics, at least, have every reason to remember and to cherish it. It is stated by one of our historians, that at the commencement of the revolutionary war, except in the city of Penn., there was hardly another place in colonies in which, by authority of the laws of the land, a Catholic Priest could celebrate Mass. Now there is no law against it anywhere.

In view of this wonderful change, it may be,

indeed it has been asked, why Catholics in America do not procure, or at least petition for similar alterations of the laws in favour of Protestants in such countries as Italy, Spain, and Portugal? This in my opinion, is a very silly question. Catholics in America have no more to do with the civil governments of Italy, Spain, and Portugal, than they have to do with those of England, Russia, or Turkey. But the question may, perhaps, be best answered by putting to those who ask it another just as silly. Why do you, Protestants, not induce England and the Protestant States of Northern Europe to imitate the example of this country, and abolish all legislation on the subject of religion, or "prohibiting the free exercise thereof?"

All such questions, on either side, appear to me not only very absurd in themselves, but entirely out of place, in a country like this. It is equally out of place, and altogether untrue, to assert or assume that this is a Catholic country or a Protestant country. It is neither. It is a land of religious freedom and equality; and I hope that, in this respect, it shall remain just what it now is to the latest posterity. There are, however, certain parties that have been only partially, even to this day, penetrated by the spirit of the constitution, and of the primitive men of the republic, who, by word, deed, and example, ushered it into the every-day business of American national life. Even this portion of the public mind is constrained to exhibit, or seem to exhibit, on its narrow surface, a formal respect for public law and constitutional right. But still beneath that surface, and in the lower depths, there yet survives a certain vague, traditional memory of Protestant ascendancy, fed by an hereditary prejudice, to the effect that, in a civilised state, where Protestants constitute the great majority of the people, Catholics ought to be satisfied with a subordinate position, and be very grateful even at that, for the privileges which the liberality of Protestantism in this country permits them to enjoy.

To me it is a pleasure as well as a duty to feel and exhibit gratitude where gratitude is due. But no collector need ever call on me for a tribute of gratitude, unless he can show a better claim than this, on account of kind offices rendered. I am grateful, and bound to be loyal to the country at large for the benefits which I enjoy in a legal and constitutional way. I am not a citizen by the birthright of nature; but the constitution and laws have conferred on me the birthright of civil and political nativity. For this I am grateful. If I have understood the subject, this makes me equal, before the law, to ~~any~~ ^{every} other citizen of this union; and what more need any one desire—what less should any one, who has been deemed worthy to be enrolled on the list of citizens, be willing to submit to. What Catholics are, therefore, in this country, they are not by the favour of spontaneous benevolence, but by positive right, whether natural and original, or legal and acquired.

The object of this lecture, then, will be to show that Catholics, as such, are by no means strangers and foreigners in this land. It is not unusual to hear persons of the description I have alluded to assume in conversation that Ca-

tholics are new comers, who enter the field at the eleventh hour, whereas they have borne the heats of the day. Not so. The Catholics have been here from the earliest dawn of the morning. They have shared in your sufferings, taken part in your labours, contributed to the common glory and prosperity of your country and theirs; and neither the first page, nor the last page, nor the middle page of your history, would have been where and what it is without them.

At the period of the revolution the Catholics of the British colonies were, no doubt, few. Still, they were even then numerous enough to leave their mark both on the battle-field of freedom and on the declaration of independence. At that period the Catholics in this country were probably forty thousand out of three millions. At present, my own opinion is that they are not less than three millions and a half of the whole population. Emigration, no doubt, has contributed much to this result. But has not the whole country been growing by supplies from this source, from the very beginning? Even the oldest and stateliest family oak that now adorns the fields of early colonial plantation, though it has spread its branches far in American air, and struck its roots deep into American earth, may be traced back to its feeble beginnings of growth from an European plant transferred hither by emigration. And as it has been, so it will be with similar cases. Now, this emigration has been going on since the commencement of the colonies and of the republic. But with or without this present emigration, the Catholics have been at all times sufficiently numerous to take part with their Protestant fellow-citizens in whatever was deemed essential to the interest and honour of the country. It is true that, as a general rule, they are seldom represented by members of their own creed in the halls of legislation, or in the high places of public office. If you look for them in such places, you will find them, at most. But this is a slight affair. There are other departments of the public service in which, perhaps, a truer criterion is presented as the test of patriotism. From the day on which the national flag was first unfurled in the name of independence, when the people of these colonies appealed to the sword, and left the issue of the struggle to Heavens arbitration, until the day on which that same flag was seen triumphantly waving over the capital of Mexico, I think I shall be safe in saying that there has not been one important campaign or engagement in which Catholics have not bivouaced, fought, and fallen by the side of Protestants in maintaining the rights and honour of their common country. On all these occasions, from a glance at the roll of the missing, or a gaze at the upturned faces of the dead, it would be easy to discover that, however small the constituency, the Catholic body never failed to furnish a comparatively numerous delegation to the battle-field; so that whether in defence of the country, or in discharging the duties of civil, social, commercial, or professional life, they have justified their title, as of right, to that perfect equality with their Protestant fellow-citizens which the constitution has conferred indiscriminately on all.

But it may be said that even the constitution itself is a spontaneous concession, for which we are indebted to the liberality of Protestantism. If I had proofs of the contrary, what I deem due to the propriety of this occasion would prevent my making use of them. All credit and all gratitude to the liberality of the great men who framed that document, who were almost, if not altogether, exclusively Protestants. But the matter was not one which they might dispose of according to the impulse of their own high and generous feelings; and if there had been only one form of Protestantism professed in all the colonies, I fear much that, even with Washington at their head, the constitution would not have been what it is. Almost every colony had its own form of Protestantism, and I am sorry to have to say that among them, even on religious matters, mutual charity was not always superabundant. Antagonisms from without would have defeated all the purposes of the confederation of states if the convention had attempted to favour any one of those forms at the expense of others. But be this as it may, it is in the order of my subject to contend that, with or without the constitution, there was no civil or religious immunity won by the success of the revolution, in which Catholics were not morally and politically entitled, in their own right, to share equally with their Protestant fellow-citizens.

Now, the Catholic Church has no recognised theory on the subject of forms of civil government. The little Republic of San Marino has preserved its dependence and its republican forms for fourteen hundred years, in the very heart of the Papal States. The Church, however, is not an approver of revolutions except when they are clearly justifiable. Having experienced singular protection in all the vicissitudes and revolutions of the social and political world during eighteen centuries, she has the consciousness that she lives by an inherent vitality within herself, of more than human origin. This has sufficed her during the past—it is sufficient for the present, and she is never troubled with doubts or misgivings in regard to her position in the future, which God has in His own hands, and can dispose of as He will. The first impression which the influence of her doctrine in regard to the principle of revolution would produce, I think, would be a presumption in favour of existing authority, until cause to the contrary should appear. Yet the principle of passive obedience on the part of subjects, or of absolute and irresponsible authority on that of sovereigns, never was and certainly never will be, an approved principle of hers. She seems to have little confidence in theoretical systems which assume that great or enduring benefit is to result from those sudden and unexpected excitements even of a religious kind—those enthusiasms in favour of new schemes—those irregular starts, and leaps, and bounds of popular ardour—now in one direction—now in another, and not unfrequently in different and even opposite directions at the same time—by which the ^{society} is to be preternaturally quickened in the path of universal progress. In short, having witnessed so many experiments tried on poor credulous humanity by new doc-

tors, who turned out to have been only quacks, paucases are not by her highly valued. She has had such long and univocal experience, and such opportunities of studying her subject, that she knows what is in the heart of man, the bad as well as the good, much better than he knows it himself. She is inclined to suspect or distrust all these crudely-conceived political changes which disturb the peace of communities and nations, without improving their condition. Oh, how many of these abortive and disastrous changes has she not witnessed throughout the whole world during her life of eighteen hundred years! (To be continued)

DISSENTING COLLEGE AT ST. JOHN'S WOOD.

We mentioned some time ago the expulsion of three students from the Dissenting College at St. John's Wood, for not fitting their opinions to the standard of orthodoxy which prevails there. We have only just found some further account of the affair, with an extract of a letter from one of the expelled which we subjoin. It appears that these young gentlemen were considerably worse off than they would have been at Oxford, or Cambridge, where the standard of belief being stereotyped in the shape of the thirty-nine articles, every man knows before he matriculates, what he is called upon to sign. Not so at St. John's Wood. The Principal, Dr. Harris held a conversation of three quarters of an hour with the suspected. He next called a meeting of the College Council by whose orders the students were examined and cross-examined, and the next day told them they held opinions incompatible with their remaining in the College. The father of two of these young men attended the following day, and made three demands which appear reasonable enough. First, that the moral character of the students should be placed above suspicion, secondly, that the opinions for which they were condemned should be distinctly stated, thirdly that the creed or law according to which they were judged should be produced. These demands were not granted, but three months rustication was offered to the students to reconsider their position. They declined this, and were then peremptorily told that their connection with the College must cease.

Mr. Theobald, one of their students, has published a pamphlet, and the following passage is from a letter addressed to his father:—

"I believe that the opinion which makes the Bible so unique in its origin and nature arises from a false intellectual expression and interpretation of a true feeling. Men have felt that the Bible is the greatest of books, and that it contains an articulate and clear expression of the very truth which they need in their most important relationships—their

spiritual position before God,—and they have rightly said, ‘This is God’s Book.’ His chosen guide for life. His appointed messenger concerning Himself and immortality. Now, so long as this truth remains thus in the region of mere *feeling*, not as yet clothed in precisely scientific *notions*, it is true. Directly it is translated into the language of the intellect, there are a thousand chances that it will be misrepresented and perverted. And so it has been. That it is *God’s Word* is made to mean another thing than the same expression does mean when it is spoken of every true, beautiful thought that stirs and *inspires* a man’s being, and gives life to his spirit:—and thus God is represented as having *two* voices, one very uncertain, indistinct, inarticulate, and distorted, in nature, consciousness, books in general, history, and humanity,—another voice, perfectly clear, distinct articulate &c. in the Bible. The two are opposed to one another instead of being identified, and what is contained in a book, subject to all the uncertainties of interpretation (&c., &c.) which necessarily belong to literature of all kinds, is *made* by confident and baseless assumptions more certain and final than the teachings of nature and consciousness, however enlightened by culture *and by the Book itself*. In truth the New Testament is valuable not so much for its statements as for its descriptions, its pictorial representations of the most perfect and divine life that has ever lived upon earth; and, presenting this *picture*, it leaves man, if he dare, to theorize upon it and spend his intellectual resources rather in curious investigations concerning the natures of the colours in which it is drawn than the divine beauty which it represented.”

Now from this it appears that Mr. Theobald had thought on the subject and that he was imbued with true devotional feelings a reverence for the Scriptures, and a deep sense of their importance. But he draws a line between the reception of divine truth as taught in the Scriptures, and its literal interpretation, according to the whims and fancies of individuals. It is obvious that every man’s understanding of such a book must be according to the measure of his own knowledge, and therefore it has happened in all ages that the object of priests has been to make the meaning of Scripture accord with their own views, and to treat as heretics all who dared to differ. As long as an infallible Church claims the sole right of interpretation, this is a legitimate consequence, but it is rather inconsistent in those who have seceded on the express ground of the right of private judgment, to limit that right to a few among themselves. If Dr. Harris is justified in refusing to conform

to the Church of Rome or of England, because he holds different views of the meaning of the Scriptures from them, Mr. Theobald is surely equally justifiable in understanding the much disputed doctrine of inspiration in the sense which he thinks most agreeable to the spirit of the sacred books.

It may be argued that those who found educational establishments have a full right to impose articles of faith on the students. Be it so; but then let them be definite and open to the public. It is hardly fair to students, to take them to a College where they may reasonably expect the right of unlimited enquiry and discussion, and then to stop them short as soon as it is found that the direction of their opinions have taken is not in conformity with their teachers. Mr. Theobald is told. —You cannot stop here. Why?—Because you don’t believe as we believe,—What do you believe?—We won’t tell you. This is a singular course for Protestant dissent to take in the middle of the nineteenth century. But it is sufficiently indicative of what might be expected from any of these sects if they possessed power.—*Englishman*,—June, 14.

THE CATHOLIC REACTION IN GERMANY.

I.

(From the Tablet of the April 17.)

To the Catholic mind, looking at the contemporary history of Europe, and recalling the past, it is a wonderful sight to behold the struggles of Protestant nations to regain the Faith they have lost. Hitherto such periods of reaction have seldom succeeded in completely re-establishing Catholicity, but they seem, in the order of Divine Providence, to be ever recurring. Once or twice in an age a Protestant nation seems to have a chance given it a few hundred generous souls are restored to the radiant light of Faith, and then a national collapse again takes place, none but Almighty God knowing when a nation is delivered over to final apostacy. In England two or three such epochs may be traced—the time of Laud, that of James II., the movement of 1833, which is not yet over. Sweden had such another day of grace in the reign of John III., and afterwards the Pietist revival tended in the same direction. Germany, still more remarkably, in the time of Leibnitz, when such a long train of princes, and nobles, and learned men were reconciled to the Faith taught that people by St. Boniface of old. That race died out, and seemingly the stock failed altogether; but after a while, not long in the history of a nation, another similar movement was headed al-

not in our own times by men like Schlegel, Stolberg, and Novalis. In the eyes of the world perhaps it might be said that that event left only individual conversions. However that may be, we are at this day witnessing a reaction in Germany still greater than the former, and destined like them, if it does no more, to keep alive the sacred flame of Catholicity in that gloomy abode of scepticism, for all those whom Divine grace leads towards it.

The present reaction, as our readers may have gathered from facts we have communicated at different times, is peculiarly encouraging for more reasons than one. In the first place there is a profound religious movement going on among the Protestants themselves, in some degree resembling Puseyism, though, perhaps, the difference is greater than the resemblance. The German people are fatigued and worn out by the endless gyrations of doubt, one philosophy overthrowing another, till all repose and all certainty is lost. Human genius of the highest order, and in all phases of thought, has exhausted itself in wrestling from the mind every idea of Faith which Protestantism had left it. The utmost learning which the Protestant religion possessed could do nothing against Strauss, because it was itself all the time destitute of Faith. The watery Germanism of Neander would almost drive the very intellect that wished to believe, to take refuge in the hard, arid negations he endeavoured to answer. Then the aimless revolutions of 1848 naturally resulting from the human mind in such a state, must have deeply sickened all those who sought for stability, for some certain ground on which to rest the foot amidst those great struggles of life which all have to encounter, in all conditions of the world. No wonder the people of Germany at such a moment, long for the unchangeable unity given us by the Catholic Church; for that blessing which "their own poet," Goethe, said was the prime want of man—"true guidance in return for loving obedience." As we pointed out in a former article on this subject, Protestant minds attempted, as in England, at first to apply to what was nearest them, to see what Lutheranism could give them—musical services, rich vestments, lights on the altar, and so on. This movement is still going on to a certain extent, and we read, for instance, that lately in Darmstadt the Protestant Pastors have taken up with "orthodoxy" again—that is, preaching strongly and dogmatically the fixed points of the Lutheran confession, but forgetting that no amount of asseveration can supply what is essentially wanting. They may assert, as much as they please, that this is the Catholic Faith, but having once broken loose from Faith, and allowed human reason to cut

and carve a creed for itself, all their doctrines are vitiated by the uncertainty of that first principle from which they spring. It is only for a time that a consistent mind can put this sophism on itself, of giving to the products of its own reason, of its own judgment concerning a book, the attributes of supernatural faith. As an instance, we may quote a singularly instructive passage from a journal once violently Lutheran, the *Correspondent du Nord & l'Allemagne*, for which we are indebted to the *Ami de la Religion* of January 1st, 1852. It will remind many of our readers of analogous articles in the *British Critic*, though that journal closed before reaching this point:—

We are Lutherans by birth and education, and assuredly not culpable passion leads us to separate ourselves from what God gave us. In separating ourselves we have not in view either temporal advantage or any personal interest; but how could we remain any longer in a Church where there is nothing but disunion, feebleness and ruin? [The writer goes on to reproach Lutheranism with leaving its children without the power of knowing the truth; with the consequent divergence of opinion on essential points; with the disgraceful negligence exhibited in the spiritual administration of the parishes, and with the lack of unity everywhere and in everything. He continues:]—Behold the situation of the Lutheran Church, which is the National Church. There it is, like a tree originally venerable, but despoiled of its crown, of its branches and its leaves, hollow and rotten, eaten by worms, snapping down to its very roots under the first blasts of the tempest which is bursting upon it with all its violence. And are we to stay there, fastened by cramp-irons to that tree until it falls for the pleasure of being very soon crushed under it? We cannot verify it, and in it our heart will find calm no more—our desires will no more be appeased. We wish to save our Christianity; we will go where the Church knows what Scripture says; where the Church perceives what her Ministers must teach and what her Faithful must learn; where they watch over the uniformity of public worship, where all is solemn, exalted, in harmony with the heart and with adoration; where a powerful spiritual Chief bows not before the mighty of the earth, but only before God; where the communities have still preserved faith, discipline, religious manners; where the Church is really founded on a rock, against which the gates of hell shall not prevail. It is against our will that we separate from the house of our fathers, but separate we must. Onwards to Rome! [*Halt auf, zu Rom!*]

On the other hand, seeing all that Catholicity is doing in Germany, there is, of course, a display of mere Protestant bigotry, corresponding to what we witness in these countries, Protestant Alliances which declare war "against all Romanising tendencies," urge upon governments the right of the Evangelic Church, and excite opposition to "the demonstrations of the Romish Church," particularly missions.

This leads us to remark that the Catholic reaction of Germany is not less distinguished from that of England by the antecedent state of mind on which it has supervened, as by the direct influence of Catholicity, but above all of missions. The labours of Jesuit and Redemptorist Missionaries for the last two years in giving Retreats in various German cities have been immense, and their results, both in bringing about conversions and in reanimating

the languishing faith of Catholics, not less wonderful. All along the Rhine, at Neuss, Cologne, Bonn, Mayence, Bensheim, Heidelberg, &c., &c., at the penitential seasons of late years, thousands have crowded to hear the preaching of such men as Fathers Roh and Roder, little known in these countries, but who will have their place in the Ecclesiastical history of the age. At the Lenten Retreat last year at Bonn the sermons of these good Fathers were attended by the Lutheran princes, students in that university, the young Prince of Prussia, and the two brothers of the reigning Duke of Nassau. The former was so eager to hear that he attended the Retreat at five o'clock in the morning. And this Easter, by special invitation of the Lutheran Duke of Nassau himself, Father Roh is going to give a Retreat at Wiesbaden. There is, no doubt, a concurrence of causes peculiarly favourable to Catholicity. The Protestant princes cannot but feel that their own religion, far from vanquishing Socialism and revolution, has in reality been the cause of it, that Socialism is the *dernier mot*, the form that Protestantism itself takes in this age with minds daring enough to go all lengths, and that in vain can it be combated by controversialists who have themselves admitted beforehand the very principle from which it springs, whose own position is a justification of it. Protestant princes themselves must see that the drama of Protestantism is getting near the fifth act, and a return to Catholicity can alone save them from the catastrophe. As an illustration of this, we may quote, in conclusion, a letter by a Lutheran prince, no less than the King of Prussia, addressed last year to the Vorort of the Catholic Association of Linz:—

"I have received with the letter of the 15th March last the record of the labour of the Fourth General Assembly of the Catholic Association of Germany of 1850, and I have read with interest what it contains. I am charmed to perceive that the Association maintained the Christian doctrine on the origin of all authority and power on this earth, and I regard it as a duty to recommend to its members to give unto God that which is God's, and to the prince that which is the prince's. I desire that the efforts of the Association may obtain the most complete success in this regard.

"Sans-Souci." (Signed) FREDERIC-WILLIAM.

THE GAROTTE ROBBERIES.—The system of high way attacks known as "Garotte" robberies are becoming numerous about Manchester, especially in the neighbourhood of Strangways and Cheetham-hill. This week two are recorded, one of the victims being Alderman Bradford, an old and respected member of the corporation. A pocket life preserver is beginning to be looked upon now as an indispensable accompaniment for all men travelling in the direction after ten at night.

ALMS RECEIVED ON ACCOUNT OF THE JUBILEE.

For the Orphanages.

J. H. Rostan, Esq., ...	Rs.	4	0
Several Poor Catholics, thro' Rev. Mr. McCabe, ..	...	3	12
F. ditto per ditto, ..	...	2	0
Mrs. McVitie, thro' Father Emanuel, ..	...	2	0
Miss Gregory and others, ..	...	11	0
C. Cornelius, Esq., ..	...	2	0
A Friend thro' W. Olliffe, Esq., ..	...	10	0

For the New Building.

Mr. and Mrs. J. W. Robinson, ...	Rs.	6	0
W. Barry, Esq., ...	...	2	0
P. Fitzpatrick, Esq., of Munglepore, ...	...	25	0
Mrs. H. M. H., thro' Mr. Guzman, ...	...	100	0
Mrs. Owen, ..	...	10	0
A poor Man, ...	...	2	0
E. Jackson, Esq., ...	...	5	0
J. C. L., ...	...	1	0
E. R. Gonsalves, Esq., ...	...	2	0
Hy. Rebeiro, Esq., ...	...	1	0
P. Gill, Esq., ..	...	2	0
A. B., ...	...	2	0
G. T. Rebeiro, Esq., ...	...	2	0
R. Cantopher, Esq., ...	...	4	0
P. D'Souza, Esq., ...	...	1	0
G. D'Guerra, Esq., ...	...	1	0
T. B., ...	...	1	0
J. P. Namey, Esq., ...	...	4	0
M. J. Rodrigues, Esq., ...	...	1	0
M. W. F. Pereira, Esq., ...	...	1	0
R. D., ...	...	1	0
J. G., ...	...	1	0
J. G., ...	...	1	0
G. D'Souza, Esq., ...	...	5	0
J. Rebeiro, Esq., ...	...	2	0
S. D. C., ..	...	0	0
S. Oliver, Esq., ...	...	1	0
Conductor Corcoran, ...	...	10	0
— Crohan thro' Brother Francis, ..	...	0	0

For the Propagation of the Faith.

Mr. and Mrs. J. W. Robinson, ...	Rs.	4	0
Several Poor Catholics, thro' Rev. Mr. McCabe, ...	...	2	0
Mrs. McVitie, thro' Father Emanuel, ...	...	0	4
C. Cornelius, Esq., ...	...	2	0
J. S., (a sovereign), ...	...	10	0
Conductor Corcoran, ..	...	5	0

B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

Miss Gregory, for March and April, Rs.	2	0
J. Piaggio, Esq., for February March and April, ...	3	0
Sergt. N. O'Brien, for May, ...	2	0
J. F. Bellamy, Esq., for April and May, ...	2	0
Mrs. J. Mendes, for May, ..	2	0
C. Cornelius, Esq., for April May and June, ...	6	0

SUMMARY OF INTELLIGENCE.

No. 1.] CALCUTTA: SATURDAY, JANUARY 3, 1852. [Vol. XXII.

ARRIVAL OF THE EXPRESS MAIL.

The *Dublin Evening Mail* states that the Spanish Government has made a concession of 250 square miles of country on the banks of the Gaudalquivir, Andalusia and Estremadura, for colonization by Irish settlers. The settlers are to have "exemption from taxes for 25 years; admission of their furniture, clothing, and agricultural implements free of duty; privilege of selling timber for building in the Royal forests; power to appoint their own municipal authorities." It is explained that the land is in a district, which was impeded by the expulsion of the Moors, and has never since been fully occupied.

The Queen of Spain has granted to Lord Howden a free pardon to 23 English soldiers who were debauched into joining the Lopez mission. These were chiefly young lads recruited by these representations.

A magnificent edifice, which will be dignified by the name of "Cathedral," is in course of erection in Gordon-square, at the back of the London University, for the disciples of the Rev. E. Irvine, who have gone from rich Freshwater in worship to a ritual vestry on the Rhine. The building is to be dedicated to the Lord God, with twelve feet of that of Westminster Abbey. The estimated cost of erection is \$9,000, towards which Henry Drummond, Esq. M.P., and other gentlemen, are said to contribute very liberally.

The anticipated laurels will have earned the arrival of the present merit to be looked for with unusual interest by all military teachers.

The search for the long missing Arctic voyagers is now to be renewed by a new route. On Wednesday last, Finn started for St. Petersburg, intending to penetrate via Siberia to Behring Straits, and to spend, if necessary, three years in exploring the region lying north of that channel. He is furnished with Government intimation, and \$500,000 of public money in aid of his voyage in the case of emergency. The Russian authorities will also do everything to assist and facilitate his researches.

Mr. Wagstaffe, an extensive steam ship owner, has visited Glasgow to make preparations for the reception of the first packet, which will sail for New York on the 15th proximo, and may be expected to reach Glasgow on the 23d. He promises that the experiment will be continued, under any contingency, for six months certain. The steamers are to be of the strongest and swiftest build, offering unusual accommodation for emigrants at terms unusually moderate. Through his large mercantile connections, Mr. Wagstaffe further engages to bring the goods and passenger traffic of the American continent through Ireland. Encouraged by this prospect of direct and regular communication with the New World, the railway companies are, we hear, actually hastening themselves to construct a line of electric telegraph between Glasgow and the Irish metropolis.

The continent has yielded very little intelligence of interest, the death of the King of Hanover being the principal noticeable event. In France the summary rejection of the Government Bill for repealing the Electoral Law, by the French Assembly, marks another stage in the contest between the President and the Legislative Chamber. A pause will now take place while both parties measure their resources and estimate their chances of success. The majority however—seven in a total of 503 voters present—was far smaller than the Opposition had reckoned upon, and so far improves the prospect of a compromise being effected. Under the new condition evolved by this unexpected result, the political controversies in France may be said to be at a stand still for the moment.

The arrivals from America bring little tidings save of gold, and of this we get more than news. Much comes in real substance by almost every steamer and sailing vessel, and every consignment is accompanied by promises of more

to follow. The intelligence from the Australian *Ophir* is also gold-laden, and the ships coming thence will probably be so too before long.

The yield of the cotton-crop in the United States is estimated for the present year at the comparatively moderate amount of 2,700,000 bales.

Measures on a large and comprehensive scale have been taken by the home Government for the settlement of the Cape affairs, and that the military force in that colony is about to be augmented to such an extent as will, it is hoped, overcome all opposition and resume peace; as five regiments, two General Officers, and an efficient Staff are being sent out from England. Trade considering the time of the year, was prosperous in England when the mail left, and money plentiful. The chief event of domestic interest, if it may so be called, is the death of the King of Hanover, better known as the Duke of Cumberland, the most unpopular, and the last surviving, son, of George the Third.

The first thorough Messages were sent from London to Paris, by means of the Submarine Electric Telegraph on the 13th ultimo.

At Aden things seem much the same as for some time back, but the Sultan of Lebiz appears to have come to terms, as he has had a brass field piece and ammunition sent to him from Aden.

Sarah Turpin has murdered her child, and drowned herself. Maria Clarke, who failed her child above, has died in prison. Thomas Bore has brutally murdered his wife, by scalding her with a file. Mr. Griffin, a chemist, has accidentally killed himself by taking ether.

IMPORTANT TO INTENDING EMIGRANTS.

We extract the following very important portion of a notice sent to the official paper in Adelaide South Australia by the Colonial Land Committee of that colony:—

"The persons most out of harmony are those who ought never to have come. Farming and mining are the staple employments, and these are not overdone; but of what use are portrait-painters, jugglers' assistants, lawyers' clerks, book-keepers, stevedores, storekeepers, and persons who have no trade in their hands, in a colony like this, consisting of 70,000 persons in all grades of society? Care must be taken by philanthropic individuals only to send such as can 'earn their bread' for their own living; hard work is no child's play; and masters who have to work hard for their own living have a desire that their workmen should be able to endure hard work also.

"Women, too, who know nothing of house-work, and the proper duties of a family, are very unfit to be sent here; because a man having his own land, and also getting a living thereby, wants a wife who can manage affairs in doots, while he is doing the business of the farm.

"Needle-women, ladies, maids, dressmakers, upper nurses, genteel housekeepers, and all highly educated poor persons, have very little chance to get on; the fact is, that all have to work, and work hard, because seventeen out of every twenty farmers work upon their own land, and do the work mainly themselves—and what can these do with fine ladies for wives and helpmates?"

NOTICE.

To the Donors and Subscribers for the purchase of the Intally Premises for the B. C. Female Orphanage and Asylum for Poor Widows, &c. &c.

THE Subscribers and Donors for the above-named most useful CHARITY, are respectfully

reminded, that the payment of the third-half yearly instalment and 6th. Quarter's Subscription for the purchase of the Intally Premises, will be due on the 1st of February, A. D. 1852.

C. R. LACKERSTEEN,
Treasurer and Secretary
No. 5, Olive Street.

Catholic Cathedral Library.

The following Books have been received per the "Bellairs."

Imitation of Christ, neat, 18mo. ... Rs.	1
Visita to the Blessed Sacrament, 16mo ...	1
St. Liguori's Way of Salvation, 18mo. ...	1
Preparation for Death, 12mo. ...	2
Douay Bible, with plates, 8vo. ...	4
Glories of Mary, 2 vols.	2
Sacred Heart, 18mo.	1
Sacred Heart, gilt. 18mo.	2
Life of Blessed Virgin,	2
Catholic Piety, embossed, 18mo.	1
—, gilt, 18mo.	1
—, large, gilt edges	1

* * Allies (M. A.) on the Primacy with a small assortment of French Religious Prints, &c., in addition to the large stock of Standard Religious Works on hands in the Library.

JUST RECEIVED,

ECCLESIASTICAL MAP OF ENGLAND.

AN Ecclesiastical Map of England and Wales, shewing the position of the Catholic Churches, Chapels, Colleges, Missions and Religious Houses; with the boundaries of the Archdiocese and the Dioceses; with a Plan of London, shewing the position of the Catholic Churches, &c., together with a list of the Towns in which Catholic Churches are established, 1851, in a large sheet, Price Rs. 2.

Ditto ditto, bound in a Book, Price Rs. 3.

A few handsomely bound Catholic Books, suited for Prizes and Presents.

P. S. D'ROZARIO & CO.

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SUMMARY OF INTELLIGENCE.

No. 2.] CALCUTTA: SATURDAY, JANUARY 10, 1852. [VOL. XXII.

DYER SOMMER'S WILL.

We understand that the gentlemen of the long robe are preparing for business, for the test of law, on the subject of the late Capt. Dyer Sommer's will. The eccentric legacies are of course disputed by the family. The will is upheld by one of the interested executors, whose solicitor is said to have framed the document, the singular feature of which is, that his family are omitted, excepting the interest of 20,000 rupees left to his eldest sister for her life only the other sister gets nothing; whereas, to the East India Company, with whom he has been at law all his life, he has left the following legacies:—To the Chairman for the time being, 1000l. per annum; to the Deputy Chairman for the time being, 500l. per annum; to each of the 30 Directors a legacy of 1000l. for his own private use. To the President of the Board of Control, for the time being, he has left 1000l. per annum. To Lord Comsomere's daughter a legacy of 1000l. and 500l. to each of the daughters of Sir Richard Jenkins; numerous legacies are left to important natives of Sind and, and the residue of his property is to go to found a college for the education of the natives. The executors are the Right Hon. M. Stewart, Sir Henry Elliot, and Mr. Henry Tristram, who have a legacy of 5000l. each with his wife's jewels at her disposal. We understand that two of the executors have declined to act under this extraordinary will. The provisions which the will contains are, however, not so absurd as they appear. The will was made in August, 1819, nine months after the Lord Chamberlain for the third time pronounced the testator to be of unsound mind; it is generally thought that this will cannot be upheld, a though great expense was necessarily incurred to upset it. — *Home News*, Nov. 24.

THURSDAY, JANUARY 1.

Dr Hunter has been ordered to Macras join action of a very rich vein of Mangrove which has just been discovered in the Natcha Division of Vizagapatam. The metal occurs in enormous quantities, and has been employed in the Chuzepa pottery in producing glazes of various tints. The price of the metal in England is from one penny to two pence a pound, but the price in Madras varies from R. 1 to R. 1½ per lb. Dr. Hunter calls this a strange anomaly, but the price of almost every such article in India is preposterously high.

FRIDAY, JANUARY 2.

The *Englishman* quotes the following paragraph from a commercial letter received from London, which affords us very interesting prospect of the state of affairs in Calcutta this year. "Such is the state of affairs in Calcutta this year, that the losses going back to the beginning of the year are almost upon the line of Calcutta, and account for the very name of Calcutta business. I believe there will be a great reduction of business with Calcutta, and consequently, that prices will assume a more healthy and promising course, but until they do, the greatest caution will be necessary."

The following is the official census of the Russian dominions, lately published in an English journal:—In 1816, the population of Russia in Europe numbered 53,565,321 souls, excluding the kingdom of Poland, Finland, and Trans-Caucasia. The four western governments of Siberia numbered 2,153,958; the kingdom of Poland, 1,800,000; Finland, 1,500,000; Trans-Caucasia, 2,500,000; in altogether, 63,000,000 souls. If the inhabitants of Kamchatka, Ochoz, Jakut, and the Armenian possessions, and the army be added, the total will not probably be exaggerated at 65,000,000. Of these, 49,000,000 belong to the Eastern Church, 7,300,000 are Catholics, 3,500,000 are Protestants, 2,400,000 are Mahomedans, 1,800,000 are

Jews, 1,500,000 are Armenians, and 600,000 are Hebraeans. Classified according to their nationality, there are: Great Russians, 33,000,000; Little Russians, 11,000,000; White ditto, 3,500,000; Lithuanians and Poles, 7,000,000; Letonians, 3,500,000; Mahomedans, 2,400,000; and Germans, 600,000. The remainder belong to various nations." It will be seen that the number of Slavons does not quite, equal that of Saxons, in the world, but it is evident that the power and influence of the globe is destined to be divided between the Slavonian and the Anglo-Saxon.

SATURDAY, JANUARY 3.

So high is now the rate of exchange between Hyderabad and Madras, that the five lakhs of Rupees advanced by the Sahookars, upon the security of the Nizam's jewels, was sold in Bombay for three lakhs and fifty-nine thousand, equal to an exchange of thirty-nine per cent.

The *China Mail* states, that the value of Opium now annually imported into China, is twenty millions of dollars, or five millions sterling. Our contemporary does not tell us whether he alludes to the price of the drug in China; but to its exports;—more or less—50,000 chests at the average price of a little less than 1000 Rs. a Chest, which would give the five millions. — *Friend of India*.

CALIFORNIA.

The elections to San Francisco had terminated in the triumph of the Opposition party by a majority of two-thirds. The Vigilance Committee had suspended their operations, and returned to a state of abeyance, prepared to act again when a serious security shall demand their services. Colonel Fremont has completed and confirmed the sale of his Mexican tract of gold land in California. The same was made to a company in London for one million of dollars, one hundred thousand of which (that being the first instalment) was paid in New York, or about the 15th of last month.

From the Mormon territory of Utah there is some important news. It appears that sundry leaders of the Mormon body have been compelled to fly from their territory to the Salt Lake in consequence of the seditious sentiments of Brigham Young, the Governor. The 20,000 dollars appropriated by Congress had been squandered away by Brigham Young, who had also made an attempt to take 21,000 from the secretary. The secretary refused to comply with the Governor's requisition, in which course he was afterwards sustained by an injunction from the Court.

The *Courier de la Gironde* states that a civil engineer of Bordeaux, named De Vignerot, has discovered the perpetual motion. His theory is said to be to find in a mass of water, at rest, and contained within a certain space, a continual force, able to replace and give moving powers. The above journal declares that this has been effected, and that the machine invented by M. de Vignerot works admirably. A model of the machine was to be exposed at Bordeaux for three days, previous to the inventor's departure with it for London. — *Atlas for India*.

POISONING BY MUSHROOMS.

Bruges, Oct. 10.—Two highly respected Belgian curates, quartered at Bruges, died on Tuesday under circumstances which ought to be made known as publicly as possible. They were in perfect health on Monday last. On Tuesday they dined in their quarters, and ordered some mushrooms dressed in some favourite sauce for dinner, of which they both partook. A few hours afterwards, they were both taken ill of a horrible and agonising colic, which, before night, became so alarming that medical assistance was sent for, when it became the opinion of the doctors that the sufferers had been poisoned by the mushrooms. Every effort was made to save them, but without effect. After suffering the most horrible agonies

the whole night, during which one of them broke his back from the violence of his convulsions, they both expired towards morning, and were buried with military honours yesterday. So great was the interest taken in the fate of these distinguished officers, that nearly the whole town assisted at the funeral; the crowd was immense, and most of their comrades wept bitterly. But the most fearful circumstances connected with the case is, the declaration of several medical men and chemists, that the poison of the mushroom is really contained in the true *Azarsicus campestris*, or common mushroom, after a certain stage of growth; and Professor Orfila has hinted at the same in his 'Book on Poisons.' This, if a fact, ought to be generally made known at this season of the year.

—*Journal of Commerce*, October 18.

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Established A. D. 1829.

A day School for young Ladies under the direction of the Ladies who have arrived from the parent house of the Loretto Institute in Ireland.

The course of instruction, besides various kinds of Needle Work, will comprise all those studies, which are usually included in a useful and liberal English Education, viz. Reading, Writing, Arithmetic, History, Geography, Use of the Globes, &c. &c.

Terms to be paid in advance, Six Rupees per month.

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SUMMARY OF INTELLIGENCE.

No. 3.] CALCUTTA: SATURDAY, JANUARY 17, 1852. [VOL. XXII.

ARRIVAL OF THE OVERLAND EXPRESS.

Another revolution in France, which lies prostrate before a military despotism. Louis Napoleon has swept away the Legislative assembly; dissolved the High Court of Justice, ordered, the the Co, by the dinary members of that assembly; and, relying upon bayonets and cannon, reigns supreme.

A meeting was held at General Changarnier's house, attended by M. Thiers, M. Baze, and others of the chiefs of parties, at which it was decided that the *coup* against the President should be made. It was decided to arrest to the steps immediately, which have ended in the arrest and imprisonment of the parties. Thiers has since been set at liberty. When the last report left Paris, the metropolis was quiet; and nearly all France, as far as it was possible to ascertain what had been done, was calm, if not satisfied.

ANOTHER revolution in France! Who can be surprised to learn this fact?

"In the name of the French people, the President of the Republic decrees—

"Art. I. The National Assembly is dissolved.

"Art. II. Universal suffrage is re-established. The law of the 31st of May is repealed.

"Art. III. The French people are convoked in their communes from the 14th to the 21st of December.

"Art. IV. The state of siege is decreed in the whole of the first military division.

"Art. V. The Council of state is dissolved.

"Art. VI. The Minister of the Interior is charged with the execution of this decree.

"LOUIS NAPOLEON BONAPARTE.

"The Minister of the Interior, DE MORNY."

Marshal Scott died at Tarra, on the 26th November 1851. Reports from the Cape of Good Hope are still of an unsatisfactory nature. The Caffers had again been successful in carrying off large herds of cattle.

VISIBILITY OF THE AIR.

An interesting paper of M. Andraud, the engineer, who is so well known to the public, by his experiments with compressed air, as a substitute for steam on railways, was presented at the last sitting of the Academy of Sciences. This paper is entitled by the author *Aeroscope*, or the visibility of the molecules of the air. M. Andraud proves, that by a very simple contrivance the air is rendered visible. By taking a piece of card, coloured black, and piercing it in the centre with a fine needle, this interesting fact is established. If we look through this hole at the sky, on a fine day, or at a strong lamp, having a ground-glass, we see a multitude of little transparent globes moving in the midst of confused nebulosities. These little globes, some of which are more transparent than others, are molecules of air. Some of them are surrounded with a kind of halo. These latter, says M. Andraud, are the elements of oxygen, whilst others are elements of azote. After continuing the observation for some time, we shall see small points detach themselves, and disappear by falling; these, says Mr. Andraud, are atoms of carbon. This phenomenon of vision, it is essential to remark, passes within the eye itself; the molecules of air which are observed are those which float in the liquid which occupies the anterior part of that organ. According to the author of this paper, the discovery is not interesting merely as a phenomenon, but may be applied to important purposes in medicine. He says 'The physician will one day make use of the aeroscope as an important means of diagnosis. The vertigo, the giddiness, which are the forerunners of apoplexy, will be announced by the derburbation in the molecules. Fever always exists when the molecules under the action of a magnetic current circulate on a vertical ground, sometimes in one sense, and sometimes in an-

other; and when this movement of gyration becomes more precipitate, the patient experiences the singular sensation of turning, as it were, upon a wheel of Ixion. I cannot resist remarking, that in most cases of ophthalmia, a prompt cure might be effected by securing the eye completely against contact with the external air; for inflammation (which is only an oxydation) is kept up by the too abundant absorption of our molecule of air, which is effected by the pores of the prunella; this absorption being prevented, the malady must cease. This observation may apply to all cases of inflammation, for the air is an element of which the affected part must be deprived.—*Galignani's Messenger*, Nov. 22.

The people of Galway and the other "tribes of the West" are once more touched elated by the prospect of direct communication with America. Mr. Wagstaff, one of the chief steam-ship owners of New York, attended on Saturday a public meeting of the Town and Harbour Commissioners, announced the Commencement of a six months' experiment, believing it would pay. With regard to the emigrant accommodation, he was determined to make such an improvement as had been never before attempted. The steerage passengers should be provided with berths which contain only to each; the sexes, except in cases of families, should be kept separate; saloons should be provided for them, where they might sit; with proper cooking accommodation, the best description of food, and a voyage of eight days, at a charge of £1. each.

The *Freeman's Journal* says, "The Government offered Mr. O'Fallon the order and ribbon of a Knight Commander of the Bath. Mr. O'Fallon refused to accept in from the hands of an anti-Catholic Administration. We can all but vouch the accuracy of this statement."—*Atlas for India*.

THURSDAY, JANUARY 8.

The *Lahore Chronicle* informs us, that the cultivation of the tea plant in the highlands of the Punjab, is likely to be successful even beyond the hopes of its projectors. Thousands of plants sown in 1849 have attained a height of four and five feet, and there seems no reason why tea should not ultimately become an important article of trade in the Punjab, as well as in Kumaon. The Indian teas are already becoming popular in the English market, and the cultivators have the advantage of a demand which is almost unlimited, and of prices which seldom fluctuate.

FRIDAY, JANUARY 9.

A case of some importance to the public was heard in the Small Cause Court on the 7th instant. The plaintiffs were auctioneers who claimed sixteen Rupees for some hermetically sealed articles sold to the defendant in July last. The defendant admitted the purchase, but denied that the goods were merchantable. As they were hermetically sealed, it was of course impossible for him to test their quality at the time of purchase, and when on opening the cases he found the contents unsound, he returned them. The auctioneers refused to take them back, on account of the time which had elapsed since the articles were purchased. It was argued on the plaintiff's part that the goods were merchantable, and that there was no warranty of soundness. It was proved, however, that such warranty had been implied in the conditions of sale, and the plaintiff was dismissed.

MONDAY, JANUARY 12.

The same journal extracts from Lloyd's list, the following summary of the number of wrecks which occurred in 1850:—

British ships in all parts of the world, ..	693
British and foreign ships on the English coasts, ..	681
The aggregate tonnage of the British vessels amounted to	127,158 tons.

The *Lahore Chronicle* says, that an organised system of dacoitee and murder has lately been laid bare in the Punjab through a series of confessions. The Head Quarters of the gang is said to be near Sealkote and Eminabad, and confessions of forty-six murders have already been received. A special officer is to be appointed to conduct the investigation, and it is believed, that the gangs will be rapidly exterminated.—*Friend of India*.

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We beg to acknowledge with thanks the following sum for the Bengal Catholic Herald.

Rev. Father Bertrand, Peshawar, from
Jan. to December 1852, Rs. 10 0

Erratum.

T. W. Seyers, Esq., Futtypore, for Jan. to Dec.
1851, read Jan. to Decr. 1852. Rs. 10 0

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghykhutta, under the superintendence of CHARLES A. SERRAN.

SUMMARY OF INTELLIGENCE.

No. 4.] CALCUTTA: SATURDAY, JANUARY 24, 1852. [Vol. XXII.

LATEST NEWS FROM CAPE OF GOOD HOPE

By the *Shamoo* we have received Cape papers to the 10th December, from which we have made some extracts below. The war goes on with a probability of success, and the papers state that by an *Albion* ship, several boxes had been sent to England, requesting 10,000 additional troops. In an attempt to dislodge the enemy at Fochys of H. M. 74th Foot, and Lieut. Lumsden, of the Cape Corps, were killed. Nothing was effected without loss on either side. Several reinforcements were expected from England, but not so many as were originally expected. The principal war, however, to be expected, namely a battle, Sir H. Smith's capacity was so well understood in India even before the Basuto war, that it could not be unknown to Europeans, and it seems they are now still greatly in need of him, but cannot find a successor more likely to get through the difficulties of a campaign with success, than the present Commander.

A party came from the Cape, dated the 26th November, after mentioning the death of Colonel Pelly, who, in former wars, was much beloved and respected, this was the first of an event among the blacks to which all Europeans, English and Dutch, for which all parties are preparing, no military force is available for a while, such an outbreak, in fact, what with the above, and the bad state of the government, the colony seems in a desperate case. It was, indeed, a very difficult situation, where matters will end, unless the timely arrival of military aid checks these untoward appearances."

—*Englishman*, January, 21.

PROCEEDINGS IN CALCUTTA IN REFERENCE TO BRITISH INTELLIGENCE BROUGHT BY THE *Hermes* REACHED CALCUTTA ON SUNDAY, the 15th instant, but although this was the period which had been all along fixed for the Governor General's return to Calcutta, his Lordship was eight hundred miles off. This was a great, a very great misfortune, as it very probably caused the protraction of hostilities through the season, and increased the expense of the war to a very distressing extent. Sir John Lithier, however, called an extraordinary meeting of Council, when it was determined at once to send a reinforcement to Moulmein, without waiting for instruction from the Governor General's camp. Such a hasty sign and promptitude been displayed on the present occasion, and whenever the Government of Calcutta is reproached heretofore with its small size, it will not be forgotten that it can move, because it has moved, with all the speed of an express train. The order for the Artillery to prepare for foreign service reached Dum-Dum, a distance of eight miles from Calcutta, on Sunday night, and by day break the next morning, a Company, fully equipped, under the orders of Major Reid, was encamped on the glacis of Fort William. Five companies of H. M. Royal Irish stationed in Fort William, completed to four hundred rank and file, were at the same time ordered to hold themselves in readiness to embark, and by Monday evening the whole of the Artillery and the five companies, were on board the steamers, and by Tuesday morning on their way to Moulmein. All the public military establishments were in full work on Monday, and if the same spirit of life and activity can be maintained throughout, we may hope to bring the war—if it be inevitable—to an early and successful issue. The *Morning Chronicle* informs us that the officer commanding the 54th Light Infantry has received instructions to look after the Eastern frontier, and to stand prepared to march to Munnoro. But nothing is said of the ill defended province of Arracan, which lies most contiguous to Ameyapore, the residence of the Burmese Court, being in a direct line only 200 miles distant from it, and is likely therefore to be the first point of attack. A large Burmese force crossing the Aeng pass, would spread dismay through the whole of the eastern province of Bengal, though we question whether any of the merchants of Cal-

cutta would again entreat Government to allow their property to be removed for security to the Fort.—*Friend of India*, THURSDAY, JANUARY 15.

We omitted to mention last week, that the Bank of Bengal had declared a dividend on the operations of the past six months of Rs. 2 1/2 per share or 12 per cent. per annum. The Bombay Bank for the same period has given a dividend at the rate of Rs. 5 1/2 per cent. per annum, and the Madras Bank of 10 per cent. per annum. In the accounts of the Bombay Bank, a sum of Rs. 15,000 is set down as loss by depreciation of Government securities, and this in the face of the rise which took place on the closing of the year. We need scarcely observe that the Madras Bank has not got "rest" back again. A dividend of ten per cent. covers a multitude of sins.

FRIDAY, JANUARY 16

The total extent of the Railways completed in England is 6,166 miles, at a cost of £235,160,000, and the number of engines working on them is 2136. The total profits on the entire traffic are from 11 to 11 1/2 millions sterling. We should like to know what is the relative amount of patronage enjoyed by H. M.'s Ministers, and the Railway Directors.

The *Hong Kong Register* of the 9th December says, that an American Copper, the *Gumcock*, brought English papers from San Francisco, four days later than those recovered by the steamer, The *Flying Cloud*, the vessel of whose sailing papers such extraordinary stories are told, had also arrived, and would, it was believed, come round to Calcutta. Though an 1800 ton ship, she was navigated from San Francisco to Hong Kong by eighteen hands!

The *Strait Times* of the 15th December contains a letter from Capt. Geo. Mullock, the officer despatched by the Peninsular and Oriental Company in search of the ill-fated *Pacha*. Captain Mullock reports, that he dragged over the whole scene of the collision eleven times, with a machine of his own invention, and came to the conclusion that the *Pacha* was completely imbedded in the soft mud within a week after her wreck. He, therefore, regards all attempts to recover either the *Pacha* or her treasure as utterly hopeless.—*Ibid*.

THE UNIVERSITY—AMERICAN CONTRIBUTIONS.

It appears, then, by this account, that from the city of New York alone there will be contributed not less than from 3,000, to 4,000, or from fifteen to twenty thousand dollars.

We have spoken of the Rev. Mr. Hearn in Newfoundland and in Halifax, and of the great assistance he has received from the Right Rev. Dr. Walsh. We have not, at the present moment, any fresh particulars to lay before our readers in addition to those already published, except the significant fact, that he has already recruited home from the two colonies already spoken of no less than 650, Montreal, through the Secretary of the Catholic Defence Association in that city, has transmitted 168, 154, Perth, in Canada, through the Rev. J. N. McDermott, has sent 22, 10s; and finally small sums sent direct to the Committee Rooms amount to 85. So that the gross sum contributed from America, in less than three months, with a very imperfectly organised system of collection, and with all the difficulties attending the commencement of such a work, and a grievous lack of collectors, has been 2,014, 11s 4d. We fully anticipate that the next three months will produce in America more than treble this amount; and we pray God that nothing may happen to damp or diminish either the laborious and intelligent industry of the collectors, or the noble zeal of those who contribute to this sacred and hallowed fund.—*Tablet* Nov. 29,

CLOCKS.

An amusing and not unimportant discussion is again revived through the country, as to whether public clocks should be kept to solar or Greenwich time. At Exeter, for instance, the corporation resolved to set the Town Hall clock to Greenwich time, but the dean and chapter, disliking innovations, refused to alter the cathedral clock. At Plymouth, the time which had been altered is again restored to that of its own meridian, the reason being that the tide-tables for seaport towns are calculated from local time. At some other place, during the corporation debate, the legal officer gave the same advice as the prudent town-clerk of Ephesus in ancient times—viz., 'to do nothing rashly,' hinting the possibility of many questions as to legality of elections, marriages, money-payments, and other transactions, for which a time is fixed by Act of Parliament. The simplest way to meet the difficulty is to have two minute hands, one for local, the other for Greenwich time.

—*Literary Gazette.*

NOTICE.

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THE SUBSCRIBERS and Donors for the above-named most useful CHARITY, are respectfully reminded, that the payment of the third, half yearly instalment and 6th. Quarter's Subscription for the purchase of the Intally Premises, will be due on the 1st of February, A. D. 1852.

C. R. LACKERSTERN,
Treasurer and Secretary
No. 5, Clive Street.

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Departure of the Mail.

Export Overland Mail via Bombay....	Saturday 24th Jan.
Express Mail via Bombay, 3, p. m.	Monday 26th ditto.
Per Steamer Hindoostan	Saturday 7th Feb.

We beg to acknowledge with thanks the following sum for the *Bengal Catholic Herald*.

Sergt. Major Jas. Nolan, *Mooradabad*,
from Jan. to Dec. 1852, „ Rs. 10 0'

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghy-hutta, under the superintendence of CHARLES A. SERRAO.

SUMMARY OF INTELLIGENCE.

No. 5.] CALCUTTA: SATURDAY, JANUARY 31, 1852. [VOL. XXII.

We hasten to lay before our readers the following *Mofussil* Extraordinary just received:—

"It was expected a few days since that the Chief of Lalpoora and others would have come into the General's Camp to tender their submission and make peace, but events have transpired since which must put an end to all pacific measures for the present.

Last Sunday, a body of the Momunds made a dash at a number of Canals returning to Peshawar from Camp with stores, inflicting them all off—and yesterday a melancholy catastrophe occurred near the fort of Mulchue.

Bombins, of the Regiments (the Officer who had the conducting the fort), rode out from the fort with a number of Officers of the 71st N. L., when they had got out a short distance somewhere near the hills—the Momunds rose from ambush and fired into them. Bombins received three bullets through the heart and fell the next escaped. At noon he's body was carried off, stripped and then hacked to pieces.

The Chief has gone at them to-day. The *Chronicle* has Colonel Mackenzie's account. *See in Chronicle* Extraordinary.

The Momund Elder who has recently arrived in Calcutta, has addressed a letter to the *Citizen*, containing an extract from some of the writings of Joseph Smith, the founder of this new sect. The Elder, who signs his name William Weber, says that he has already baptized three Europeans, and expects to baptize six natives on the 25th instant.

SATURDAY, JANUARY 17.

Another of these terrible outbreaks which have so often disgraced the history of our Indian Jail management, has occurred at Alipore. In that Jail, more than four hundred of the boldest villains in India, the sweepings of all the prisons of the Lower Provinces, are confined, and an outbreak attended with fatal consequences has once before occurred under almost similar circumstances. In the present instance, Mr. Samuels, the Magistrate of the 24 Pergunnahs, had deemed it necessary to reduce the diet allowance of the prisoners from 4 pice to 3½ pice per day. The measure irritated the prisoners, who attacked the Darogah, and severely wounded nine of the sepais who endeavored to defend him. Shortly after, Mr. Samuels, the Magistrate, and Mr. Floyd, the Superintendent of the Jail arrived, and were immediately attacked. Mr. Samuels was knocked down with a club but as he fell, fired a revolver he had in his hand and killed his assailant. The sepais, fortunately, were able to protect him, until he had gained his legs and retired from the inner prison, when the guards who had remained outside commenced firing. The discharge killed two and wounded six of the prisoners, and the remainder fled to their cells.

MONDAY, JANUARY 19

A correspondent of the Calcutta *Morning Chronicle*, supplies us with an account of a disastrous fire which broke out at Hong-Kong on the night of the 28th December, and lasted till the following morning. The entire west end of the town, comprising above five hundred houses, was burnt to the ground, and property to the amount of twenty-five lakhs of Rupees is said to have been destroyed.

An extract from a London Commercial letter of the 8th December, published in the *Bombay Gazette*, gives the most gloomy view of the prospects of Indian trade, that we have yet seen. It is, however, we fear, only too near the truth, particularly with respect to the losses on indigo:—"We can produce every thing cheaper than heretofore. Cochineal is now 2s 9d. per lb for finest silvers; the stock on hand is large, and the supply is every year increasing. Low as sugar is, there is no chance of its rallying, while the supply from beet-root keeps up. The loss on Indigo from Calcutta at present prices is £20 per chest would not cover the deficiency. The loss on Spelter is about £4 per ton.

Exchange on London must rapidly decline with you, and we should not be surprised to see it as much below its natural par value as it is at present above it. No trade can stand the high rates of Exchange lately ruling both at Bombay and Calcutta."

WEDNESDAY, JANUARY 21.

We have received Caffe papers to the 10th of December, but they contain little news of the war. Three more officers have been killed, including Lieut. Colonel Fordyce of the 71th Highlanders, and apparently no advantages gained for the British. The inhabitants of the Colony are in a fever of delight with the new constitution lately granted by the Crown, and which is said to be even more liberal than was expected. Our files however, are imperfect, and we are, therefore, unacquainted with the details of the new measure.

THURSDAY, JANUARY 22

The author of "a six months sojourn in South Australia," now republishing in the *Englishman* gives the following table of the average temperature of that Colony for the last ten years:—

Temperature.		
	3 days above	100
17	between	91 and 100
52	"	81 and 90
66	"	71 and 80
19	"	61 and 70
66	"	51 and 60
2	"	41 and 50

365 days.

South Australia, therefore, for the greater part of the year, enjoys the temperature of Bengal at the beginning of the cold weather.

FRIDAY, JANUARY 23.

A case came up before Mr. Wylie, in the Small Cause Court of Calcutta, on the 23rd instant, which is of very frequent occurrence in Bengal. The plaintiff, Mr. Glass, sued the defendant, Mr. Wittenbaker, for rent due to the amount of Rs. 180. The defendant pleaded a set off to the extent of Rs. 47 on the ground that he had agreed with his Landlord that the latter should receive a certain rent, on condition that he kept the premises in a habitable state. Thus he had failed to do, and defendant had been compelled to expend Rs. 47 in some repairs, and he considered that this ought to be allowed as a set off. The Judge decided that this set off could not be admitted, inasmuch as there had been no distinct agreement that the defendant should be allowed to make repairs out of the rent. He was, however, at liberty to commence a separate action against his Landlord for nonfulfilment of the agreement to keep the house in repair. In India, the custom of stopping the rent to make repairs is so inviolable, that we imagine it would be recognised even by the Supreme Court.

A *Madras Advertiser* Extraordinary of the 12th instant informs us, that the Mughals of Malabar, have for the ninth time recommenced their sanguinary outrages. On Sunday, the 5th instant, about seventeen Mughals entered the house of a wealthy Hindoo of high caste, and murdered him, as well as all the inmates of his house, including women and children, plundered the building and set it on fire. After this outrage, the number of the ruffians began to increase, and they are said to be threatening Tellicherry. Fortunately, the authorities of Cananore have learned wisdom from experience, and instead of sending a few Sepoys under an Ensign, have despatched a Company of H. M.'s 9th Regiment, and two Companies of the 16th Madras N. I., under the command of Major Hodgson, against the fanatics. These outbreaks are occurring somewhat too frequently, and it has become the imperative duty of the Madras Government to institute a searching enquiry into their origin.—*Friend of India*.

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C. R. LACKERSTEEN,
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No. 5, Chire Street.

JUST PUBLISHED,

And to be had of Messrs D'Rozario & Co.,—and of the Cathedral Library.

THE SPIRITUAL EXERCISES of ST. IGNATIUS, expounded by Father Liborio Siniscalchi, S. J. and now for the first time literally translated from the Italian and revised by a Catholic Clergyman, with the Approbation of His Grace the Archbishop of Edessa V. A. Western Bengal:

Price Two Rupees,—Cash.

Bengal Catholic Directory.

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NOTICE.

ST. JOHN'S COLLEGE.

10 Park Street.

LECTURES ON CHEMISTRY AND MECHANICS.

THE Rev. Mr. Kennedy will resume his course of Lectures on Chemistry on Tuesday the 3d Prox. and the Rev. Mr. Stephenson his Instructions on Mechanics on Tuesday the 10th Prox. The time fixed for the Lectures in both Departments, is 8 o'clock, A. M.

Errata.

In our last issue, on CATHOLICITY IN INDIA, for the year 1836 read 1838.

* * Besides the 19 Bishops alluded to in that article, there are in India, under the Portuguese Government, the Archiepiscopal See of Goa and the Episcopal See of Macao.

Departure of the Mail.

Per Steamer Hindoostan Saturday 7th Feb.
After-Packet, 3, P. M. Sunday 8th.

We beg to acknowledge with thanks the following sum for the *Bengal Catholic Herald*.

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Mr. J. McNamara, *Balasore*, from January to December 1852, 10 0

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghy-hutta, under the superintendence of CHARLES A. SERRAO.

SUMMARY OF INTELLIGENCE.

No. 6.] CALCUTTA: SATURDAY, FEBRUARY 7, 1852. [VOL. XXII.

ARRIVAL OF THE MAIL.

The chief interest of the intelligence of the fortnight still centres in what is called the "Revolution in France." The result of the Presidential election will be conveyed to India, direct from the French capital, though now that the Submarine Telegraph is in operation London is but little behind Paris in its effort to supply intelligence to the Indian presidencies. The issue, however, of the contest, if so it can be called, is no longer involved in doubt. It must terminate in favour of Louis Napoleon by an overwhelming majority. The election is going on amidst the greatest tranquillity.

On Saturday intelligence was received at Lloyd's, under date Malin, Monday, the 8th inst., of a most awful occurrence at the Island of Sicily, which had been swept by two enormous waterspouts, accompanied by a terrific hurricane. Those who witnessed the phenomena describe the waterspouts as two immense spherical bodies of water reaching from the clouds, their cones nearly touching the earth, and, as far as could be judged, at a quarter of a mile apart, rushing with immense velocity. They passed over the island near Messina. In their progress houses were unroofed, trees uprooted, men and women, horses, cattle, and sheep were raised up, drawn into their vortex, and borne on in destruction; during their passage rain descended in cataracts, accompanied with hail-stones of enormous size and masses of ice. Going over Castellamarite, near Salina, it destroyed half the town, and washed 200 of the inhabitants into the sea, who all perished. Upwards of 500 persons have been destroyed by this terrible visitation, and an immense amount of property, the country being laid waste for miles. The shipping in the harbour suffered severely, many vessels being destroyed, and their crews drowned. After the occurrence numbers of dead human bodies were picked up all frightfully mutilated and swollen.

One of the most gigantic engineering operations ever effected took place a few days ago near Wetzstein, in the Harz in Thuringia. A quantity of stone being required for the construction of viaducts and bridges, for a railway, it was decided to use a huge rock 360 feet high and 85 wide, which rose like a wall. In two places only was this rock connected with the chain Alps. First of all it was entirely separated from the mountain (a very difficult operation, which occupied 800 workmen for some time); then seven or eight large openings were effected at the base, so that the immense mass was supported on columns; and then trains of gunpowder were placed in each opening. Everything having been prepared, fire was set to the train. In eleven minutes an explosion took, and the mass came down, the fall shook the earth for a distance of nearly two leagues, and the pieces of rock spread over nearly ten acres.

A woman is now under trial for seven distinct acts of poisoning. She was perfectly sane, but her counsel founds her defence on the incapacity of her brain to distinguish right from wrong, and proves his theory by adducing the well-known facts of persons unable to distinguish different colours. Gall and Spurzheim are compelled to sanction this most convenient doctrine, which would have acquitted Judas Iscariot on the strength of a moral bluntness of intellect. *Atlas for India, Dec. 24.*

THE TRUE WITNESS.—Separate Common Schools. He claims them as a right of the Canadian Catholics. If you take our money, give us schools of which we can make use. If you don't like to give us separate schools, don't take our money, for that is mean and cowardly. But it is also the interest of the State to provide separate schools. Catholics learn to be loyal to the State, for God's sake. He must, if he be a true Catholic, be a good citizen. Catholicity alone deals with man as a being in the moral order, and with a supernatural destiny. Protestantism deals with him as a being who has only a temporal destiny. It says to him,

obey the law. As long as it is for your interest to do so. Protestants must assert the divine right of kings, which is despotism, against the individual conscience, which is anarchy, or the latter against the former. There is no middle course. Only the Church can reconcile absolute submission to God with the obedience due to government. Catholics, every where, are loyal. They are not Reds in Europe, or freesoilers in America.

We copy from the same summary the two following Welch rare bits:

"In Ireland, the rage for emigration continues unabated; but the proselytising gentry are beginning to relax a little in their songs of triumph. The Irish are not converted yet, and it is now pretty clear that the Second Reformation was brought about solely by the necessities of poor Paddy, obliging him to borrow the loan of the Protestant faith till the new prates came in; and that the conversions were more to be attributed to an empty stomach, than to a change of heart."

THE CATHOLIC TELEGRAPH.—Two hundred thousand dollars were raised in Cuba by the loyal Catholics, for the families of those who perished in defence of the island. Fifty cents were raised in five wards of Cincinnati by the Catholics, for Kunkel, who will use the money for revolutionary purposes.—THE TELEGRAPH sums up the claims of Palmistone, the god of Kossuth, to be considered worthy of the name of a lover of freedom. He encourages murder and robbery. He laid waste homes and shed much blood in China to force opium upon the natives. He stole the lands of the Sicks, and murdered them for defending themselves.—He crushed the free Catholic cantons of Switzerland. He is one of the authors of the starvation policy in Ireland, and of the penal bill. He is goading even the poor Hottentots to rebellion. By one order, issued in his private capacity, he shipped fifteen hundred human beings, in pestiferous vessels, to America.—One year of his rule includes more crimes against God and nature and Liberty, than that of all other governments of Europe for a quarter of a century.—*Boston Pilot, Dec. 6.*

THE CHAPEL AT ADELS.—We beg to draw attention to an Appeal which will be found in another column, from the Catholic Clergyman at Adels, in behalf of the reconstruction of a Chapel at that station. It will be seen that a subscription has already been set on foot; but the sums realized in furtherance of the object are insufficient, as it appears to us, to meet its exigencies, and we would therefore strongly urge Catholics generally to contribute their mites towards so laudable an undertaking. We have much pleasure in making room for the following extract from a letter from an esteemed correspondent who has addressed us on the subject:—

Adels, 25th November, 1851.

I have much pleasure in forwarding you for publication in the *Catholic Examiner* a List shewing the names of the different parties who subscribed towards the rebuilding of the chapel at this station, also the amount contributed by them towards this good work of charity; and if you will kindly get it inserted in the next *Examiner* I shall be much obliged. I wish it to be known to the Community at large that Captain Haines, the Political Agent, has been most kind to the Priest here, and has written an application for Rs. 2000 to Government to assist the building in Church.—*Catholic Examiner.*

CONVENT OF THE GOOD SHEPHERD, HAMMERSMITH.—A Protestant gentleman called at Mr. Dolman's last week, and left 50l. for the above admirable institution, which he had heard of through reading the trial of the wretched girl, Burke.

Departure of the Mail.

Per Steamer *Hindustan* Saturday 7th Feb.
After-Packet, 3, P. M. Sunday 8th.

NOTICE.

To the Donors and Subscribers for the purchase of the Intally Premises for the B. C. Female Orphanage and Asylum for Poor Widows, &c. &c.

THE Subscribers and Donors for the above-named most useful CHARITY, are respectfully reminded, that the payment of the third, half yearly instalment and 6th. Quarter's Subscription for the purchase of the Intally Premises, was due on the 1st of February, A. D. 1852.

C. R. LACKERSTEEN,
Treasurer and Secretary
No. 5, Clive Street.

B. C. ORPHANAGE. FREE SCHOLARS AND WIDOWS' ASYLUM.

A Fifend to the Orphans, through Mys.			
O'Brien, Chowringhee, ...	Rs.	200	0
THROUGH MR. N. O'BRIEN.			
Ramtonno Sill, ...	Rs.	2	0
Mr. Buckanon, ...	...	5	9
A friend to the poor, ...	...	1	0
A. J. ...	...	5	0
T. J. Kenny, ...	...	20	0

BOW-BAZAR.

Collection made by Mr. Jas. Mylan, in aid of 'St. Xavier's Chapel,' for the Month of December last.

H. M., at Burdwan, ...	Rs.	5	0
Mr. Jas. Rideout, ...	...	5	0
" F. Pereira, ...	...	2	0
" J. Cornelius jr., ...	...	2	0
" J. Baptist, ...	...	2	0
Messrs. Deefholts, ...	...	2	0
Mr. J. King, ...	...	1	0
" Chas. A. Pereira, ...	...	1	0
" M. T. Lepies, ...	...	1	0
" J. Leal, ...	...	1	0
Mrs. O. R. Belletty, ...	...	1	0
" R. DeLallana, ...	...	1	0
" Hobson, ...	...	1	0
" Speede, ...	...	1	0
" M. B. Botellho, ...	...	1	0
" Rose Pyva, ...	...	0	8
Mr. E. Botellho, ...	...	0	8
" W. Salvador, ...	...	0	8
" P. Gill, ...	...	0	8
Mr. W. Martin, ...	...	0	8
" J. Andrew, ...	...	0	8
" J. Brown, ...	...	0	8
Mrs. R. Lepies, ...	...	0	4
" E. Martin, ...	...	0	4
" K. Ambrose, ...	...	0	4
" J. Francisco,	0	4

Expenditure.

Paid Servants' wages and Contingencies, ...	Rs.	23	12	6
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Catholic Cathedral Library.

The Science of Salvation; or, the Spiritual Exercises of St. Ignatius expounded by Father Liborio Siniscalchi, of the Society of Jesus. Now for the first time Literally translated from the Italian, and revised by a Catholic Clergyman. Published with the approbation of his Grace the Most Rev. Dr. Carew, Archbishop of Edessa, V. A. W. B. Rs.

Imitation of Christ, neat, 18mo. ...	1	8
Visits to the Blessed Sacrament, 16mo. ...	1	8
St. Liguori's Way of Salvation, 18mo. ...	1	4
Preparation for Death, 12mo. ...	2	0
Douay Bible, with plates, 8vo. ...	4	0
Glories of Mary, 2 vols., ...	2	8
Sacred Heart, 18mo. ...	1	0
Sacred Heart, gilt, 18mo. ...	2	0
Life of Blessed Virgin, ...	2	8
Catholic Piety, embossed, 18mo. ...	1	0
-----, gilt, 18mo. ...	1	4
-----, large, gilt edges.	1	8

A Protestant Converted to Catholicity by her Bible and Prayer Book: *third edition*, ... 0 8

Little office of the immaculate conception of the Blessed Virgin Mary, for the use of the Confraternity of the Scapular and of other Devout Christians ... 0 4

Ditto, Ditto 16mo., ... 0 8

A Treatise on indulgences, Jubilee, &c., &c., by the Rt. Rev. Dr. Lanigan, Bp. of Ossary, with a Prayer for the whole state of Christ's Church, upon earth, and all the intentions of the indulgences... 0 6

Wiseman's Papal and royal supremacies contrasted—stitched... 1 0

Wiseman's final appeal in matters of Faith—stitched... 1 0

Plunkett's Catechism... 0 4

* * Allies (M. A.) on the Primacy, with a small assortment of French Religious Prints, &c., in addition to the large stock of standard Religious Works on hands in the Library.

TO SUBSCRIBERS.

Such subscribers of the *Bengal Catholic Herald* as have not yet remitted their yearly and half yearly subscriptions, are requested to transmit the same as early as possible.

PRINTING.

BOOK and JOB-WORK of every description executed at the *Catholic Orphan Press*, with neatness, correctness, and dispatch, and moderate terms.

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Every description of Book-binding executed in the neatest and best manner, and on the most reasonable terms, at the *Bengal Catholic Orphan Press—No. 5, Moorghybhutta St. adjoining the Cathedral House.*

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghybhutta, under the superintendence of CHARLES A. SERRAO.

S U M M A R Y O F I N T E L L I G E N C E.

No. 7.] CALCUTTA: SATURDAY, FEBRUARY 14, 1852. [VOL. XXII.

Most persons residing in Calcutta heard at the time of Mr. Reddie's death, a report that his illness was occasioned by eating hemetically-sealed lobsters. It is so usual to hear an attack of cholera attributed to the last food eaten or wine drunk, that the story did not cause any particular enquiry. Some of the cases containing lobsters were sold at Mr. Reddie's sale, and we accordingly received a letter from a gentleman who partook of one of them on his way by water to Kishnagaur. Two of the party were attacked with cholera, and one of them was considered to be in great danger for a some time, though both have recovered.

It is well known that certain descriptions of preserved food are occasionally poisonous. German sausages have been frequently known to occasion dangerous, and even fatal diseases. The fish of which they are composed are

It is possible that these preserved lobsters may have been packed after decomposition had commenced and that the total exclusion from atmosphere air did not stop this change, but perhaps aided it.

be at once detected by taste and smell. It would surely be desirable to have samples of food so packed, subjected to a careful examination, for though there may not affect all who partake of them, there seems to be considerable danger that persons in weak health, or of peculiar susceptibility, may not escape with impunity from the experiment.—*Englishman, Feb 10.*

THURSDAY, JANUARY 22.

The *Strait Times* of the 30th December supplies us with a most interesting account from the gold diggers of Malacca of the conditions the anticipations we expect to find in the subject. The average earnings are estimated at 1½ ounce of gold, or forty rupees per day, and the aggregate yield amounted to ten thousand pounds sterling per day. This is equivalent to three and a half millions a year, and the only limit to production seems to be the amount of labour. Several parties are known to have made £100 per day, and one instance is mentioned of £300 having been obtained in a fortnight. The excitement in Melbourne is of course tremendous. As the newspapers had ceased to issue, as their composers had gone to the diggings, and at the latest date it was ascertained from private letters, that none but females had been left in the town. The entire male population had started off to dig.

TUESDAY FEBRUARY, 3.

The *Englishman* states on the authority of a letter from Semde, that An Morad has surrendered, and thrown him self upon the mercy of the Governor General. This termination of the affair has been anticipated for some time at Bombay, and the result is a sufficient proof of the wisdom of marching so large a force for so apparently trifling an object. Had An Morad been induced by the smallness of the force opposed to him to strike a single blow, the probability is that he would have been assisted in the entire strength of the tribes on his North-West Frontier. As it is the orders of the Court of Directors have been carried out without the necessity of firing a shot.

The *China Mail* of the 4th December, just received, reports that although the rebellion still continues, it has not affected the tea trade as was reported in the London journals. On the contrary the export of that article has been greater by six millions of pounds than that of the preceding year.—*Friend of India*.

THE QUEEN OF SPAIN.

PARIS, Tuesday Evening, 7 o'clock—A telegraphic despatch announces that the Queen of Spain has given birth to a Prince.

RESIGNATION OF LORD PALMERSTON. 9

A few days ago, after the departure of all the Ministers from London, in at the near approach of Christmas, the Cabinet Council was unexpectedly summoned, although no assignable cause of public interest had occurred to explain this sudden requisition. This Cabinet was held on Monday, the 22d inst., and it was remarked with surprise that Lord Palmerston, one of the most assiduous members of this Government, was not present. From these circumstances suspicion was excited, and surmise became rife. We may have it in our power to remove all uncertainty on the subject, for we are unable to announce that from the day on which that Cabinet was held Viscount Palmerston ceased to hold the office of Secretary of State for Foreign Affairs, or to be a member of Her Majesty's Council. — Times of the 23d

ORIGIN OF THE 'TIMES' NEWSPAPER.—The *Times* is still in the hands of the family of its founder, and in this respect stands alone amongst the morning papers. It was

and its first number was published on the 1st of January, 1788, and was a continuation of the *Daily Universal Register*, of which 929 numbers had previously appeared. Both the *Times* and its continuator are described in the heading as being "printed logographically." This strange-looking term was applied to a patent which Weller had obtained, for printing in metal type. Weller instead of single letters in the usual mode then, was to bring up one side by side by the working printer, a column of characters to compose every single letter. This new mode is described in a pamphlet, printed by the process and published in 1783 by a certain doctor named H. Johnson, one of its inventors. — Weller, who is there spoken of as a party contriver of this new method, patented it, and then went to work to bring this plan into use. He evidently worked with great energy and perseverance, and like all projectors, was sanguine of success. The advantages expected to be gained by the logographic mode were that the orthographical errors would be far less than by ordinary printing; indeed, that they must be almost impossible in the way of setting type; that less time and labour would be required; and, consequently, that printing would be cheaper. But practical difficulties arose, and many jokes were made at the expenses of the new plan. It was said that the address to the type-founder ran after the fashion — "Send me a hundred weight, made in the county of Middlesex, of that cold, wet, dry, murder, fire, dreadful robbery, a serious outrage, fearful calamity, and alarming explosion." Another hundred would be made up of "honourable gentlemen, landowners,

It was brought out on the 1st Jan., 1785, the *Daily Universal Register*, printed in the manner. This had four pages and a hibernian stamp, and was sold for 2½d. — *History of Newspapers* by F. K. Hunt. —

JUST PUBLISHED.

And to be had of Messrs D'Rozario & Co.,—and of the Cathedral Library.

THE SPIRITUAL EXERCISES OF ST. IGNATIUS, expounded by Father Liborio Sinischalehi, S. J. and now for the first time literally translated from the Italian and revised by a Catholic Clergyman, with the approbation of His Grace the Archbishop of Edessa, V. A. Western Bengal :

Price Two Rupees,—Cash.

LORETTO HOUSE.

No. 8, MIDDLETON ROW, CHOWRINGHEE.

Established A. D. 1812.

The Loretto Sisters receive Young Ladies on the following terms:—

FOR BOARDERS.

Instruction in Reading, Writing, Arithmetic, Grammar, Geography, Chronology, History, the use of the Globes, French, &c., with every branch of useful and ornamental Needle-work, Rs. 25 per month.

EXTRA CHARGES.

Drawing and Painting.....	Rs. 5 per month
Piano Forte,—(the charge for the use, repair and tuning of the Instrument included,)	12 " "
Singing.....	8 " "
Guitar, ..	8 " "
Italian,	5 " "

Dancing, (if required,) on the terms that may be fixed upon by the Teacher in the Department.

For the use of Books, of Table and Bed-room Furniture, Towels, Plate, for Mountains, Washing, &c., Rs. 6 per month.

The uniform to be worn by the children, (if provided by the Institute,) will be an Extra Charge.

Besides the appointed Physician, Parents or Guardians are allowed to select any other for their children, but at their own expense.

DAY BOARDERS.

Per Month. Rs. 21
Extra Charges the same as for Boarders.

FOR DAY PUPILS.

The course of Education is the same as for Boarders Terms (Daily Tuition included), Rs. 13 per month.

Extra Charges the same as for Boarders.

All payments to be made quarterly in advance.

Music Books, Materials for Needle-Work and Drawing to be provided at the expense of the Parents.

The moral conduct of the Young Ladies is watched over with the strictest attention, and while every effort is made to expand and adorn the mind, the heart is trained to virtue.

The character of the pupils is carefully studied; they are taught by reasoning to set their errors, and are gradually formed to habits of regularity and order.

The Excellent situation of Loretto House is well known, the utmost attention is paid to the proficiency, health and comfort of the Pupils.

N. B.—1. Young Ladies beyond fourteen years of age are not admitted.

2. Catholic Pupils only will be required to attend Divine Service and Religious Instruction.

3. It is contrary to the Rules of the Establishment to receive Visitors on Sundays.

4. Parents or Guardians may visit the Children on Wednesday from 11 to 2 o'clock, A. M., but they are not expected to visit them oftener than once in the month.

5. During the Christmas, and other Vacations, the Pupils are permitted to leave the Convent, and remain with their Parents or Guardians only. It is however recommended that the Children should not be removed at any season of the year.

6. Each month's education being paid for quarterly in advance, no allowance is made for absence, when a month is once entered upon.

7. Previously to the removal of a Child from School, a month's notice, or the payment of a month's pension is required.

8. No reduction is made on account of absence from School during the fixed vacations, and no extra charge is made for the support of such Boarders, as may remain at the Convent during the vacations.

The Annual vacations commences on the 21st day of

December and terminates on the seventeenth of the following January.

Each Young Lady on entering Loretto House is to come supplied with the clothing and uniform prescribed by the rules of the Institution.

It is particularly requested that Parents or Guardians will deposit with the Lady Superiress the Pocket Money which they may allow for the use of their Children or Wards. This precaution is necessary, in order to prevent the injudicious or injurious outlay of such money by the Pupils.

Parents or Guardians are requested to appoint an Agent in Calcutta, to procure for their Children, or Wards whatever clothes, &c. &c., they may require, after admittance into the Establishment.

Reference for farther information to be made to the Lady Superiress of Loretto House.

NOTICE.

Much inconvenience to the Community having been frequently occasioned by Visitors exiting at unreasonable times it has been arranged that, for the future, Visitors will be received only at the hours fixed upon by general usage in Calcutta, viz., from Eleven o'clock, A. M., to Two o'clock P. M.

N. B.—The Community will feel greatly obliged, if Parents, Guardians, or others, who may have important business to transact at the Convent, will kindly attend to this regulation, when they can do so without inconvenience.

Catholic Cathedral Circulating Library.

UNDER THE CARE OF THE CHRISTIAN BROTHERS.

This excellent Institution affords a most desirable opportunity even to the humblest Members of our Community to provide on terms within the reach of all, a constant supply of good Books in each family. The terms fixed for each subscriber are the payment of one Rupee on admission, and of two annas per month from the date of his admission. Proper security of course will be required for the restoration of each Book, un-injured within a reasonable time. Subscriptions to be paid quarterly in advance, and a subscriber a quarter in arrears to cease being deemed such. A printed Catalogue of the books contained in the Library can be had by applying to the Christian Brother in charge. It is intended, that one half of the subscriptions should be set apart for the improvement of the Library and the other half for the support of the Orphanages and Free Schools. The Christian Brothers in charge of the Cathedral School and Library, will be in attendance there on every day (Sundays excepted) from 9 A. M. to 3 P. M., to receive Subscriber's names and to supply such Books as may be called for.

Donations and Requests of approved useful Literary, Historical or Religious Books, for the above named Institution, will be thankfully received.

THE TABLET.

MESSRS. D'ROZARIO & Co., are prepared to supply the *Tablet*, Catholic Newspaper: Subscription price One Rupee Four As. per month, or Fourteen Rs. per year, payable in advance.

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorhybutta, under the superintendence of CHARLES A. SERRAO.

No. 8.] CALCUTTA : SATURDAY, FEBRUARY 21, 1852. [VOL. XXII.]

HOW TO ACQUIRE NEW TERRITORY.—We heard the other day, from a Frenchman, an amusing account of the progress of British conquest, or rather acquisition of territory. "When you English," said he, "take a fancy to a particular spot, you send a merchant or two to establish a trade there. You then order a steamer to touch at the place, which it then becomes expedient to make a depot for coals. Then, he says "somebody steals the coals, and

it is necessary to place a police man or some functionary of that kind, to protect the coals; and in progress of time he comes out as a full blown sentinel. The steamers increase, and the coals in proportion, until finally it becomes necessary to increase the sentries, whose guardhouse soon dilates into a barrack, which only disappears to give place to a fort, and the magic wave of the British flag does the rest.
—*Aberdeen Journal*.

B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

Mr. F. E. O'Donaghoe, <i>Shergotty</i> ,	Rs	20	0
„ E. O'Brien, for Dec. to March 1852	20	0	
Jas Rostan, Esq., for Dec. and Jan. 1852	8	0	
J. H. Rostan, Esq., for January, . . .	1	0	
J. Piaggio, Esq., for Nov. and Dec., . .	2	0	
Mrs. J. Mendes, for Jan.	2	0	
Dr. McClelland, thro' Rev. Mr. Kennedy,	32	0	
J. Brown, Esq., thro' Mrs. Capt. Roskell,	25	0	

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Price Two Rupees,—Cash.

Bengal Catholic Orphan Press.

5, Moorghyhatta St. adjoining the Cathedral House.

Established A. D. 1845.

THIS Establishment is intended for the instruction and support of a number of Orphan Children, both East Indian, as well as, the offspring of those brave men, many of whom have lost their lives in defence of their Sovereign and Country.

The friends of this excellent Institution, and the Public in general are respectfully informed, that a spacious and well arranged PRINTING OFFICE furnished with a superior Press, and a large assortment of Types of the best description, has been opened in the immediate vicinity of the Cathedral House, where every description of Printing will be executed in the neatest style, and on the most reasonable terms.

Books, PAMPHLETS, &c., printed with the greatest correctness, and on moderate terms.

Four Children from the ORPHANAGE have been chosen to assist Mr. Charles A. Serrao, the Superintendent of the Press, with the view, that they should learn from him the art of Printing. Their duties in the Printing Office will be arranged in such a way, as to allow them to devote a competent portion of time each day to their Literary Education.

All Orders for PRINTING, LITHOGRAPHING, and BOOK BINDING, &c., addressed the *Bengal Catholic Orphan Press*, 5, Moorghyhatta street, shall be strictly attended to.

Catholic Cathedral Circulating Library.

UNDER THE CARE OF THE CHRISTIAN
BROTHERS.

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Donations and Bequests of approved useful Literary, Historical or Religious Books for the above named Institution, will be thankfully received.

N. B.—A few copies of the *Annals of the Propagation of the Faith*, for the month of July 1851, are for sale at 8 As. per Copy.

THE TABLET.

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Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghyhatta, under the superintendence of CHARLES A. SERRAO.

SUMMARY OF INTELLIGENCE.

No. 9.] CALCUTTA: SATURDAY, FEBRUARY 28, 1852. [VOL. XXII.

CONVERSIONS.

Wilhelm Meinhold, the author of the *Aber Witch*, lately the Pastor of a parish in Pomerania, is now at Berlin, preparing for admission into the Roman Catholic Church. His works exhibit the strong sympathy he always had to the philosophical patriotism of an influential school of German theology, and his friends have long anticipated his conversion.—*Atlas*.

Lieutenant Ernest Nightingale,* of the Revenue Police, youngest son of Sir Charles Ethelstone Nightingale Bart., and nephew of the late Hon. C. E. Law, Recorder of London, residing at Duncary bridge, county Donegal, was baptised and received into the Catholic Church, by the Rev. J. O'Donnell, P. P., on Friday the 7th inst.—*Nation*.

Mr. Manning, the celebrated ex-Archdeacon, is also at Rome. Happy Church of England, which, but just restored, can offer the world names like these of the Wisemans, the Newmans, the Mannings, the Spencers, the Talbots, that is to say, science and virtue in their noblest personification.—*Tablet*.

SHERR FISH LIVER OIL.

Some time ago it was discovered, that Cod liver was highly favourable in pulmonary cases, and although the announcement was at first received with distrust, subsequent experience established its efficacy as a therapeutic. It has since been found that the oil prepared from the liver of the Scer fish is equally beneficial, as the recorded opinions of twenty-three out of 25 medical officers of the Madras service attest. The Scer fish abounds off the coast of Ceylon, where it is found of a finer quality than to the Northward, as it is well known that the nearer the equator the larger it grows. We believe that beyond 19 North latitude it is not to be met with, and from 12 degrees to that extent it rapidly diminishes in size and flavour. Here they are met with often upwards of four feet long, weighing more than fifty pounds, and fish of this size would probably afford oil of a finer quality than elsewhere. We recommend the perusal of the report of the Madras Medical Board to all who have an interest in medical science. It is well known that pulmonary diseases are very common in Ceylon, and here is a remedy at hand which is obtainable by the poorest of the human race. It will be seen, that it is useful as a stimulant to the liver, and valuable in other diseases.—*Ceylon Times*, January, 50.

* Mr. Nightingale is stated to be also a Nephew of the Earl of Ellenborough.

THURSDAY, FEBRUARY 17.

A correspondent of the *Bombay Telegraph and Courier* supplies us with an account of another terrible Jail outbreak. On the 30th inst., the prisoners in the Insure Jail, who had been working on the roads, rose on their guards, wounded twelve and tried to escape. They were, however, instantly pursued by the undisciplined guards, who cut them to pieces in the most merciless manner. Fifty-seven lives were lost, and many of the bodies were found kicked almost to pieces.

The *Madras United Service Gazette* states, that orders had been received by the 30th M. N. I., now stationed at Madras, to mark immediately on the map Two Companies of Sappers and Miners have been despatched to Madras.

WEDNESDAY, FEBRUARY 18.

The *Englishman* says, that a Committee consisting of the Duke of Wellington, Lord Hindley, and General Bagenal has been appointed to consider measures for placing England, and particularly London, in a state of defence.

THE ARMY.

An augmentation of the Army, and a committee composed of the Duke of Wellington, Lord Hindley, and General Bagenal, for the purpose of deciding upon the measures necessary to place England, and more especially London, in a state of defence.

As to the report that the Duke of Wellington, Lord Hindley, and General Bagenal, for the purpose of deciding upon the measures necessary to place England, and more especially London, in a state of defence.

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Our pages of to-day contain one of the most lamentable instances of destruction of a ship by fire at sea, that has ever been our misfortune to record. The *Amazon*, West India mail packet, sailed from Southampton on the 2d inst.; on the 31, at midnight, when 100 miles from the Sicily Islands, an alarm of fire was given, and in 20 minutes, notwithstanding every exertion, the vessel was blazing in every part, and not a man could exist on deck; finally, the magazine blew up, and the morning not a

vestige of the noble ship remained. Of 156 persons, passengers and crew, only 21 escaped the direful calamity. The boats were all right, but the state of the sea and the wind would not allow them to be got clear of the ship.
Home News Jan. 8.

Departure of the Mail.

Per Hindostan... .. Saturday, March 6th.
After Packet... .. Monday, .. 8th.

JUST PUBLISHED,

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SUMMARY OF INTELLIGENCE.

No. 10.] CALCUTTA: SATURDAY, MARCH 6, 1852.

[Vol. XXII.]

IRELAND AND AMERICA.

The London *Times* on the Emigration from Ireland to America observes:

We have said that, while we willingly acquiesce in it, we cannot do so without a shadow of misgiving. Sinew and bone, after all, are no contemptible consideration. A whole people are not to be despised, and dismissed as if they were rubbish. We may miss those whom we love. Brethren are made for adversity, and should that hour come, we may have reason to remember the sorrowing departure of several millions of broad shoulders and stalwart forms, containing hearts which, with all their feverish cravings and tumultuous passions, were never known to be craven or untrue in the presence of a foreign foe.—*Times* January 2.

THURSDAY, FEBRUARY 12.

The quotations of Opium at Canton, on the 19th January are, according to the *Far Eastern*, Patna, 495 dollars per chest, Penang, 177, Malacca 120.

By Mr. Fiddington, for extinguishing fires in native bazaar. His plan is simply to throw wet mud upon the flames, and he gives two instances in which it has been immediately successful. The idea is a good one, but we fear that it will be found impossible to apply it to the police thanmahs throughout the country, as Mr Fiddington suggests. The twenty or thirty "Kooldees," or hoes, to be sent to every thanmah, would disappear about the first fire. Nothing valuable so rapidly as Master's Kooldees, except Master's penknives and Mistress's scissors. It is by no means so easy to compel the bystanders to assist in extinguishing the flames, and while they were mixing up the mud and the water into mud paste, the thatch house would be reduced to ashes.

The same journal brings a full report of the rising of the Chinese coolies on board the *Techy*. This vessel had taken on board three hundred and fifty emigrants of that nation bound for Callao in Peru, but on the 10th December they rose, seized the Captain and a sailor and murdered them. They then killed the second Mate, James Aronson, and the cook, and compelled the third mate, Mr Vagg, to navigate the ship on pain of death. They proceeded at first to Pulo Ubi, where eighty of their number left the vessel, and then made for the Gulf of Siam, and finally landed on the island of Kanloja, leaving Mr. Vagg to convey the ship to Singapore. No cause is assigned for the rising of the coolies, who were well treated, and well fed, but the following sentence respecting another vessel may possibly afford some clue to the mystery:—"The French brig *Redrice* from China bound for Callao with coolies, put into Singapore on the 25th instant leaky. We understand that the coolies are unwilling to proceed to Callao and wish to be landed here." We think it not at all impossible that these men were deceived on board under the impression that they were to be taken to San Francisco.

At the last monthly Meeting of the Agricultural and Horticultural Society of India, a very valuable paper was read from Dr. Falconer on the Cinefona, or quinine bearing tree, and the means of introducing it into India. Dr. Falconer considers that the Cossyah hills, the mountains behind Chittagong, and the Assam Hills are well adapted

to the constitution of the plant, but adds the difficulty of procuring it will be very great. He observes that the Kew gardens, assisted by the Foreign Office, entirely failed in obtaining the plant, and that nothing short of despatching a special messenger is likely to effect the object. Such a mission will necessarily be costly, and an application has accordingly been made to Government to "take the matter into consideration."

MONDAY, FEBRUARY 23.

The *Madras Spectator* has copied papers from the Cape to the 20th December. They contain little news of the progress of the war, but abound in instances of the improved tone of the Colonists towards the Home Government. Thus has been produced entirely by the despatch of the new Constitution from England, which after many delay and much opposition, has at length arrived, and is only waiting for official promulgation. Affairs in the Orange Sovereignty are singing from bad to worse, the English having declared that unless the Government will renounce the right of exacting military service from them, they will emigrate in a body and join their countrymen beyond the Vaal River.

THURSDAY, FEBRUARY 21.

We have placed among our extracts an abstract of the new Constitution of the Cape, which is of rather democratical complexion. The Parliament is to consist of two Houses, the Upper to be denominated the Council, and the lower the Assembly. The Council will consist of fifteen members, all elected for ten years, and with the Chief Justice as perpetual Speaker. Each member must be possessed of landed property of the value of one thousand pounds. The House of Assembly will consist of forty-six members, two for each of the twenty-three electoral districts; any person qualified to vote is qualified to sit a member. The qualification of a voter for both Houses consists in the occupancy of a tenement of the value of £25. This is not the assessed value, but the market price, and the suffrage is thus in fact possessed by every person not a servant or a pauper. The voting is to be open, but the "scrutiny" will be effective. The members of Parliament are not to be paid, but they will receive one pound per day for the time actually consumed in travelling. All money bills are to be introduced in the Lower House, but the reserved civil list, over which the Colony has no control, includes a provision for public worship, i.e. a state church, and two salaries. Lastly, and the most important amendment is the English plan, all the higher offices, or Ministry, to sit and speak in either House without election, but not vote.

At the Meeting of the Asiatic Society of Bengal on the 4th instant, a letter was read from Dr. Macleod of Ningbo, accompanying some specimens of artificial pearls, formed in a species of mytilus, and enclosing little images. The process by which this curious manufacture is effected is thus described:—"The method of forming them, is placing in the living animal, small metallic images, which occasion irritation, and in the course of a year they are found covered by the pearly secretion. When the foreign body is suffered to remain for several years, and the muscle continues to thrive, very beautiful pearly deposits are formed."—*Friend of India*.

The first motion of the heart is animal—is that accounted for? Has any one divined the cause of sensation, ideas, and memory? Who knows more about the essence or matter than the children who touch its superficialities?

Who will instruct us in the mechanism by which a grain of corn, which we cast into the earth, disposes itself to produce a stalk so mounted with an ear? or why the sun produces an apple on tree, and a chestnut on the one next to it? Many doctors have said, "What know I not?" Montague said, "What know I?"—*Sci. Am.*

Departure of the Mail.

Per *Hindustan*,...
After Packet,...

Saturday, March 6th.
Monday, .. 8th.

JUST PUBLISHED,

And to be had of Messrs. D' Rozario & Co.,—and of the Cathedral Library.

THE SPIRITUAL EXERCISES OF ST. IGNATIUS, expounded by Father Liborio Sinischalehi, S. J. and now for the first time literally translated from the Italian and revised by a Catholic Clergyman, with the Approbation of His Grace the Archbishop of Edessa, V. A. Western Bengal :

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ST. XAVIER'S CHAPEL.

BOW-BAZAR.

Native Convert Association.

The Members of this Association are reminded that the plenary Indulgence granted by his late Holiness Gregory XVI., may be gained on to-morrow Sunday, March 7th, by those of the Society who besides Confessing and Communicating shall have complied with the other conditions prescribed by the Sovereign Pontiff.

NOTICE.

To the Members of the General Committee, for the Orphanages and free Schools, the Native Convert Association, &c. &c.

The Members of the above-named Committee are requested to meet at the Cathedral House, on to-morrow Sunday March 7th, at 10 o'clock A. M.

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Right Rev. Dr. Ceretti, Moulmein, from July 1850, to Dec. 1851, (Postages included,)	20 7
Rev. Mr. D. Torelly, Moulmein, from July 1850, to December 1851, (Postages included,)	20 7
Rev. Father Maurice, Bombay, from January 1851, to December 1853,	30 0
Rev. Father Augustine, Chunar, from January to December 1851,	10 0

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SUMMARY OF INTELLIGENCE.

No. 11.] CALCUTTA: SATURDAY, MARCH 13, 1852. [VOL. XXII.

CALCUTTA CATHOLIC SCHOOLS.

THE monthly report for February 1852, of the Calcutta Catholic Schools exhibits the number of pupils in attendance at them as amounting to six hundred and eighty three; showing an increase of 57 for the month of February: of this number, 97 are educated and supported in the Female Orphanage, Intally, and 72 in the Cathedral Male Orphanage under the care of the Christian Brothers.

FEAST OF ST. PATRICK, APOSTLE OF IRELAND.

WEDNESDAY the 17th inst. being the Feast of the Apostle of Ireland, a solemn High Mass will be celebrated on that morning at St. Thomas' Church at $\frac{1}{4}$ before seven o'clock. After the Gospel, a Sermon in favor of the Orphanage will be preached, and a collection made for the support of that Institution. A large number of the Orphans being of Irish Parentage, the generous co operation of their fellow countrymen in India is earnestly solicited on this occasion.

SATURDAY, FEBRUARY 28.

The following notice occurs among some commercial advices received from Canton by the *Englishman*.—"To the United States no freight offering. Tonnage is now wanted for California by the Chinese, about 20 vessels having been taken up by them at 30 to 40 a passenger. It is reported the American ship *Kureka*, to carry 700 men, has been taken up for 24,000 to sail after the Chinese New Year." These vessels, we believe, carry from 250 to 300 emigrants each, so that there will be an addition of some 5000 men to the Chinese population of California in one year. From the price paid for the passage, we should imagine these emigrants were not of the lowest class.

MONDAY, MARCH 1.

A case came up in the Small Cause Court of Calcutta on the 28th ult., which illustrates a "domestic difficulty" now seldom met with in India. A table servant brought an action against his employer, for six rupees eight annas, balance of wages due to him. The defendant admitted the debt, but denied his liability, inasmuch as the servant had refused to hit from the table a plate of ham, alleging that he would thereby lose caste. This defence was substantiated, and Mr Wylie immediately dismissed the plaint, observing that if the Khudmaigar entertained scruples of that kind, he must betake himself to some employment less obnoxious to his principles.

The *Delhi Gazette* supplies us with what he believes

to be authentic intelligence from Herat and the Frontier. To the great surprise of all parties the Persians have evacuated that city, after concluding a treaty with the son of Yar Mohammed. Atta Mohammed, the heir of the old ruler of Herat, who had accompanied them, has also returned, and it is supposed, we think without sufficient reason, that the retrograde movement is owing to the representations of our Ambassador at Teheran—Saadut Khan of La'boora has been compelled to release the Afghan Kafilah he had captured, and to repay to merchants for the losses they had suffered from their detention, and from the plundering propensities of his followers. The Monarchs are abroad again, emboldened by the departure of Sir Colin Campbell. Several severe skirmishes have taken place, in which a number of the marauders were slain.

The *Singapore Free Press* of the 6th February brings us a few items of news from the Australian Gold Regions. New fields of immense wealth had been discovered at Mount Alexander on the eastern side of Melbourne, and thirty vessels were lying in the Port deserted by their crews. Crowds of people were pouring into the Colony from Van Dieman's Land, although it was confidently reported that gold had been found in the island itself, and the entire population of South Australia was on the move. —*Friend of India*.

Captain and Mrs. Washington Hibbert are entertaining a large party of the Roman Catholic nobility, at their seat, Bilton Grange, near Rugby, during the holidays. Among the guests are Cardinal Wiseman, Mr. Sheriff Swift Mrs. Swift, and Miss Swift, the Very Rev. Thomas O'Connor, P.P., of Loughlynm (chaplain to the sheriff.) M. Searle, &c.

ISLINGTON AND ITS VICAR REV. D. WILSON.

The peculiarities of Parochial Warfare.

Our parish vestry meetings are too often the scene of a very discreditably conducted warfare; liberty of speech degenerating into unmeasured abuse. At Islington the battle-ground is the church, and, truly, the 'sacred edifice' is often made to give strange echoes. The *Daily News* sketches a battle of this kind, of very late occurrence:—

"When the Vicar leans over to consult his churchwardens upon some point at issue, he is pelted with a storm of 'No earwigging'; and, when the reverend chairman objects to one member of the parochial senate reading a set speech from a paper (for the *naïve* reason that the business of the vestry is modelled upon the debates in the House of Commons), he is asked why he reads all his own sermons from the *Penny Pulpit*. The arguments of another gentleman are silenced by the categorical logic, 'Who stole the spoons?' Cries, shouts, laughter, and 'all sorts of noises' succeed the proposal of an eight-penny rate. These seems (according to the reporter) to be the usual tactics of the 'reform' party. The 'black,' or church party, express their sentiments by the still more—for men of their professions—unseemly means of 'howls, hisses,

groans, noises with their feet, and beating the sides of the pews with their sticks.' A division on the rate question occasions a climax of sacrilegious uproar. A desperate blow is aimed at the most revered of our parochial institutions. The rage of the combatants does not even spare Beadledom itself! For our own protection against a charge of exaggeration, we quote this part of the narrative verbatim from our Sunday contemporary, omitting names for charity's sake. 'The sacred edifice resounded with cries of 'Division, division. Don't go, don't go, &c.' A rush took place to the vestry-room, where the votes are taken, and Mr — and some other members of the reform party endeavoured to remain as scrutineers of the ballot, and the person named was struck so violently on the head and face, by the beadle, that his cheek was cut open. He in retaliation broke his stick over the beadle's head, and the conflict, we are informed, only terminated by the introduction of the police.'—*Weekly News and Chronicle*.

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SUMMARY OF INTELLIGENCE.

No. 12.] CALCUTTA: SATURDAY, MARCH 20, 1852.

[VOL. XXII.]

PROTESTANT BIGOTRY.

BENARES. This is a military station with a Catholic population of about 300 souls. On the repeated request of the R. O. Soldiers, they received a stationary Chaplain last year, in the person of the Reverend J. Agnew of Vienne. There are four Protestant Ministers besides several Baptist Missionaries at the station. Government, some years ago had, for a temporary Catholic chapel, ceded the old Treasury. The zealous clergyman, besides his Pastoral duties, was anxious to convert that building into a Chapel and dwelling house. The building itself presented desperate difficulties, besides the want of pecuniary means. The Reverend clergyman overcame all obstacles, which he was enabled to do through the liberality of Catholic and Protestant subscribers, aided further, by the guidance of the Engineer, as to alterations in the building. When the work was in prosperous progress, some bigotted Protestants vented their rage, in the Newspapers, accusing the very officers for building a Catholic Chapel with government money and by stealth. The libel was, with the pen of a Protestant, so refuted, that the Correspondent was not only duly chastised for his bigotry, but was compelled to apologise. Strange! Protestant Missionaries and Ministers may settle wherever they chose; and though they do nothing in converting heathens and uniting their own flocks in one faith, yet they are at least extremely busy in disturbing Catholics and thwarting their plans. If a Catholic Priest happens to be placed over an abandoned Catholic Flock, these Ministers lose their temper, and labour to render matters worse. By whose influence or charity, the Bengal Government refused a second time, an allowance to the Catholic Chaplain at Benares, we do not know; nor are we able to understand how Government pays the Protestant Chaplain about 700 Rs. as salary; but to the Catholic Chaplain they do not give even a tithe of those 700 Rs. though the Catholic soldiers are, in number, equal to the Protestant soldiers. Is this fair dealing? *Bombay Catholic Examiner, March 1.*

THE BOMBAY QUARTERLY REVIEW.—We have done the *Benares Magazine* an injustice which we hasten to repair. We said it was the ablest and the most Tractarian Magazine in India. The former epithet we still believe to be correct, but the latter was penned before we had had an opportunity of perusing the *Bombay Review*. We have now received two numbers of that publication, and we beg to recant it absolutely, as the *Review* is undoubtedly entitled to the very first rank among the Puseyite periodicals in India. Its Tractarianism differs from that of the *Benares* periodical as much as that of *Die Philopis* differs from Dr. Pusey, and there is a zeal in the fervent abuse which it pours upon "so called Evangelical doctrines" which reminds

us strongly of the diatribes on things in general with which Captain May Flower Crisp favours the world about once a quarter. Take for instance the following extract, in which we can almost trace the very finger of that powerful writer who so lately justified in our columns the harrying of muskets with the Burmese after hostilities had commenced:—

"Poor suffering saints! At their head is the Archbishop of Canterbury, supported in this vale of tears by £15,000 per annum, and with a plum of £12,000 per annum to throw in his son's hands when he thinks that nobody is looking. Then there is the other Archbishop groaning under the heavy burden of £10,000 per annum. The whole body are absolutely galled by the present Ministry with bishoprics, demerits, canonries, and fat livings.

"Brave suffering souls! They little knew
How many a tear their injuries drew!"

How many maidens sympathize with their magnificent preachers! We have known them with bouquets of flowers descending upon their pulpits,—overwhelmed with worked shawls! Such are the revellings which these victims of persecution must endure."—*Friend of India.*

THURSDAY, MARCH 4.

The *Hurkar* quotes the following report of the effect of the storm of Wednesday on the Electric Telegraph:—
"A violent thunder storm from the North West, raged over the whole line last night, commencing at 9 p. m. and lasting till midnight. During that time it blew a heavy gale with occasional furious gusts, and incessant thunder and lightning.—At 20 m. to 11 p. m. a flash traversed the main instrument at the Chaudhat Ghat, (Calcutta) station. The instrument may but was not injured. Correspondence then took place with the reserve station at Bistapore, but the signallers there were compelled to desist by lightning sparks snapping with the noise of detonating caps across their Telegraph. But no injury whatever was sustained by instruments or signallers. The whole line of Kedgee as well as Calcutta side of the Hooghly, is in full correspondence this morning."

TUESDAY, MARCH 9.

The *Englishman* mentions that the bores of the last 10 days have been the strongest ever known at this season. The *Precursor* was driven from her moorings on the 9th instant, but fortunately received no injury. The same one caught a native boat just under our windows, and hurled it over and over in an instant. Fortunately assistance was at hand, and the boatmen and passengers, five in number, were saved.

Among the cases tried at the sessions of the Supreme Court on the 8th instant, was one for forging a promissory note. The accused had forged or procured the forging of a promissory note, payable to one of his own servants, who immediately sued out a capias against the perpetrator, and threw him into prison. This description of crime, perpetrated solely from motives of personal hostility, is frightfully prevalent in Bengal, and we are glad to see that the Chief Justice sentenced the perpetrator to fourteen years' transportation.—*Ibid.*

"The 'garotte' robberies, a mode by which the victim is half-strangled, as well as robbed, have lately been very frequent in Manchester, Leeds, and Birmingham. At the latter place, Mr. Bradford an alderman, has been victimised in this way, as well as two other gentlemen. Two girls, not more than fourteen years of age, have also been committed for trial for having seized a girl of the same age by the throat, and

after throwing her down and half strangling, her, robbed her of one shilling and sevenpence halfpenny. They first jostled against the girl as she was returning from a public-house, to ascertain whether she had any money, and then hearing it jingle, committed the crime. Last week, Mr. Jas. Mann of Leeds, was attacked by three men. One of them strangled him till he was temporarily insensible, and so rendered it easy for the others to steal his money and for all to escape.—*Atlas for India.*

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The friends of this excellent Institution, and the Public in general are respectfully informed, that a spacious and well arranged PRINTING OFFICE furnished with a superior Press, and a large assortment of Types of the best description, has been opened in the immediate vicinity of the Cathedral House, where every description of Printing will be executed in the neatest style, and on the most reasonable terms.

Books, PAMPHLETS, &c., printed with the greatest correctness, and on moderate terms.

Four Children from the ORPHANAGE have been chosen to assist Mr. Charles A. Serrao, the Superintendent of the Press, with the view, that they should learn from him the art of Printing. Their duties in the Printing Office will be arranged in such a way, as to allow them to devote a competent portion of time each day to their Literary Education.

All Orders for PRINTING, LITHOGRAPHING, and BOOK BINDING, &c., addressed the *Bengal Catholic Orphan Press*, 5, Moorghyhatta street, shall be strictly attended to.

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UNDER THE CARE OF THE CHRISTIAN BROTHERS.

THIS excellent Institution affords a most desirable opportunity even to the humblest Members of our Community to provide on terms within the reach of all, a constant supply of good Books in each family. The terms fixed for each subscriber are the payment of one Rupee an admission, and of two annas per month from the date of his admission. Proper security of course will be required for the preservation of each Book, un-injured within a reasonable time. Subscriptions to be paid quarterly in advance, and a subscriber a quarter in arrears to cease being deemed such. A printed Catalogue of the books contained in the Library can be had by applying to the Christian Brother in charge.

It is intended, that one half of the subscriptions should be set apart for the improvement of the Library and the other half for the support of the Orphanages and Free Schools. The Christian Brothers in charge of the Cathedral School and Library, will be in attendance there on every day (Sundays excepted) from 9 A. M. to 3 P. M., to receive Subscriber's names and to supply such Books as may be called for.

Donations and Bequests of approved useful Literary, Historical, or Religious Books for the above named Institution, will be thankfully received.

N. B.—A few copies of the Annals of the Propagation of the Faith, for the month of July 1851, are for sale, at 8 As. per Copy.

JUST PUBLISHED,

And to be had of Messrs. D'Rozario & Co.,—and of the Cathedral Library.

THE SPIRITUAL EXERCISES OF ST. IGNATIUS, expounded by Father Liborio Sinischalebi, S. J. and now for the first time literally translated from the Italian and revised by a Catholic Clergyman, with the Approbation of His Grace the Archbishop of Edessa, V. A. Western Bengal :

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MESSRS. D'ROZARIO, & Co. have received by the Ship "*Bengal*" a small supply of Hensenbeth's MISSALS and VESPERALS in plain and elegant binding, also a copy of Haydock's Bible, with copious Notes and Plates, in 2 vols. 4to. superbly bound in red Morocco, 61 Rs.

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Broken periods will be charged as for month's Subscription.

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Ditto " to non-Subscribers, each, 8*

Annual and Half Yearly Subscribers to the *Catholic Herald* are reminded, that their subscriptions are now due and we shall feel thankful by their remitting the same to Charles, A. Serrao, Superintendent of the *Bengal Catholic Orphan Press*, No. 5, Moorghyhatta Street, Calcutta.

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghyhatta, under the superintendence of CHARLES A. SERRAO.

SUMMARY OF INTELLIGENCE.

No. 13.] CALCUTTA: SATURDAY, MARCH 27, 1852. [Vol. XXII.

SPEECH FROM THE THRONE.

MY LORDS AND GENTLEMEN.

The period has arrived when, according to usage, I can again avail myself of your advice and assistance in the preparation and adoption of measures which the welfare of the country may require.

I continue to maintain the most friendly relations with foreign Powers.

The complicated affairs of the Duchies of Holstein and Schleswig have continued to engage my attention. I have every reason to expect that the treaty between Germany and Denmark, which was concluded at Berlin in the year before last, will, in a short time, be fully and completely executed.

It is to be regretted that the war which unfortunately broke out on the eastern frontier of the Cape of Hope, more than a year ago, still continues.

Papers will be laid before you containing full information as to the progress of the various measures which have been taken for bringing it to a termination.

I have been conversed with sincere satisfaction with the tranquillity which has prevailed throughout the portion of Ireland, it is with much pleasure that I have to inform you, that the counties of Armagh, Monaghan, and Louth, have been marked by the

commission of outrages of the most serious description. The powers of the existing law have been promptly exerted for the detection of the offenders, and for the repression of a system of crime and violence fatal to the best interests of the country. My attention will continue to be directed to this important object.

GENTLEMEN OF THE HOUSE OF COMMONS,

I have ordered estimates of the expenses of the current year to be laid before you.

I rely with confidence on your loyalty and zeal to make adequate provision for the public service.

Where any increase has been made in the estimates of the present over the past year, such explanations will be given, as will, I trust, satisfy you that such increase is consistent with a steady adherence to a pacific policy, and with the dictates of a wise economy.

MY LORDS AND GENTLEMEN,

The improvements of the administration of Justice in its various departments has continued to receive my anxious attention, and in furthering that object, I have directed bills to be prepared, founded upon the reports made to me by the respective commissioners appointed to inquire into the practice and proceedings of the superior Courts of Law and Equity.

As nothing tends more to the peace, prosperity,

and contentment of a country than the speedy and impartial administration of justice, I earnestly recommend these measures to your deliberate attention.

The Act of 1848, for suspending the operation of a previous Act, conferring representative institutions on New Zealand, will expire early in the next year. I am happy to believe that there is no necessity for its renewal, and that no obstacle any longer exists to the enjoyment of representative institutions by New Zealand. The form of these institutions will however, require your consideration, and the additional information which has been obtained since the passing of the Acts in question, will, I trust, enable you to arrive at a decision beneficial to that important Colony.

It gives me great satisfaction to be able to state to you that the large reductions of taxes which have taken place of late years, have not been attended with a proportionate diminution of the national income. The revenue of the past year has been fully adequate to the demands of the public service, while the reduction of taxation has added greatly to the relief and comfort of my subjects.

I acknowledge with thankfulness to Almighty God that tranquillity, good order, and willing obedience to the laws, continue to prevail generally throughout the country.

It appears to me that this is a fitting time for calmly considering whether it may not be advisable to make such amendments in the Act of the late reign, relating to the representation of the Commons in Parliament, as may be deemed calculated to carry into more complete effect the principles upon which that law is founded.

I have the fullest confidence that in any such consideration you will firmly adhere to the acknowledged principles of the Constitution, by which the prerogatives of the crown, the authority of both Houses of Parliament; and the rights and liberties of the people, are equally secured.—*Home News*, 9th Feb.

FRIDAY, MARCH 13.

We are exceedingly glad to perceive from the *Englishman*, that the Government of India has resolved on an attempt to introduce the cinchona or quinine-bearing tree into this country. Quinine has long been an absolute necessity in the treatment of tropical diseases, and its cost, in Calcutta at least, is excessive, if not prohibitive. We presume the attempt to introduce it will be made through the Home Authorities.

A correspondent of the *Bombay Times*, writing from Belgaum, says that the Governor of Goa has been compelled to take refuge in a vessel in the port from the fury of the people, who have been driven to desperation by his tyranny. He has applied to Portugal for more troops.—*Friend of India*.

A. D. 1852.

**ORDER OF DIVINE SERVICE FOR
HOLY WEEK AT THE CATHEDRAL.**

Palm Sunday.—A low mass will be celebrated at six o'clock. The Palms will be solemnly blessed and distributed at 7 o'clock.

Maunday, Tuesday, and Wednesday.—Mass will be said at 6½ o'clock.

Wednesday—In the evening the Office of the Tenebræ will be chaunted at 5½ o'clock.

Thursday and Friday.—Service in the morning at 6½ o'clock, and in the evening at 5½ o'clock. There will be a Sermon on Thursday and Friday evenings also.

Saturday.—Service in the morning only at 6 o'clock.

Holy Week.

On Thursday, Friday and Saturday of the Holy Week, Divine Service will be performed in the Cathedral, in the Churches of the Sacred Heart and St. Thomas' only.

Donations of Wax Lights and Flowers for the Cathedral and St. Thomas' Church will be thankfully received.

Cathedral.

The Confessors will be in attendance on the mornings and evenings of Monday, Tuesday and Wednesday of Holy Week and from eleven o'clock, A. M. to 12 o'clock, P. M. on each of the above mentioned days.

From the 28th March, the Parish Mass on Week days will be celebrated at 7 o'clock A. M. during the warm Weather; on Sundays the first Mass will begin at 6½ o'clock A. M.

Easter Sunday.

The first Mass will begin at 6½ A. M. Immediately after which the Sermon will be preached.

After the Sermon, the Procession of the Most Holy Sacrament will take place and be followed by the Solemn High Mass. There will be no Evening Service.

Clergy Aid Fund.

Easter Sunday Morning, a Collection will be made in favor of the *Clergy Aid Fund* during Divine Service, in the Cathedral and its dependent Chapels, in the Church of the Sacred Heart, and also in St. Thomas' Church.

**ORDER OF DIVINE SERVICE FOR
HOLY WEEK AT ST. THOMAS'
CHURCH.**

Palm Sunday.—A low Mass will be said at six o'clock. The Palms will be solemnly blessed and distributed at a quarter to seven,

and a second Mass will be celebrated immediately afterwards.

Maunday, Tuesday and Wednesday.—Mass will be said as usual at ½ after 6 o'clock.

Wednesday—In the evening, the Office of the Tenebræ will be chaunted at half past six.

Thursday and Friday.—Service in the morning at half past six, and at the same hour in the evening. There will be a Sermon on Wednesday evening.

Saturday.—Service in the morning only, to commence at six.

ST. THOMAS' CHURCH.

From the 28th March inclusively and afterwards during the Hot Season, the Mass on week days at St. Thomas' Church will be celebrated at 6½ A. M. On Sundays and Festivals of obligation the first Mass will be celebrated at 6½ and the second at 7½ A. M.

During the same period Vespers on Sundays will begin at 7 o'clock P. M.

**ORDER OF DIVINE SERVICE FOR
HOLY WEEK AT THE CHURCH OF
THE SACRED HEART, DURRUM-
TOLLAH.**

Palm Sunday.—First Mass, 6½ o'clock. Blessing of Palms and High Mass, immediately after it.

Spy Wednesday.—Office of Tenebræ 5½ o'clock.

Maundy Thursday, Morning Service, 7 o'clock.

Evening Service, .. 6 o'clock.

Good Friday, Morning Service, 6½ o'clock.

Evening Service, .. 6 o'clock.

Sermons will be preached on these two evenings.

Holy Saturday, Morning Service, 6½ o'clock.

Easter Sunday, 7 o'clock

The Archbishop will preach, at the Durrumtollah Church on Easter Sunday Morning.

Calcutta, 25th March, 1852.

**CHURCH OF THE SACRED HEART
DHURRUMTOLLAH.**

From Monday next, the 29th instant, the Mass on week-days will commence at 6 o'clock.

On Sundays, the first Mass will begin at 6½ o'clock, and the High Mass, immediately after it.

Calcutta, 22nd March, 1852.

SUMMARY OF INTELLIGENCE.

No. 14.] CALCUTTA: SATURDAY, APRIL 3, 1852.

[VOL. XXII.]

SATURDAY, MARCH 13.

The *Hurkaru* reports that the East India Company have made an application to the Supreme Court to set aside the letters of administration, granted to the Administrator General of Calcutta, in the case of the late Dyce Sombre. The applicants pleaded that the Court had no jurisdiction to grant the letters, first, because Dyce Sombre was not a British subject, and secondly, because he left a will in England the validity of which was yet to be tried. The Court took time to consider its decision. The case is a very remarkable one, as the plea that Dyce Sombre was not a British subject, if substantiated, will raise a curious question, as to how far the verdict of lunacy destroys his right to make a will, the only objection to the validity of that document. Should the bequests be upheld, the East India Company will come into possession of a very large sum to be applied to educational purposes in this country.

THURSDAY, MARCH 16.

The *Citizen* informs us, that the Supreme Court has decided upon withdrawing the letters of Administration, lately granted in the estate of the Dyce Sombre. The letters are not, however, to be cancelled, but to be suspended until the result of the litigation now in progress in Calcutta shall be known.

The India League Association has published its annual report, the Transactions of 1851, which may be summed up in a few words. They have forwarded a great number of petitions to Government, to some of which they have received favourable replies, and they have prepared a petition to Parliament "urging upon its consideration the importance of making provision for the Municipal Government of Calcutta, and the other Presidencies in the forthcoming Charter." They are preparing a memorial to Government, praying for the extension of the Electric Telegraph, and have passed a well merited eulogium on Dr. O'Shaughnessy.

FRIDAY, MARCH 19.

We perceive that the Judges of the Small Cause Court of Calcutta have made one or two important changes in their rule of practice. According to the new system which is understood to have received the sanction of the Supreme Court and the Government, every case involving a difficult point of law must be heard by the First Judge, a provision which is in accordance with the original constitution of the Court, but which there has been some difficulty in carrying out, the second and third Judges entertaining objections to the system. Furthermore, all applications for new trials must be heard before at least two Judges, of whom the First Judge must invariably be one. The only inconvenient result of these new rules will, we imagine, be an immense increase in the labours of that gentleman, and we perceive that it has been found necessary in consequence of the accumulation of business, to increase the number of days on which the Court sits.

The *Madras Spectator* supplies us with two instances of the extraordinary profit which has always been obtained by our Indian Governments from works of irrigation. The Samuleottah canal which was commenced in 1846, and finished in 1849, cost only Rs. 23,511, and in four years, the revenue had increased by Rs. 22,630, or very nearly equal to the entire outlay. This statement is extracted from the recently published Reports of the Civil Engineers, and in another place we are informed, that forty thousand bullocks laden with salt alone yearly pass over the high road between Ellore and Masulipatam for Kydrabad. From the want of sufficient bridges, the bullocks were in former times often detained for weeks by the rising of the waters, yet the bridges were not erected till 1848. The cost was only Rs. 4,029.

SATURDAY, MARCH 20.

The Calcutta correspondents of the *Englishman* and *Bombay Times* inform us that the Egyptian Railway has actually been commenced in two places at once, and the Cairo and Br. stations are to be immediately begun. The line has been fully surveyed for some miles, and five thousand workmen have been engaged in the Delta.

MONDAY, MARCH 22.

The *Hurkaru* has republished from a Mauritius journal an explanation of the loss of life on board the *Futteh Salaam*, penned by the Captain himself. The vessel it appears left Madras on the 3rd December with 231 immigrants on board, and on the 24th encountered a storm which inflicted severe injuries, and delayed her nearly a week. At length she proceeded again on her course, but on the 9th January she again fell in with a hurricane, which carried away all the upper spars, swept away the masts, and stove in the ground tier of water casks. This compelled the Captain to reduce the allowance of water to one pint per day, and on the 12th January after an ineffectual attempt to obtain assistance on the North Coast of Bourbon, he was obliged to limit the allowance to one wine glass per diem. For one whole week did the ill-fated crew endure the horrors of thirst, such as can be felt only in the tropics, while the women and children sunk in tens and twenties per day! At last, for many disappointments the *Oter* Captain Fox, came in sight, and offered to tow the *Futteh Salaam* into port, and the misery of the crew was terminated, but not until forty-four had perished for want of water.

The *Bombay Telegraph and Courier*, in noticing the arrival of a French frigate *L'Algerie* in the harbour, says that she has on board a French Clergyman of the Roman Catholic Church, who is returning to Europe after a residence of fourteen years in China. During this long period he never saw the face of a European, except two Missionaries in similar circumstances to himself. We have been informed on the most trustworthy authority that at this moment every part of China is traversed with impunity by Roman Catholic priests, who can only be distinguished from natives by their knowledge of European languages. In the great cities they are numerous, and an English gentleman was recently piloted over a town in the interior by one of their number, without his having the slightest conception that his obliging guide was other than a Chinese.

TUESDAY, MARCH 23.

The *Argus*, a Melbourne paper, quoted by the *Englishman* informs us not only that the gross amount of gold raised from the Victoria diggings in three months, amounted to £760,000, but the outturn is increasing week by week. Thus in the week ending the 19th November, there were brought in under Government escort

	Oz.	10,138
26th November, .. .. .	.. .. .	12,960
3rd December, .. .. .	.. .. .	16,669
10th December, .. .. .	.. .. .	26,650

The last amount is equal to one ton, two hundred and twenty-one pounds.

The *Calcutta Morning Chronicle* in an article upon the recent detention of the Mails, and the merits of the P. and O. Company's steamers in general, quotes an account of a recent voyage of the *Baltic* from Liverpool to New York. This magnificent steamer quitted Liverpool, at 3-35 P. M. on the 16th January, and arrived at New York, at 6-30 A. M. on the 16th, thus effecting the passage across the Atlantic in 9 days, 19 hours, or five hours less than the celebrated voyage of the *Pacific*. During the trip the *Baltic* was delayed for some hours in conse-

quence of a portion of her ~~little~~ floats having been carried away by the sea. The distance run is 2802 miles, and the average rate by the hour was 11½.—*Friend of India.*

ST. THOMAS' CHURCH.

From the 28th March inclusively and afterwards during the Hot Season, the Mass on week days at St. Thomas' Church will be celebrated at 6½ A. M. On Sundays and ~~Feastivals~~ of obligation the first Mass will be celebrated at 6½ and the second at 7½ A. M.

During the same period Vespers on Sundays will begin at 7 o'clock P. M.

CHURCH OF THE SACRED HEART DHURRUMTOLLAN.

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Calcutta 22nd March, 1852.

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N. B.—A few copies of the *Annals of the Propagation of the Faith*, for the month of July 1851, are for sale, at 8 As. per Copy.

ST. XAVIER'S CHAPEL.

BOW-BAZAR.

Native Convert Association.

The Members of this Association are reminded that the plenary Indulgence granted by his

late Holiness Gregory XVI., may be gained on to-morrow Sunday, April 4th, by those of the Society who besides Confessing and Communicating shall have complied with the other conditions prescribed by the Sovereign Pontiff.

NOTICE.

To the Members of the General Committee, for the Orphanages and free Schools, the Native Convert Association, &c. &c.

The Members of the above-named Committee are requested to meet at the Cathedral House, on to-morrow Sunday April 4th, at 10 o'clock A. M.

THE SPIRITUAL EXERCISES OF ST. IGNATIUS, expounded by Father Liborio Sinischalchi, S. J. and now for the first time literally translated from the Italian and revised by a Catholic Clergyman, with the Approbation of His Grace the Archbishop of Edessa, V. A. Western Bengal :

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Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghyutta, under the superintendence of CHARLES A. SERRAO.

SUMMARY OF INTELLIGENCE.

No. 15.] CALCUTTA: SATURDAY, APRIL 10, 1852. [VOL. XXII.

FRIDAY, MARCH 26.

The *Bangalore Herald* mentions that the Moplahs who recently threatened a Nair at Mullianpooram, have been arrested by their own comrades. Their numbers had increased to 16, when they proceeded to the High Priest to crave his blessing, which he distinctly refused. They were immediately seized by an influential member of their own clan, and handed over to the authorities, which is considered by the *Herald* a proof either that the temper of the tribe has greatly altered, or that they are thoroughly cowed. Mr. Strange, the Commissioner appointed by the Madras Government to investigate these disturbances, had arrived at Calicut.

MONDAY, MARCH 29,

We perceive from the *Bombay Gazette*, that the official recorded value of the trade of Bombay for 1851 was
Imports.....Rs. 12,55 76.231
Exports.....10.3, 14,658
Total 22 8699 889

Twenty-two millions sterling or equal to more than two-thirds of the entire revenue of India.

TUESDAY, MARCH 30.

The *Bombay Times and Courier* quotes some singular statements on the extension of the Telegraph system in the United States, by a recent traveller in that country. He declares the system has been constructed for thirty shillings a mile, and adds the following paragraph on the cost to the public for transmitting messages:—"And here it is worthy of remark that no charge is made for name, address and signature! The lowest charge appears to be on the Chicago route. From New York to Chicago, 1,180 miles, the charge for ten words is 4s. 2d.; every additional word 3d.; New York to Boston, 237 miles 10d.; every additional word one penny! To Natchez 2,000 miles 9d.; to New Orleans 1,663 miles 10d. The present charge in Europe for a circuit of 100 miles is 2s. 6d.; and for this reduction of 50 per cent. in previous charges, we are indebted to the new British Electric Company."—*Friend of India*.

ROME.

The Urban College *de Propaganda Fide*, celebrated the solemnity of the Epiphany on the 6th ult. with the usual religious observances, and on the 11th and 12th with public academical sessions, as is customary every year. Monsignor Alexander Tachet, Aristensian Bishop in partibus Infidelium, presided, and 49 literary compositions, both in prose and verse, were read in different languages. The Asiatic languages were the Hebrew, Syriac, Chaldean, Armenian, Arabic, Chinese, Georgian, Persian, Kurd, Turkish, Circassian, Cingalese, Bengalese, Hindoostanee, and Burman. Among the European languages were the modern Greek, the Illyrian, Celtic, Irish, Norwegian, Swedish, Russian, Albanian, Hungarian, Rumanian, and Wallachian. The African languages comprised productions in the Coptic, both of Memphis and Thebes, Angolan, Ethiopic, Americ, and Congoan tongues.—*Ibid*.

HARTLEPOOL.

Considerable amusement has been created in this good old town by the application to the bench of magistrates of certain parties to restrain the ringing of bells at the new Catholic Church. Alarmed at the progress of Catholicity at the indefatigable services during the late Spiritual Retreat, the Parson declared in his application, that the ringing of the bells (at the Elevation) six times at eleven o'clock, during the delivery of his sermon, so disconcerted him that he felt it his duty to attempt to remove, restrain, and limit the annoyance. Of course every one must feel sympathy for any gentleman being disconcerted during the

delivery of his sermon from such a source, only it happens, in this case, that the town clock is attached to the complainant's church, and though it strikes, chimes eleven times at the hour of eleven, no complaint is made against it; the silver chimes and musical sound of the Catholic bells of St. Mary only create an interruption to the chain of his ideas during the delivery of his sermon. The authorities, it is reported, gave no countenance to the application.—*Ibid*.

CONVENT OF THE GOOD SHEPHERD.

A Protestant gentleman called at Mr. Dolman's last week, and most liberally presented him with fifty pounds for the above admirable institution, on account of his disgust at the proceedings of the girl Burke.—*Catholic Standard*.

SWITZERLAND.

The Catholics of Geneva have had their Jubilee, which was ended on Sunday last. It had begun on the first Sunday of Advent, and from that day the church of Saint German presented the most consoling spectacle. Every day the Catholics, men and women, were crowding the Church in order to listen to the eloquent words of the Rev. Father Nampon. On Christmas-day, from four o'clock in the morning, the Church was not capacious enough to contain all the Faithful; and the streets surrounding it were crowded with people waiting for admission. At seven o'clock the general Communion of men took place, and it was very numerous. What an influence is that of the Church which, in the midst of political pre-occupations, has the power of recalling men to the serious thought of religious duties. The Retreats, the Jubilees, are everywhere a signal of life.

PROTESTANT CLERICAL INTELLIGENCE.

MEETING OF CONVOCATION.—Wednesday last having been appointed for the assembling of the Convocation of the Clergy, a large number of the elected and *ex officio* members attended at the Jerusalem Chamber, Westminster Abbey, it having been generally believed among the members of the body and the church, that the synod would declare its sitting *in permanence*. A few minutes before 12 o'clock, his Grace the Archbishop of Canterbury arrived at the Chamber. The Lower House assembled at the same hour. Among the members present were the Venerable Archdeacon Denison, M. A. the Archdeacon of Bath, the Archdeacon of Barnstaple, the Archdeacon of Bristol, the Archdeacon of Middlesbrough, and many leading members of the clergy. As soon as his Grace the Archbishop had taken the chair, the Lower House was summoned to prayers, and after the Church service had been read by the Bishop of Oxford, the Latin prayer was read by the most rev. chairman, which having been concluded, the Lower House left, and proceeded to its own chamber. The Bishop of London said he had been deputed to present petitions from several dioceses, praying that Convocation might sit for the despatch of business. His Lordship then laid on the table seven petitions. After numerous petitions had been presented and disposed of, an animated discussion occurred, it being suggested that an address to the Queen, praying for license to meet for despatch of business, should be presented to her Majesty, but the Archbishop of Canterbury appealed to his right rev. brethren, to forbear pressing the subject at the present moment, for he felt quite certain that in the present state of the church, and its multitudinous divisions, their prayer

would never be granted. After the reading of an address, presented by the Dean of Canterbury, his Grace the Archbishop said that it should have their best attention. The Prolocutor and the members of the Lower House were about to enter upon further business, when Mr. James Barhar summoned them to appear before the Archbishop in the Upper House, whereupon the Prolocutor (the Dean of Canterbury), followed by the members of the Lower House, again proceeded to the bar. Upon their arrival, a document was read, proroguing the Convocation till Thursday the 19th of August, which created great surprise, and many of the members did not hesitate to say that the proceedings were illegal. — *Hume News*, Feb. 9.

Clergy Aid Fund.

Easter Sunday Morning, a Collection will be made in favor of the *Clergy Aid Fund* during Divine Service, in the Cathedral and its dependent Chapels, in the Church of the Sacred Heart, and also in St. Thomas' Church.

ST. THOMAS' CHURCH.

From the 28th March inclusively and afterwards during the Hot Season, the Mass on week days at St. Thomas' Church will be celebrated at 6½ A. M. On Sundays and Festivals of obligation the first Mass will be celebrated at 6½ and the second at 7½ A. M.

During the same period Vespers on Sundays will begin at 7 o'clock P. M.

EASTER SUNDAY.

CHURCH OF THE SACRED HEART.

On Easter Sunday Morning, the Archbishop V. A. W. B., will preach at the Church of the Sacred Heart at the Solemn High Mass, immediately after the Gospel.

EASTER MONDAY.

CATHOLIC CATHEDRAL.

On Easter Monday next April 12th. The Archbishop V. A. W. B., will hold an Ordination at the Cathedral at 6½ A. M.

Catholic Cathedral Circulating Library.

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We beg to acknowledge with thanks the following sums for the *Bengal Catholic Herald*.

Rev. P. Doyle, Bellary, from January to December 1852.	...	Rs. 10
Rev. C. Murphy, Bellary, from January 1851, to June 1853, .	...	25, 1

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghyhatta, under the superintendence of CHARLES A. SERINO.

SUMMARY OF INTELLIGENCE.

No. 16.] CALCUTTA: SATURDAY, APRIL 17, 1852. [Vol. XXII.

ARRIVAL OF THE OVERLAND EXPRESS.

Another plebiscite is expected to ratify the *Imperial* dynasty.

An invasion of Piedmont by Austria is apprehended. The sudden departure of the French Ambassadors from London on the 7th March, has given rise to numerous rumours some of them of a grave and serious import.

The P. and O. Company have obtained the contract for the whole of the Five lines of the Mail service—the price £192,600 per annum.

The Anti-Corn Law League has been revived at Manchester, and £27,500 subscribed in 27 minutes; the subscriptions amounted to £36,000. A dissolution of Parliament is expected, and the next Mail will probably bring the intelligence of that, or the Earl of Derby's resignation.

The Whigs calculate on a return to Office in a few months.

The Earl of Eglinton is Viceroy of Ireland.

Sir E. Sugden, the Lord Chancellor, has been created Baron St. Leonards.

It is intended to Brigade a large number of troops on Salisbury Plain, and £12,000 is provided for that purpose in the estimates.

France and Austria have entered, or contemplate entering, on a convention to enforce the demands of Switzerland.

Two or three Regiments will be recalled from India, if not required there.

The *Pers* Regiments under orders for Foreign Service have been countermanded.

FOREIGN AFFAIRS.

Election business in France is being transacted very quietly. Little excitement is shown, and no anxiety manifested, respecting results which so much pains have been taken to make certain. Out of two hundred and thirty returns already communicated, only five record the success of the opposition candidates. The Government organs boast emphatically of this unanimity in favour of the Prince President, forgetting that the fact proves only too much. General Cavaignac is among the successful Opponents, being chosen for the commercial division of the metropolis. It is said that he will present himself for the purpose of taking his seat, and, repudiating the oath of fidelity to Louis Napoleon, quit the Assembly at once and for ever.—*Home News*.

ORIENTAL MISSIONS.

The Rev. Father Planchet, of the Society of Jesus, who, after having been for a length of time a Missionary in Syria, in the country of the Druses, and among the Maronites of the Libanon, with whose language, manners, and customs he is well acquainted, has just been appointed by the Holy See as Apostolic Delegate the whole of Mesopotamia. Previous to his departure for that important Mission, he is to have an interview with M. Lavalette, the French ambassador at Constantinople, in order to have an understanding with regard to the security of the Christians in the East, which, as is known, is entirely committed to the protection of France.

THURSDAY, APRIL 1.

Papers from Australia to the 3rd January have been received via China in Calcutta, and they are filled as usual

with gold. The new license fee which the Government of New South Wales had expressed an intention of imposing, had been abandoned, the miners instantly organizing themselves into an Association to resist the introduction of the measure. A despatch had been received from Earl Grey, announcing that transportation to the Australian Colonies had ceased. This does not, however, include Van Dieman's Land. The intelligence was received at Sydney with every demonstration of delight, and it was confidently expected, that transportation to any portion of the great Southern Colonies would speedily be at an end.

FRIDAY, APRIL 2.

The *Bombay Times* tells us that another lady traveller, Mrs. Harvee, has just arrived in that Presidency. She has travelled on horseback over Tartary and Thibet, and within the Chinese boundary, and has wandered over districts into which no European foot has ever penetrated. She took with her a strong establishment of servants, and an armed escort, but was otherwise entirely unattended. Her travels are already in course of publication.

The *Madras Spectator* notices that Lieut. Col. Campbell, C. B., Agent for the suppression of human sacrifices among the Khonds, has returned to Russelkondah, having rescued 157 victims. We are sorry to see that this able officer has been laid up with fever.

SATURDAY, APRIL 3.

The Mauritius journals bring us intelligence from the Cape two days later than that received direct from the seat of war. The aspect of affairs is gradually becoming more encouraging. The Gaska Chiefs and Seyolo have sent in a formal offer of submission, but Sir Harry Smith informed them, that he would not listen to any terms short of unconditional surrender with a guarantee for their lives. It was the general impression on the Frontier that peace was at hand, and it is not impossible that Major General Cathcart will arrive in the Colony just in time to reap the benefit of the late successful operations.

The *London United Service Gazette* supplies the following instance of the extreme severity of military discipline in the United States:—"Military Desertion.—Severe Punishment.—William Gay, a Private in Company B., of the United States Dragoons, at Jefferson Barracks, Mo., was recently absent two days and then voluntarily returned, when he was brought before a Court Martial for desertion. To this charge he pleaded guilty, and was sentenced to a forfeiture of all pay and allowance due to him, to be branded on the hip with the letter D., to receive fifty lashes on the bare back, well laid on with a raw hide, have his head shaved, and be drummed out of the Service. The sentence was inflicted about day-light."

MONDAY, APRIL 5.

Our readers may remember that late in 1849, a fearful mortality broke out among the European troops, stationed in Hong Kong, which destroyed one hundred and thirty men in a single Regiment of Europeans. This catastrophe was attributed at the time to the insalubrity of Hong Kong as a military station, but we perceive from the English correspondent of the *Bombay Times*, that this Regiment had previously been poisoned on the voyage by the putrid preserved meat supplied by the Admiralty. Twenty six of them died of cholera on board ship, on their way out, and they were obliged to stop at Rio Janeiro to purify the vessel. As the writer justly observes, if the climate alone was the cause of the mortality how came the Civilians to escape?

TUESDAY, APRIL 6.

The *Delhi Gazette* informs us, that since the annexation of the Punjab to the British dominions, a vast system of Thuggee has sprung up, which is believed to have swept

off more than two thousand persons. The Government have, it is said, already obtained a clue to the organization, and Captain Sleeman has started for Lahore, with Major Graham a most active officer, in order to organize measures for its summary suppression.—*Friend of India*.

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SUMMARY OF INTELLIGENCE.

No. 17.] CALCUTTA: SATURDAY, APRIL 24, 1852.

[Vol. XXII.]

The only news of importance from America refers to the long projected Panama canal. It really seems that after all the oceans of ink which have been expended on the subject, there is a prospect of seeing a junction of the Oceans, and the removal of this great barrier to the progress of the civilized world. The project resolved upon, is a ship canal across Nicaragua, to connect the Pacific and Atlantic. Thirty millions of dollars have already been subscribed by some of the most eminent English and American firms. The work is to be completed, it is said, in three years, and then the route from Australia and India to England, via China and America will be available.

Her owner, Mr. Gibson, on the contrary, affirms that this note was merely a request to the Sultan to show any courtesy in his power to his ~~man~~ who was travelling in the interior, and that any treasonable expressions in it, if such there be, were inserted by his native writer. He himself is utterly ignorant of the native language, and considers himself the victim of a deliberate conspiracy. The American Commodore has been applied to, and a man of war will, it is believed, shortly touch at Batavia "to enquire into the circumstances." Mr. Gibson is a New Yorker, and a Contractor for the American Navy.—*Friend of India.*

SATURDAY, APRIL 19.

The *Singapore Free Press* brings us news from Australia to the end of January. The almost fabulous wealth of the Port Philip or Victoria diggings had attracted thousands of emigrants, and South Australia in particular had, as it were, precipitated itself bodily upon Port Philip. About forty thousand miners were at work and gold had fallen to £3 per ounce. Nearly a million sterling had already been raised, and large bodies of emigrants were pouring in even from Sydney and California. The Sydney Legislature had thrown over the steam route to England, via India, and invited American competition by voting a bounty to the first line of steamers established whether by English or foreign speculators. This will probably result in the final adoption of the Panama route.

MONDAY, APRIL 13.

The *Friend of China* of the 3rd ultimo informs us that sixty-three convicts have been condemned to death and executed at Manila, on a charge of endeavouring to excite a revolt among the native population of the Philippines. A local newspaper called the *Diario de Manila* asserts that there is a Spanish Lady, Senhora Andrea Lena Espinoza living about seven miles from the town, who was born in 1706, and is consequently 146 years old.

TUESDAY, APRIL 13.

The following is the report of the last opium sale of the season:
Behar, Chests 1,920 Average 1060 Proceeds 20,46,575
Benares, " 830 " 1061 " 9,41,025
This exhibits an increase of Rs. 36 per chest on the Behar, and Rs. 38 on the Benares drug.

The *Madras United Service Gazette* quotes a passage from a private letter, published in one of the Cape journals, containing the extraordinary information that the Government of the Colony has acknowledged an independent Republic beyond the Vaal River. The population of this district consists of Boers or Dutch farmers, who conceiving themselves ill treated by the British Government, emigrated some time since from its territories. The Commissioners appointed to arrange matters with fifteen delegates appointed by the emigrants, have promised them the uncontrolled management of their own affairs, without interference on the part of the British Government. They are to be obliged however, to emancipate their slaves. A similar agreement will, it is said, be made with the Boers of the great tract called the Sovereignty, and the result will probably be the concentration of a great portion of the Dutch population, in districts beyond the British rule.

An affair has just occurred at Batavia which will in all probability lead to the most serious results. The Dutch authorities have seized, the American yacht *Flirt*, and placed her owner and crew on their trial for high treason. They declare that they found the mate of the yacht in the interior of Sumatra, with a letter in his pocket addressed to the Sultan of Jamby exciting him to revolt.

The Hedgehog and the Cat.—With this, Capstick took two steps from his chair, stooped, and in a moment returning to his seat, placed a hedgehog on the table. "Humph," said Kingcup, "tis an odd creature for a bosom friend." "Give me all bosom friends like him," cried Capstick. "For then there'd be no deceit in 'em; you'll see the worst of 'em at the beginning. Now look at this fine honest fellow. What plain, straight-forward truths he bears about him! You see at once that he is a living pin-cushion, with the pins' point upwards, and instantly you treat him after his own open nature. You know he's not to be played at ball with; you take in with glance all that his exterior signifies, and ought to love him for his frankness. Poor wretch! 'tis a thousand and a thousand times the ruin of him. He has, it is true, an outside of thorns—heaven made him with them—but a heart of honey. A meek, patient thing? And yet because of his covering, the world casts all sorts of slanders upon him; accuses him of wickedness he could not; if he would, commit. And so he is kicked and cudgelled, and made the cruellest sport of; his persecutors all the while thinking themselves, the best of people for their worst of treatment. He bears a plain exterior; he shows so many pricking truths to the world, that the world in revenge, couples every outside point with an interior devil. He is made a martyr for this iniquity, he hides nothing. Poor "Velvet!" and Capstick very gently stroked the hedgehog, and proffered it a slice of apple and a piece of bread, "Tis a pity," said Kingcup, "that all hedgehogs arn't translated after your fashion." What a better world 't would make of it!" answered the cynic. "But no, Sir no; that's the sort of thing the world loves," and Capstick pointed to a handsome Moleshall cat, stretched at her fullest length upon the hearth. "What a meek, cosy face she has; a placid, quite sort of grandmother look! May all grandmothers forgive me! Then, to see her lap milk, why you'd think a drop of blood of any sort would poison her. The wretch! 'twas only last week she killed and eat one of my doves, and afterwards sat wiping her whiskers with her left paw, as comfortably as any dowager at a tea-party. 'I nursed her before she had any eyes to look at her benefactor, and she has sat and purred upon my knee, as though she knew all she owed me, and was trying to pay the debt with her best singing. And for all this, look here—this is what she did only yesterday;" and Capstick showed three long fine scratches on his right hand. "That's nothing" said Mr. Kingcup. "You know that cats will scratch." "To be sure I do," replied Capstick "and all the world knows it; but the world don't think the worse of them for it, and for this reason they can when they like, so well hide their claws. Now, poor little Velvet here!—poor vermin martyr—he can't disguise what he has; and so he's hunted and worried for being, as I may say, plain-spoken; while puss is petted and may sleep all day long at the fire, because in faith she's so glossy, and looks so innocent, "And all the while, has she not, murderous teeth, and talons!"—*Douglas Jerrold's "St. Giles and St. James," new and cheap edition.*

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H. M., of <i>Burdwan</i> , for March, ...	Rs. 20	0
Mr. O. Cornelius, for Jan. February and March, ...	6	0
Mr. E. O'Brien, for April and May, ...	10	0
Mr. Alfred Gomes, thro' Mr. David John, ...	10	0
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Mrs. Dowling, ...	2	0
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For March 1852.

Mr. T. Sinaes, ...	1	0
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M. O'Sullivan, M. D. Esq., for the benefit of Midnapore Mission, ...	Rs. 10	0
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SUMMARY OF INTELLIGENCE.

No. 18.]

CALCUTTA: SATURDAY, MAY 1, 1852.

[Vol. XXII.

ARRIVAL OF THE OVERLAND EXPRESS.

At 20 minutes before four this evening the Bombay Overland Express arrived, putting us in possession of London news up to the 31st ultimo. As the intelligence now brought, although not devoid of interest, is certainly not of a very stirring character, we have thought proper in consequence of the lateness of receipt to embody merely the commercial news in the short extra which we append.

Parliament is not yet dissolved; and the Derby Ministry is playing the same cautious game as before. They profess their willingness to dissolve Parliament "as soon as the measures are passed necessary for the security and good government of the realm."

Most of the Protectionist Ministers have been re-elected by their constituents.

Lord John Russell is declared leader of the opposition; and his professions satisfy the liberal party. He takes his stand on the Corn Question.

Napoleon reigns supreme in France; and matters appear promising for the empire "My Uncle" is now denominated *Napoleon the First*.

The privileges of that great body the University of France are swept away; and Education is now completely in the hands of Government.

The Fate of the Great Exhibition building seems yet undecided.

The Anti-Corn Law League is daily progressing in strength.

Napoleon has reorganized the Legion of Honour, constituting himself "Sovereign Chief and Grand Master." Mr J. H. Peto is dead.

The sinister projects of Austria and France in reference to Switzerland are modified.

The *Atlas* says nothing about the cotton market in England.

The Emperor of Austria is visiting his Italian Dominions.

The English Electors are busily preparing for a Dissolution.

The last intelligence from America announces that the Mexicans had declared themselves a Republic at the Great Salt Lake.

A battle was fought on the 3rd February between the Brazilian and Buenos Ayres armies; the latter were defeated.

A BOA.—A box of an enormous size was exhibited in one of the gardens at Suorah on Wednesday. It was stated to have been shot by a gentleman in the Saondur-bunde. Its length was about eight feet, and its extreme circumference about a foot and a half. Within the belly of this fearful reptile was discovered a young wild boar whole in all its limbs, to the surprise of the gaping multitude.—*Morning Chronicle*.

A ZALOUS PRIEST.—It has been reported to us by a respectable native that a serious disturbance has been caused in one of the Hindoo Temples at Boneres by the injudicious zeal of a Missionary. With sufficiently bad taste he had forced his way into the sacred edifice and there lifted up his voice against the idol in whose honor the building had been erected. As might have been expected, the "gentle Hindoos" viewed the presumptuous interference of the stranger with no favorable eye, and, instead of demolishing their images, made a simultaneous rush upon the intruder and inflicted some severe wounds. The police luckily came to his aid and, after a struggle, succeeded in rescuing him from the hands of the Philistines. Such is the tale that has been told to us.

We merely repeat what we have heard, without pledging ourselves for the truth of a single word. Should the statement prove correct, we shall have but little sympathy to offer to the indiscreet individual whose fanaticism had well nigh added a recruit to the army of Martyrs.—*Agre Messenger*, April 16.

THURSDAY, APRIL 15.

We have received papers from the Cape to the 3rd March, containing, besides the narrative of the loss of the *Birkenhead*, various items of intelligence more or less discouraging. The chieftains who had expressed their wish for peace have again commenced hostilities, and the Governor has found it necessary utterly to lay waste all the crops in the districts in front of the enemy. The imprudent measure of Lord Grey in recalling Sir H. Smith before he had sent out his successor, has loosened the bonds of discipline, and deprived the Governor of a most valuable and experienced officer. General Cathcart, however, cannot be far distant.

SATURDAY, APRIL 17.

The *Madras United Service Gazette* has received papers from the Straits to the 23rd March, and we extract from his columns an account of the melancholy fate of Mr. Benjamin Boyd. This gentleman had set out in a vessel of his own, the *Wanderer*, on a long cruise of discovery among the islands of the South Seas. He finally purchased a right of sovereignty over one or two islands of the Solomon group near Papua, where he intended to found what he called the Papan Republic. On the 5th October last, he proceeded on shore at one of these islands, armed with a double-barrelled musket, and accompanied by a single native, bearing strict directions to his sailing master to suffer no natives to come on board. Two or three hours after, the vessel was attacked by the native, who were driven off, but not till they had made some Kanakas, or Sanitch islands on board understand that Mr. Boyd had been murdered. The *Wanderer* upon this, poured in a tremendous fire upon the islands collected on the beach, under cover of which the crew landed to search for their missing owner. They found nothing, however, except a skull which they believed to be that of the native who accompanied Mr. Boyd, and some indications of a recent and desperate struggle.

The same journal has an article upon the recent proceedings of the Elected Legislative Council of New South Wales. The council has rejected Lord Grey's proposition for the fortification of Sydney, apparently from some apprehension, lest the fortifications should be employed to coerce themselves. They have also, in conjunction with the Governor's nominees, drawn up a petition to the Queen for the removal of grievances, the chief of which is the exemption of the Land Fund from their own control. Mr. Wentworth, a member of the House, declared that he would never again petition the British Government for a measure of justice, which it was now in the power of the Colony to compel. The speech is the more significant from the fact, that Mr. Wentworth is no needy demagogue, but one of the wealthiest and most respected Colonists, and remarkable for his unswerving advocacy of a Government grant for education.

MONDAY, APRIL 19.

The *Madras Athenaum* announces the utter failure of the project for ameliorating the condition of the East Indian community of that Presidency, by an organized emigration to Australia. The East Indians have universally declined to emigrate, and the only results of the labours of the Association are some forty or fifty names in the hands of the Secretary, about five hundred rupees

in cash, and a pigeon hole filled with correspondence. The last statement is quite redundant, as nothing in India, from the establishment of an Association to the dismissal of a clerk, is ever effected without spoiling quires of good white paper.—*Friend of India.*

The *Salisbury Herald* relates some fanatical proceedings of the men of the Agapemone. Mrs. Styles, a widow of thirty-two, had been for some time pressed to join the Abode of Love, but had been proof against the delusion; not so her servant, who not only joined, but introduced a party into Mrs. Styles's bedroom at mid-night, who declared they were come to fetch her, having been sent by God for the purpose. She resisted alike blandishments and threats for upwards of two hours, when, help being at hand, they were obliged to depart, venting their anger in declamatory violence against all who came near them.

The (Roman) *Catholic Standard* states on good authority, that the only point on which it was at all possible that the prosecutor in the case of Dr. Achilli v. Newman could succeed is now in a fair way of being fully sustained by the defendant:—

"A letter has, we understand, been recently received in town, from a Protestant gentleman (for many years a resident in Malta and the Ionian Isles), in which details are given so voluminous and so precise as to remove all apprehension as to the result of the prosecution. The writer professes to have been an eye-witness of scenes that will make the 'Evangelical Alliance' look rather queer when the evidence comes before the public; and he, moreover, honourably intimates his willingness to be examined at the trial."—*Atlas for India.*

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ST. XAVIER'S CHAPEL.

Bow-BAZAR.

Native Convert Association.

The Members of this Association are reminded that the plenary Indulgence granted by his late Holiness Gregory XVI., may be gained on to-morrow Sunday, May 2nd, by those of the Society who besides Confessing and Communicating shall have complied with the other conditions prescribed by the Sovereign Pontiff.

NOTICE.

To the Members of the General Committee, for the Orphanages and free Schools, the Native Convert Association, &c. &c.

The Members of the above-named Committee are requested to meet at the Cathedral House, on to-morrow Sunday May 2nd, at 10 o'clock A. M.

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SUMMARY OF INTELLIGENCE.

No. 19.] CALCUTTA: SATURDAY, MAY 8, 1852.

[Vol. XXII.]

EXPULSION OF STUDENTS FROM THE NEW DISSEMINATING COLLEGE.

(From the *Englishman*, May 1.)

A London paper mentions, first time, students of the New Disseminating College, St. John's Wood, have been expelled on a technicality, to wit admitting the doctrine of the Scriptures. The President, a certain Dr. Harris, it is added, felt compelled to get rid of student opinions he could not reconcile with his own.

What right have the dissenters to censure of University tests if they thus go further in injury than the establishment. Cambridge does not expel students for non-conformity, she only refuses them degrees; but these men, whose claim to toleration, is founded on the right of private judgment, refuse to others the liberty they claim for themselves. They could not have taken their stand on a worse doctrine far if admitted, they would now it difficult to maintain their own ground against the Catholics.

MORMONISM AT BOMBAY—A Mormon Missionary, by name Finley, has, it appears, commenced a regular religious crusade in Bombay. At present he is busy himself to the distribution of tracts explanatory of the doctrines of the Latter-Day Saints, and denouncing those of all other sects. He has lately visited the different Barracks on the island, proclaiming himself to be the agent of salvation, and freely circulating the doctrine of the Sabbath. It may be as well to mention a zealous correspondent at Bombay writes, "in the common or common heresies, that, independently of his numerous professions, there is a general feeling of distrust in him, which he will find it hard, nay impossible to counteract, while he exists in the community. We look for reverence for domestic ties, for unobtrusively set a defiance by these chosen ones. When the blasphemous, the dishonesties, and the other lawless invasions on human right—that seem in a fair way of earning for the Mormonite settlement at the Salt Lake a notoriety scarcely inferior to that of the cities of the plain,—when these cease to disgust British Soldiers, then, and then only, may the men Finley hope to gain proselytes from their ranks. In the mean while, the publications so industriously circulated by him can do but little harm. Still would we desire to see him met at once by our Missionaries, who—now that controversy on the Zoroastrian and Sacerdotal mythology has done its work and apparently ceased to be—may find a new and more important field of labour by directing their energies to this quarter. The enemy is now within the camp."—*Gazette*, April, 21.

HOMOEOPATHIC TREATMENT OF CHOLERA.—We have received a minute pamphlet from Dr. Tommeron on this subject, but are unable to give it the extended notice it deserves. It has, however, we are glad to say, been republished in extenso by one of our contemporaries. The section on remedies gives very nearly the same advice as our correspondent "Pro bono publico" in the number which we published last week, but with the greater minuteness and accuracy expected of the profession. He also advises the use of globules of the 6th potency, instead of the 18th as recommended by "Pro bono publico." The price of the pamphlet is only 4 annas, and we would advise all our readers, whether believers in the system or not, to give its simple precepts a fair examination, and a fair trial.—*Friend of India*.

Miss Rachel, a lady of fortune, and Miss Massey Dawson, a grand-daughter of Lord and Lady Sinclair, have recently become converts to the Church of Rome.

• Sir C. O'Loughlin, Bart., is named for Recorder of Dublin, on the retirement of Mr. Shaw on his full salary of 1,500*l.* a year.

Robberies of a very daring character are becoming so frequent in Edinburgh and its suburbs, as to call for a

warning to all who have occasion to be out at a late hour. Within the last few days other two robberies have taken place, by tightening a noose round the body and arms, and then riding the pockets. Both assaults referred to were committed on the footpath through Bunnisfield Links, and the other on the public road near Merchiston Castle. In the one case a watch was stolen, and in the other some money. On Saturday evening, as Mr. Alexander Branton, of Abbey-hill, was returning home, he was attacked by three ruffians on Carlton-terrace, knocked down, and nearly strangled in the attempt to rob. Fortunately his neckcloth gave way in the hands of his assailant, when, shouting at the top of his voice "police," the party took to their heels.

The Dublin Protestant Association have proclaimed Lord Palmerston a martyr to his discouragement of Popery and despotism; and are about to petition the Queen, that "the principles of constitutional liberty, based on Protestant truth, may not be compromised at the dictation of foreign despots, or of those who sympathise with them at home; and that those alone be summoned to her Majesty's councils who are devoted to the principles which called the house of Brunswick to the throne of these realms."

Mr. Devereux, the present member for the borough of Wexford, having intimated his intention to retire from Parliament at the commencement of the session, Mr. Serjeant Shaw, of the English bar, has addressed the electors as a candidate.

The *Medical Gazette* at the 12th instant contains a decree on the press. Newspapers which publish alarming news are to be subject to the penalties at the 35th article of the decree of 1811. These penalties are to extend to all periodicals or publications which, in censuring the official acts of the constituted authorities, make use of words that imply disrespect to the same. If within twelve hours after the seizure of a newspaper the editor or responsible person should solicit that the newspaper should not be prosecuted it will not be prosecuted, but the number seized will not be allowed to circulate. All newspapers or publications in which the dignity, King or Queen, or any of the royal family, is called in question, or which offend public morals, or which, without the permission of the party interested, publish facts relative to his or private life, and which have no bearing upon public affairs, are to be seized. When any periodical has been condemned three times, the minister can suppress the said periodical, or suspend it at the royal pleasure.

The *St. Joseph's Gazette*, which recently published an account of the behaviour of the Mormons toward the territorial officers, says the system of a plurality of wives is in full vogue among the Mormons. Governor Young is said to have as many ninety wives. He drove in the streets a few days since with sixteen of them in a long carriage, fourteen of them having each an infant at her bosom! It is said that Heber C. Kimball, one of the Tribune Council has amongst an equal number—among them a mother and her two daughters. Each man can have as many wives as he can obtain—that is, after the women have been picked and culled by the lawmen. The judges and secretary have had the honour of being introduced by his Excellency the Governor to several of his wives; and also by Heber C. Kimball to several of his.—*Atlas for India*.

SPAIN.

On the 3rd inst., the solemn ceremony of the presentation of the blessed saabes which the Pope has sent for the young princess took place at the Royal Palace. The Papal Nuncio at Madrid, Monsignor Brunelli, Archbishop of Pharsalonica, was the person charged with the presentation. He was conducted with great pomp from his own palace to that of the Queen in the midst of a large assembly of people. On being introduced into the royal presence he made a speech full of compliment to the Spanish

nation, and the successors of St. Ferdinand. The Nuncio then presented the brief to her Majesty, who, in her reply said that what added to the satisfaction of receiving the proof of the Pope's kindness was, that it had been presented by a Nuncio to whose Prudence Spain is indebted for signal benefits. Their Majesties then rose, and having the Nuncio on their right, proceeded to the Princess's apartment, where, after some religious ceremonies, the Nuncio put the blessed sash on the child's shoulders, and charged the governess, the Marchioness of Pover, to watch diligently over her religious duties.—*Tablet*.

EXECUTION OF MERINO AT MADRID.

(From the Weekly News and Chronicle, Feb. 1.)

The last accounts from Madrid state that the Queen had been able to sit up for a short time, and had heard mass in her bedchamber. Her spirits are excellent.

The execution of Martin Merino, by the garrote, took place on a platform raised on the Campo de Guardias, to which he was conveyed a short time before, seated on an ass: two priests accompanied him, one walking on each side, and carrying crucifixes. There was an immense crowd but a very large force of troops of the line and civil and municipal guarda was drawn up, and everything went off without any attempt at disorder. The criminal was dressed in a yellow robe, and a cap stained to imitate blood. He displayed his wonted coolness, and, it is said, addressed the persons about him, for the troops kept the crowd at a respectful distance and it was impossible to hear: added to which, the vivas given for the Queen were sufficient to drown the loudest voice. He said that if subsequently any repetition of his offence should take place, it would be by no accomplice of his, for he repeated that he had none. After the execution one of the priests present addressed the crowd. The following letter was addressed to the Queen by the regicide Merino previous to his death:—"Madame.—Martin Merino, unworthy of being counted in the number of your Majesty's subjects, for the purpose of tranquillizing his conscience, humbly approaches and prays your Majesty to condescend as a Christian, to pardon him the atrocious injury which, in a moment of deplorable madness, he had the misfortune to commit on the person of your Majesty. The infinite mercy of the King of Kings induces him to hope that he will have obtained His pardon; and to die in peace, he wishes to obtain and, at least, if he is unworthy of obtaining, of imploring that of your Majesty. MERINO."

The Queen has made a present to Our Lady of Atocha of the mantle she wore on the day she was stabbed, and which was pierced by the knife of the assassin.

Sir Joseph Paxton breakfasted, by invitation, with the Nuns of the Presentation Convent, Lismore, before leaving for England, when they assured him of their constant prayers for himself and his illustrious friend, the Duke of Devonshire.—*Home News*.

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SUMMARY OF INTELLIGENCE.

No. 20.] CALCUTTA: SATURDAY, MAY 15, 1852.

[VOL. XXII.]

THURSDAY, APRIL 29.

A case of some importance was heard in the Small Cause Court of Calcutta before the First Judge on the 28th April. Messrs. Haffnagle and Co. sued Mr. G. R. French for the sum of 500 Rupees due for some cigars received by the latter. The original value of the cigars was upwards of 600 Rupees, but the plaintiff abandoned the surplus, in order to obtain the benefit of the cheap Court. Defendant admitted the debt, but said he had sold a pair of horses to Mr. Haffnagle, who had promised to allow him the price of the animal in his account with the firm. He considered therefore, that this amount should be received as a set-off to the demand. Mr. Wylie, however, decided that such a set-off might have been received, had the article sold to Mr. Haffnagle been silk or sugar or anything in which his firm was accustomed to deal, but that the horses were obviously for his private use, and the defendant must pay the money, reserving his right to sue Mr. Haffnagle for the debt.

The *Lahore Chronicle* confirms the intelligence which we quoted last week from the *Delhi Gazette*, of an attack having been made upon Shukkhudra by a strong force of Mamluks and Swattees. He does not, however, add any fresh particulars of importance, but observes that Sir C. Campbell has taken upon himself the responsibility of suspending the orders of the Commander-in-Chief, and refusing furlough to the sepoys in his district.

We perceive from the *Overland Friend of China*, that the Supreme Court of Hong Kong have decided that the P. and O. Company are liable for the value of the Opium on board the *Erin*, which was damaged by collision with the *Pachra*, and sold by auction at Singapore. The decree against them is only for 10,000 dollars, but of course it will be useless to contest the remaining suits, and the Company therefore has been rendered liable to the extent of 62,000 dollars. Their total loss by this casualty will not be much less than 250,000.

FRIDAY, APRIL 30.

At the request of the Military Board, the Chief Magistrate has made an investigation into the conduct of Captain Warde of the *Strom Tag Battery*, in putting Mr. Murray and 60 coolies on shore, whereby that officer and fifteen of the men lost their lives. The evidence given was one of the most contradictory character, the Sirdar of the coolies swearing that the men were driven overboard with a rope's end, and a passenger, Mr. J. P. Parker, absolutely denying that any compulsion whatever was employed. The truth about the signals from the *Torch* appears to have been, that the commander of that vessel refused to send boats on account of the strength of the tide. The Chief Magistrate bound Captain Warde and his Chief Mate, Mr. Spain, in Rs. 1000 to appear to answer any charges that might be made against them. Captain Warde's conduct in sending the men ashore, through the surf, in a dark night, is universally and most righteously condemned.

The Cairo correspondent of the *Englishman* mentions that the Post Office Authorities in England have concluded a new arrangement with the Viceroy of Egypt, by which Abbas Pacha binds himself to convey the Mail from Alexandria to Suez in seventy-five hours, on penalty of a forfeit of £150 for each failure. The sum to be paid is only £6000 a year, instead of the £10,000 per annum, which was paid to Mahommed Ali. He declares, however, that he will not guarantee the safety of the Mails if the Tanzim is enforced, as it will take from him the power of life and death, and the Syrian Arabs are hanging about Suez. His constant residence in the desert is beginning to make him very unpopular, as he is perfectly inaccessible, and the writer of the letter was in hourly apprehension of an outbreak.

SATURDAY, MAY 1.

On the 30th April, the Supreme Court of Calcutta gave judgment in a very important question, affecting the jurisdiction of the Small Cause Court. Mr. Peterson against the Court, argued that it had no jurisdiction to entertain a suit for the recovery of land, as its powers extended only to pecuniary demands, and the Act made no provision for carrying out decrees affecting the title to land. The Chief Justice, however, decided that the Court had jurisdiction inasmuch as "all suits" up to a certain value might be heard and determined.

MONDAY, MAY 3.

The *Lahore Chronicle* supplies us with intelligence from Peshawar to the 19th April. It, however, only confirms the report of the skirmish at Shukkhudra, which appears to have been well conducted by the Brigadier. His object of course was to induce the Mamluks to descend into the plain, and he consequently attacked them with a small body of horse, making two guns. As soon as the enemy, deceived by the smallness of his force, descended to the attack, the guns opened upon them, and after a skirmish of three hours' duration they made their escape, leaving nineteen dead on the field. The *Lahore Chronicle* still recommends a more decided demonstration.

TUESDAY, MAY 4.

The *Bombay Gazette* quotes from the *Maitras Athenæum* a fact which had escaped our notice. Information had been received in Sydney that the specimens of Ophir gold forwarded to London, had been declared by the Assayers to be five per cent. above the standard, and worth about £1 an ounce. Considering that the capitalists of Sydney have purchased gold to the value of nearly two millions at 64 and 65s. per ounce, it seems probable that their profits will exceed even those of the diggers.

WEDNESDAY, MAY 5.

The *Englishman* publishes a valuable communication upon the remarkable emigration which is at this time taking place from China to California. The return of a few emigrants from San Francisco with a considerable quantity of gold had excited an emigration mania in Canton, and created an immediate demand for freight to California. Since the 1st January 1852, no less than 7537 emigrants have started, and 9270 more are about to depart; in all 16,807 men, who have paid about 672,280 dollars for passage. As these men never take their wives, they do not make California their home, but return to their own country as soon as they have collected a small competence.

It appears from an Advertisement in the Calcutta Journals, that the first steamer of the new line to India via the Cape, lately started by the General Screw Steam Shipping Company, will leave England on the 15th June. She is expected to be 64 days on her passage out, inclusive of stoppages at St. Vincent, Ascension, the Cape, Mauritius, Point de Galle and Madras. The vessels employed are of iron, of 1800 tons burthen, and the rates of passage money and other information will doubtless be published shortly.—*Friend of India*.

SPAIN.

The *Catolico*, in a short article, on the 1st instant contradicted the oft-repeated assertion of the exile of the Patriarch of the Indies, and of the King Consort's ex-Confessor, Father Fulgencio. The semi-official journal, the *Orden*, says that the Nun Patrocinio having obtained permission of the Holy See to end her days in a Roman nunnery, will set out for her destination accompanied by her brother Quiroga, ex-gentleman of the King Consort's bed-chamber. The Duchess of Montpensier, who has

already set out, for Valence, will not receive any official visits, because in consequence of a row made when her Majesty's life was in danger, she has assumed for three months the costume of a religious congregation, named Congregation of Our Lady of Grief (*Nuestra Señora de los Dolores*). The duke and duchess will arrive at Valencia on the 4th. They will not make any stay there, being desirous of setting out for England as soon as possible.

A Madrid newspaper published the account of an event supposed to have happened in a town in the interior of Spain, where it was stated that two Priests at the time they were about to say Mass quarrelled and fought in the sacristy, using the chalice and crucifix as arms, the one eventually killing the other. This news found its way to various London papers, where it was repeated without any doubt being entertained of its veracity: but the Clergy of the town where the scandalous act was said to have been perpetrated immediately addressed themselves to the Madrid journals, denying in direct terms that any such event had occurred, the story being a most unfounded calumny. It has been satisfactorily proved, that there has been no quarrel, much less such an assassination, nor anything to disturb the peace and harmony of the Clergy amongst themselves, or with the inhabitants of the place. This refutation appeared authenticated in *La España*, one of the principal Madrid papers, on the 27th of Feb., and in various other journals. The calumny having been circulated by means of the London press, it is but just, for the sake of truth, and the honour of the Spanish Clergy, that its denial should be made equally public.—*Correspondent*.

LAYING OF THE FOUNDATION STONE OF A CATHOLIC CHURCH AT HYDRABAD.

On the 9th March last, the foundation stone for a Chapel to be built at Hydrabad, was laid by the Reverend Father Ireneus, the Chaplain of the station, assisted by the Revd. F. Gabriel De Sylva. To obtain a site for the erection of the Chapel, it was necessary to carry on a most tedious correspondence for six months with the authorities, which was sufficient to exhaust the patience of any body. And even at the end of this long period it is doubtful whether a spot of surface would be obtained had it not been for the interference of Mr. Frere the Commissioner. The necessity for a suitable place of worship for the Catholic Soldiers at Hydrabad will be seen when it is mentioned that Divine Service on Sundays is performed in the Regimental School-room. The base-work of the new building has been commenced, and has risen some two feet above the level of the ground. It is much to be hoped that Government will render some assistance. At Hydrabad alone there are above four hundred Catholics, and at Kotree about one hundred and sixty. We have repeatedly laid the case of Sholapure and Hydrabad before the community—both places stand much in need of assistance.—*Bombay Catholic Examiner*, April 16.

SWITZERLAND—SOLEURE.

The delegates (lay persons) of the Cantons forming part of the diocese of Râle, lately met at Soleure and determined on the Establishment of a Seminary in that city. Strange to say, however, not only was the Bishop not invited to be present at a single Conference, but his opinion was never asked on a single point, nor was the result of the deliberations communicated to him even confidentially.—*Ibid*.

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SUMMARY OF INTELLIGENCE.

No. 21.]

CALCUTTA: SATURDAY, MAY 22, 1852.

[Vol. XXII.]

THURSDAY, MAY 6.

The *Bombay Times* quotes the following from the *St. Helena Advocate*, a journal which few of our readers have probably ever heard of:—"Mr. Galton, the African traveller, states, that from what he has heard from the natives in those parts of Africa where he has been travelling, he has good reason to believe such an animal as the Unicorn does really exist. The natives describe a creature something like a horse, with a horn of considerable length running from the centre of the forehead, and that it has a spur not unlike the horse. This would be a very interesting point in natural history to settle, as a multitude of opinions are afloat respecting the identity and existence of this creature; like the *Dodo* of Mauritius, it is apocryphal, although apparent traces of it traditionally exist." Probably a stag with one horn broken off.

FRIDAY, MAY 7.

The Lucknow correspondent of the *Englishman* publishes an account of the capture of a small fort in Oude, which was attacked by a force under the command of Captain Mayness and Banbury. The Zemindar held out for thirteen days of incessant cannonading, but finally agreed to surrender all his arms and ammunition, and to increase the rent payable from his estate by a sum sufficient to maintain a corps of "Nujeebs" or Military Police.

The judges of the Supreme Court decided in a long judgment, delivered on the 11th instant, that according to the custom of Calcutta, a banian is personally liable for the goods he purchases on account of his house. The banian does not, however, cease to be an agent holding a fiduciary trust, and has no right, for instance, to charge his employer a price higher than that which he himself paid in the bazar. This is, we presume, to be considered the legal relation between the parties, but the actual connection varies in almost every separate house of business. In some, but very few, he is merely an upper servant, while in others, he is the embodiment of the entire house. The position and power of the banian vary with the resources of the firm. Where the House maintains the banian, he is a subordinate; when the banian assists largely in maintaining the House, he is master.

which are now daily reported as brought

been given in payment for certain cases of goods, and the defendants pleaded that some of the cases were inferior to the sample, and that one of the partners in defendant's house had agreed to take off a certain amount, which, with the sum already paid, fully satisfied the notes. The first Judge, however, decided that a partial failure of consideration could not be pleaded against a promissory note, or unascertained damages set off against a definite claim. The verdict must therefore be for the plaintiffs.

The Judges of the Supreme Court of Bombay have recently refused the petition of a gentleman to be admitted an Attorney, under somewhat peculiar circumstances. Mr. Robert Leech, the applicant, had served a solicitor from January 1839 to May 1841. In September 1849, he again entered the office of a solicitor, and his whole term of service is therefore equal to five years, minus one month. As the Indian rule of admission requires only three years service, Mr. Leech thought himself qualified to practise, and applied for admission, stating moreover, that the brother with whom he had served was going to Europe, and it would be a very serious pecuniary loss to him if he could not take up his practice. The Judges decided that

it was a very hard case, but that the period of service must be continuous, and rejected the application.

Mr. Thomas Reeves recently brought an action against a native jeweller in the Small Cause Court, which seems to us to deserve a word. Mr. Reeves had purchased a pair of diamond bracelets of the defendant for Rs. 1,500, upon the understanding that the stones weighed 26 "rutties." He was subsequently informed that they weighed only twenty-two rutties, and accordingly brought his action for the value of the remaining four rutties. The fact of defendant's having estimated the weight at twenty-six rutties was satisfactorily proved, but the First Judge held that the statement of weight did not amount to a warranty, but was merely a commendation of the article. It was, in fact, only an intimation of opinion, as the jewels had not and could not have been weighed. Mr. Wylie quoted an English case very much in point, and we do not dispute his law, but we think that both in this instance and in the precedent, justice was on the side of the buyer, and that the sale was vitiated by misdescription.

Dr. A. Hunter, the well known founder of the Madras School of Industrial Art, has forwarded a letter to the *Atlas Athenaeum*, stating that many of the natural productions of India have excited an unusual degree of attention at home. Information has been received from four different quarters regarding the fibres of the Plantain, Aloe, Pine Apple, and Marool, the latter being declared superior to any flax in England. A patent has already been taken out for cleaning the fibres, and a Company has been formed who intend to send out immediately some simple machinery. The Plantain fibres also are declared to be worth Rs. 750 a ton, or a little under Rs. 28 per maund, and it is probable that an extensive demand for them may be created. Very important letters are also said to have been received from the India House regarding the future prospects of art and manufactures in India.

TUESDAY, MAY 11.

The following is the result of the fifth Opium sale: Behar. Chests 1,920 Average 1,090 Proceeds 20,91,275 Benares. " 880 " 1,105 " 9,72,475 The Opium is obviously rising rapidly in value, the increase having been continuous for some months. This month it amounts to Rs. 24 for Behar, and Rs. 35 for Benares.

The *Hurkaru* reports that Messrs. Jardine, Matheson and Co., are building in England a large screw steamer, which they intend to run between Calcutta and Canton after the example of Messrs. Dent and Co. This will be the second steamer started by the great opium houses, and must speedily affect the prosperity of the P. and O. Company's line.—*Friend of India*.

THE GALE.—We were visited on Friday, the 14th instant, by one of those disastrous tornadoes which appear to recur in Calcutta and its vicinity every ten years. The last was felt on the 3rd June, 1842, and bore a singular resemblance in its attendant circumstances to the recent storm. In both instances the fury of the gale rose to its height about two in the morning, in both it was unattended by either thunder or lightning, and in both it was more severely felt to the north of Calcutta than in the metropolis itself. In the present instance, the wind, which had been blowing hard from the East ever since Thursday morning, rose towards Friday evening into a gale, and by ten o'clock at night it had become a furious storm. About midnight there was a slight lull, but it soon recommenced, and by one o'clock it began to sweep away every thing in its path. At this time the barometer had sunk to 28° 83 its lowest point of depression, and the rain was driving horizontally, and flooding the houses through the shattered windows. In Serampore the damage done was considerable.

able, but confined chiefly to the destruction of windows,—of which we have twenty-two driven out on our own premises—and the roofs of the native houses. The boatmen had generally taken the alarm in time, and we have heard of only one case in which lives were lost on the river.

The hurricane, of course, fell with much greater severity on Calcutta, though the amount of injury to the shipping in the port was trifling, when compared with 1842. Scores of native boats of every description are believed to have been swamped, but the boatmen had fortunately discerned the signs of the weather, and from six o'clock it was impossible to cross the river, so that very few lives were lost. According to the official report of the Chief Magistrate, 2,657 thatched huts, 436 tiled huts, and 40 pukka buildings were seriously injured or destroyed. We can scarcely imagine the sensation that would be created in England by the report, that ten thousand human beings had been left comparatively houseless, yet that is what these figures reveal, and in general the statement has passed without even a comment.

We fear we have not yet learned the whole extent of the disasters at the Sandheads, but the list hitherto published is sufficiently heavy. The *Nereides*, tonnage unknown, sunk with all her crew, the pilot and one seaman being the only human beings saved. The *Georgiana* was totally dismasted, and lost her rudder, the *Eusarain* was driven on shore with her main mast gone, the *Grappler* was lying at Saugor with her bows stove in. The lead boat in attendance on the works at the light house has been sunk, and it is feared that all the men on Saugor Island have perished. The *Torch* floating light was run on shore by her commander, whose presence of mind saved the vessel, and the lower floating light was last seen fifteen miles from her station with three hundred fathoms of cable out, and riding by her last anchor.—*Ibid.*

LOOK ALOFT.

"One grand purpose the ocean is always promoting, and this is, that it kindles irresistibly in every mind which views it, the emotion, and sentiment of sublimity, a feeling of vastness of extent and moving power, a perception of grandeur combined with the most attractive beauty, when its radiant waters are slumbering in the sunny calm; and of terrific majesty and awe, when the storm throws up its waves, and hurls their foaming masses with resistless fury, as if destruction was acting in a living form, and rustling determinedly to overwhelm us. Nothing more fully impresses man with a conviction of his personal helplessness and comparative feebleness, than the confronting him with the forces of surrounding nature; nor more compels him to feel that power, infinitely greater than his own, is ever subsisting above and about him, to which he is completely subjected, and against which he is impotent to struggle. He may give this never-dying power what denomination he chooses; but it forces him, by the ocean tempest, by the aerial whirlwind, and by the appalling thunder, to feel the certainty of its existence, and the tremendous possibilities of its agency. If he be wise, he will recognise it as the herald and representative and proclaimer of the Deity himself, and as the sensorial proof that He exists, and reigns, and actuates, and providentially governs; for the more terrible the agitation of the winds and waves and lightning appear, and by their effects prove themselves to be, the more evidence they give to our eyesight and judgment, how speedily they would spread ruin and desolation through material nature, and over man's human world, if no superintending and controlling mind watched and limited their agency."—*Turner's Sacred History of the World.*

Departure of the Mail.

Per Steamer *Hindostan*.....Wednesday June 2nd.
After-Packet.....Thursday 3rd.

PRINTING.

BOOK and JOB-WORK of every description executed at the *Catholic Orphan Press*, with neatness, correctness, and dispatch, and moderate rates.

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THE SPIRITUAL EXERCISES OF ST. IGNATIUS, expounded by Father Liborio Sinischalchi, S. J. and now for the first time literally translated from the Italian and revised by a Catholic Clergyman, with the Approbation of His Grace the Archbishop of Edessa, V. A. Western Bengal :

To be had of Messrs. D'Rozario & Co.,—and of the Cathedral Library.

Price Two Rupees,—Cash.

A Treatise on Indulgences, Jubilee, &c. &c. By the Right Rev. Dr. Lanigan, Bishop of Ossory,—with a Prayer for the whole state of Christ's Church, upon earth, and all the intentions of the Indulgences, Price Ans. 8.

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghy-butta, under the superintendence of CHARLES A. GERRAO.

SUMMARY OF INTELLIGENCE.

No. 22.]

CALCUTTA: SATURDAY, MAY 29, 1852.

[Vol. XXII.]

THE NUMBER OF DECIDED DRUNKARDS IN ENGLAND.—Mr. Nelson, at the Statistical Society, lately gave an estimate of the number of Drunkards in England and Wales; from which it appears that the number of males was 53,583, and females 11,223, making a total of 64,806.

A LARGE MONASTERY.—200 feet in length, and to cost 12,000*l.*, is to be erected at Edgbaston, near Birmingham. There will be a church also.—*Morning Chronicle*, May, 26.

STATISTICS OF COFFEE.

At the last meeting of the Statistical Society was read a paper on the 'Statistics of Coffee':—

Coffee (the *Coffea Arabica* of botanists) is a native of Abyssinia, where it is found in both the wild and the cultivated state; and was brought from thence to Arabia in comparatively very recent times (1450):—it was not known to the Arabs therefore for more than 800 years after the time of Mahomed, and was introduced only between 40 and 50 years before the discovery of America. In about a century its use spread to Egypt and other parts of the Turkish empire, and thence found its way to Europe. A Turkish merchant of the name of Edwards brought the first bag of coffee to England, and his Greek servant made the first dish of English coffee in 1553 (under the commonwealth). After entering on many details of the growth and spread of coffee, the paper gave the following probable estimate of the quantity of coffee produced in every part of the world at the present time:—Brazil, 176,000,000*lb.*; Java, 121,000,000*lb.*; the Philippines, 3,000,000*lb.*; Celebes, 1,000,000*lb.*; Arabia, 3,000,000*lb.*; Cuba and Porto Rico, 30,000,000*lb.*; Laguna and Porto Celaba, 25,000,000*lb.*; British West Indies, 8,000,000*lb.*; French and Dutch West Indies, 2,000,000*lb.*; Malabar and Mysore, 5,000,000*lb.*; St. Domingo, 35,000,000*lb.*; Cayenne, 40,000,000*lb.*; Sumatra, 5,000,000*lb.*; Costa Rica, 9,000,000*lb.*;—showing a total of 476,000,000*lb.*; which, estimated in Europe at 50*s.* per cwt., would exceed the value of £10,000,000; and supposing 300,000,000*lb.* only to be subject to a duty of 3*d.* per *lb.*, it would yield a revenue to the various European governments of £3,700,000, with a profit cost to the consumer of £13,700,000, while the additional expense of transport and wholesale and retail would raise the actual price paid by the consumer to £29,000,000 per annum. The whole 476,000,000*lb.*, if exported by sea would require for its conveyance 214,269 tons of shipping, exclusive of transhipment, which is very frequent; and the freight at £2 10*s.* per ton, would amount to more than £530,000. Some interesting details were then given of the relative quantities of coffee consumed in different countries, of which our own consumption was shown to be (1850) 31,022,840*lb.*, or 1,13*lb.* per head of the population of Great Britain and Ireland, as compared with that of tea to be less than one-half, while in America the quantity of coffee consumed was four times that of tea; and the paper concluded by estimating the actual amount paid by the consumer in this country to be £12,000,000 for tea, £3,000,000 for coffee, and £10,000,000 for tobacco, and argued that chicorée is not a substitute for coffee, and used only to adulterate, to cheapen it. Its effects by bringing coffee within the reach of a wider class of consumers, would tend rather to enhance than diminish the consumption of coffee.—*Times*.

CAUSE OF STEAM-BOILER EXPLOSIONS.

Last night M. Boutigny (d'Evreux) performed before the members of the Royal Institution, Albemarle-street, an experiment illustrative of the chief cause of steam boiler explosions. The lecture was on the spheroidal condition assumed by liquids when brought into sudden contact with heated surfaces.

M. Boutigny commenced by heating a metal plate red hot, and dropping upon it a small quantity of water. The liquid instead of coming into contact, as might have been imagined, with the heated metal, and expanding into vapour, remained at an appreciable distance, and continued at a temperature far short of boiling. On removing the flame from the metal plate, and consequently diminishing the amount of heat, the water came into contact with metal burst violently into steam and escaped. M. Boutigny now instead of using the metal plate, took a silver bottle, which may be considered the representative of a steam-engine boiler. This bottle he made glowing hot, and pouring water into it, cocked the bottle secretly, and removed the lamp. For a few seconds the apparatus remained tranquil; but no sooner had a sufficient amount of heat escaped to permit of contact with the water, than the latter violently expanded and forced out the cork with a loud explosion. M. Boutigny remarked that artificers well knew the difficulty by reference to the spheroidal condition of water into which it is plunged. M. Boutigny concluded a series of well-derived and demonstrative experiments, by dipping his hands only moistened by the tongue, into molten lead. Molten iron, he told his audience, would have been quite as innocent, the only danger being, lest the hand be plunged into the metal just as it is solidifying, when a permanent fixation of a most destructive kind would result.—*Atlas*.

TUESDAY, MAY 13.

The regular Monthly Meeting of the Agricultural and Horticultural Society was held at their rooms on Saturday the 8th instant, when a valuable paper was read from Captain G. E. Hutton on the fibrous qualities of the "Maddar" or *Asclepias Gigantea*, a plant which grows throughout the sandy soils of India. The material is said to be excellent for ropes, and possesses the valuable quality of becoming stronger from exposure to the wet. It is believed that it would make an exceedingly valuable material for cheap cordage, which is much required, and a superior description of canvas might also be woven from it. The Council of the Society advise that a premium of Rs. 1000 should be offered for the best treatise on gardening as applicable to Bengal.

FRIDAY MAY, 14.

We perceive from the local column of the same journal, that Lahore already possesses a Poor Fund with subscriptions averaging upwards of three thousand Rupees per annum. The average number of lepers, cripples, blind and infirm persons to whom relief is afforded from this fund, amounts to 145, who receive about R 1-11-5 each per mensem. A Poor House has also been established, and the Secretary to the Fund is making great efforts to limit the grants of out-door relief, by requiring the recipients to live in the house. The capital of the Punjab, however, like all other oriental cities, overflows with beggars many of whom make a luxurious livelihood by their trade.

SATURDAY MAY, 15.

We are exceedingly glad to perceive from the *Madras Athenæum*, that the Government of that Presidency has come forward to aid the school of Industrial Art, established by Dr. Hunter. At the recommendation of a Committee appointed to investigate the subject, Sir H. Pottinger has released Dr. Hunter from his Medical charge, that he may be at liberty to devote his time entirely to the completion of his philanthropic undertakings. The Governor has also expressed his sense of the energy displayed by Dr. Hunter in carrying out schemes of such magnitude, without neglecting his own more immediate duties, and has expressed his intention of appealing to the Court of Directors for a direct grant of Rs 6000 for the school, and Rs. 500 a month for five years.

MONDAY, MAY 17.

A case has been brought up before the Small Cause Court of Calcutta, involving some very important points of law. Defendant's vessel had run against another, and an action was brought for damages. Defendant pleaded that his ship was in the hands of a Harbours Master whom he was obliged to take, and that he was therefore, irresponsible. The question to be decided, therefore, whether it was compulsory on the shipmaster to take that officer on board, and it was proved that he would have been fined if he did not. The Chief Justice, however, who was sitting in the Court, doubted whether the E. I. Company had power to levy these fines without any legislative enactment. In so saying, they had assumed a power beyond that of the Crown, which it was impossible that they should exercise. At the same time, the Port of Calcutta was their property, and there were several precedents in England about proprietary ports. Altogether, he thought the question was one which ought to be referred to the Supreme Court, which was accordingly done.

TUESDAY, MAY 18.

We perceive from the half-yearly report of the Board of Warehouse, just published, that the net profits of the Association for the past six months have amounted to Rs. 31,379, allowing of a dividend at the rate of Fifteen Rupees Eight Annas a share. This is equal to seven per cent. per annum on the sum paid up on each share, and more than twelve per cent. on the present market price.

WEDNESDAY, MAY 19.

The *Melbourne Argus* mentions that the amount of shipped from Sydney and Melbourne up to February had been £3,249,661, and that amount raised from donations independent of the quantity in private hands is upwards of two millions and half.—*Friend of India.*

SCOTLAND AND ITS MORALITY.

“Leaves from the Lives and Opinions of Working Men”

“When scarcely eight years old, I was sent to farm-service; where I soon learned other lessons than those taught me by my parents. I was taught to be ridiculously superstitious; being entertained every night with ghost stories which took possession of the mind, to the exclusion of useful knowledge, for many years. Some of my masters were great tyrants. I will mention one as an instance. He was rich, but ignorant and vulgar. Often to my astonishment, without any apparent cause, he would curse and damn our souls to hell; the consequence was, the men in their turn damned the souls of the horses, and I the cows. I relate these seemingly unimportant things, to show how the poor man, instead of having it in his power to attend to the formation of character in his offspring, is compelled to part with them at an early age, with their pure and pliant minds to be manufactured and moulded at the will and caprice of interested strangers, to be made virtuous or vicious, intelligent, or otherwise, according to whose hands they may happen to fall.

“At sixteen, with half-a-crown, a little bundle, and the benediction of my father and mother, I went forth to the world, to fight the battle of life on my own account; walked thirty miles to a town, got employment by recommendation, and took my place where ten men were busy making boots and shoes. Except one, (who, like the master, was an atheist,) they were all very ignorant, and their language and conversation low. One delighted in poaching; another was a gravedigger, but (no quack;

being there) his customers came in slowly, and he filled up his time at shoemaking. The atheist, my bedfellow, was studying phrenology. The gravedigger supplied him with skulls for manipulation; several of which to my horror, were kept under our bed. They all drank whisky like fishes. I joined the atheist as a bass singer in the church choir, and with him I attended church regularly. He criticized the sermons with levity. The music teacher was a wit, a jolly fellow used to set us in roars of laughter, made puns at the expense of religion, or anything else. Here I could not escape contamination. In two years the master died; and I suppose I ought to state that it was said he repented. The atheist obtained a good situation in a spinning-mill (like an old sailor, he left his craft to spin yarns.) I mention this because he said it was Providence that favoured him.”

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SUMMARY OF INTELLIGENCE.

No. 23.] CALCUTTA: SATURDAY, JUNE 5, 1852.

[Vol. XXII.]

ARRIVAL OF THE OVERLAND EXPRESS.

Parliament had reassembled after the Easter Recess: and the House of Commons Committee of Inquiry into East Indian Affairs had been appointed.

Lieutenant General Lord Frederick Fitz-clarence is to be the new Commander-in-Chief of the Bombay Army.

Upwards of 2000 men who have recently been enlisted, will sail from Chatham this and next month, to join the different Regiments in India, accompanied by 60 officers.—*Morning Chronicle May 29.*

THE TRIESTE ROUTE.—We have received a few facts relative to the Trieste route, from a gentleman very recently arrived in India, strongly corroborative of the views we expressed in our last article upon the subject, and which we give below, because of the very general interest of the question in the Indian community. He left England on the 16th February, and after spending two days in Paris, and one at Brussels, travelled by the direct German Railway through Cologne, Hanover, Magdeburg, Dresden, Leipzig, and Vienna to Laybach. From the latter place to Trieste, the journey is performed in a diligence, which accomplishes the distance—seventy miles—in twelve hours. He arrived in Trieste on the 23rd, without meeting with one of the many annoyances so graphically described in the English papers. He obtained a passport in London from the Foreign office signed “Granville,” and took care to have it vised at the appointed places, and in all other respects to submit himself to the customs of the country through which he was passing. Being rather an experienced traveller, he had none of that extraordinary air of dogged independence which makes John Bull so intolerable on the continent, and he found that taking off his hat to every commissioned official, and giving a few sixpences to the porters ensured him every civility, especially in Austria. From Trieste he proceeded to Alexandria in one of the Austrian Lloyd’s steamers, and found on his arrival at Alexandria, after a five days’ voyage which included a stop of five hours at Corfu, that he was two days before the Mail. The total expense of the trip was exactly one pound more than that which would have been incurred in the P. and O. Company’s steamers, for which he was spared twelve days of voyaging, and all the amenities of the Bay of Biscay, besides enjoying a visit to eight or nine of the finest cities in Europe.

We mentioned in our previous article the anxiety of the Austrian Lloyds that their route should be used for postal purposes, and the gentleman to whom we are indebted for these particulars, gives the preference to the Trieste over the Marseilles route. An English merchant who had resided twenty-four years in Trieste, assured him that he had never once lost a letter from England, and that he considered the postal arrangements perfect as far as regarded security.

FRIDAY MAY, 31.

The *Englishman* publishes a report of a very curious case recently decided by the Sudder Adawlut. The plaintiff, a “*purohit*,” or father confessor, had been discharged by the defendant, a Hindoo gentleman, and demanded to be restored. The Moonsiff and Pricipal Sudder Ameen of Sylhet decided in favour of the claim, upon which the defendant appealed to the Sudder Court. The question to be considered was really whether the Civil Courts could take cognizance of matters of this description, and four of the Sudder Judges decided that they had no jurisdiction, the case being purely a case of conscience, which the Court could not hope to decide aright. Mr. Mills, however, differed from the other Judges, holding that the former precedents of the Court which allowed such cases to be entertained, should be upheld. The suit was dis-

missed, and the decisions of the Lower Courts reversed, both parties paying their own costs.

The *Bombay Telegraph and Courier* states on the authority of Parliamentary returns, recently published, that the length of Railway already constructed in England is 6928 miles. The total expenditure on their construction has been £336,841,420, or £31,317 per mile. The average expense of the American Railways is only, we believe, £5260 per mile, and we should like to know how much of the difference against the English lines is attributable to law expenses, and excessive payments to powerful landholders.

The *Delhi Gazette* states that Gholam Hyder Khan, and Mohamed Ameen Khan, two sons of Dost Mohamed, have started for Herat with a force of eight thousand men, and twelve guns. An expedition to Turkistan is also contemplated to reduce the town of Niumik which has recently

no’ quite agree with the story published in the *Majumdar* that the Dost was besieged in the Bala Hissar by Khan Shereen. We fear our contemporaries of the North West are sometimes deceived by their own native correspondents.

MONDAY, MAY 24.

The *Delhi Gazette* gives us a bit of information exceedingly creditable to the P. and O. Company, and which we have not seen mentioned before. The Company has paid the sum of Rs. 850 to such of the passengers by the Bombay. The Company were not, we believe, legally responsible either for the delay or inconvenience, but their prompt attention to the claims of justice will not diminish their popularity.

The *Englishman* republishes a private letter from South Australia, giving a most melancholy account of the distress into which some of the Colonists have been thrown by the rush to the gold diggings. The Barraburra shares have sunk from £150, to £80, and the workmen are leaving in shoals. Three thousand six hundred persons had crossed the Wellington in three months on their road to the diggings and merchants, tradesmen, and hotel keepers were failing in all directions. As soon as a man has passed through the Insolvent Court, he starts for the diggings to begin life once more. Property of all kinds had fallen in value, but the writer believes that before the expiration of another year, there will be two hundred thousand people at the Melbourne diggings, and South Australia and Van Diemen’s land will have to feed them.

The same journal reports that the voyage of the 74th from Dacca to the Presidency, has been a most unfortunate one. Upwards of twenty men have fallen victims to the cholera, and the fleet of boats suffered greatly from the Cyclone of the 15th instant. Six boats were destroyed, three of them being blown inland, and even so late as the 18th instant a large boat was lost. The main body of the Regiment are expected at Barackpore on the 27th.

TUESDAY, MAY 25.

The *Bombay Times* informs us, on the authority of Mauritius journals, that the sugar planters of that island, unable to secure a sufficient amount of labour from this country, have begun to import negroes from the Western coast of Africa. Twenty men and five women have already arrived, and have reported that ship loads of their countrymen are willing to come, if sent for. As the negroes are far more capable of hard work than the coolies, a large immigration of the former would greatly diminish the demand from Bengal. The former, moreover, are more easily induced to become permanent residents, but it is perhaps doubtful whether they will work so perseveringly when relieved from the immediate pressure of want.—*Friend of India.*

The case of the Revd. Mr. Bennett of St. Paul's in the West, who was lately inducted into the living at Frome, in opposition to the remonstrances of the parishioners and the neighbouring clergy was brought before the House by Mr. Horsman. He contended that Parliament was bound to legislate for the better regulation of the church, for it was certainly an anomalous state of affairs when a clergyman who was called upon by one Bishop to resign for alleged heresies and popish ceremonies, should forthwith obtain a living in another diocese without any change of sentiment. It was maintained by one party, of which Sir R. Inglis is the leader, that the management of church matters belongs properly to the Bishops, but the majority of the speakers supported the doctrine that as the church was established by Act of Parliament, it was the prerogative of the legislature to see that its affairs were properly managed. Although this doctrine was generally allowed, and it was admitted that the affairs of the church required some legislation, Mr. Horsman's motion for the appointment of a Committee of Inquiry was lost by a majority of 1000 against 80.—*Home News*.

THE BISHOP OF EXETER AND HIS CLERGY.

Another instance of episcopal severity has recently taken place in the diocese of Exeter. The Rev. Hibbert Newton was nominated to the curacy of St. Thomas the Apostle, Exeter, by the vicar, the Rev. W. Howard, his testimonials having been approved of by the Church Pastoral Aid Society. There is a district chapel at the little hamlet of Exwick parish, about a mile from the church, the charge of which devolved upon the reverend gentleman. His zeal and diligence gained him the esteem of the incumbent, and the love of his flock. The Bishop of Exeter, however, suspecting, as it is said, from his testimonials, that he was not 'sound' on the baptismal regeneration question, called upon him to submit to an examination. He did so, after a good deal of worrying, was found 'unsound,' and he has now been suddenly stopped from ministering to the parish by the monition of the bishop, which forbids him from officiating in the diocese. The district chapel was obliged to be closed for two successive Sundays in consequence, and the flock left without a shepherd. The parishioners were much hurt at this procedure, and are getting up a subscription for the benefit of the rev. gentleman, who has been thus suddenly deprived of his means of living.—*Daily News*.

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ST. XAVIER'S CHAPEL.

BOW-BAZAR.

Native Convert Association.

The Members of this Association are reminded that the plenary Indulgence granted by his late Holiness Gregory XVI., may be gained on to-morrow Sunday, June 6th, by those of the Society who besides Confessing and Communicating shall have complied with the other conditions prescribed by the Sovereign Pontiff.

NOTICE.

To the Members of the General Committee, for the Orphanages and free Schools, the Native Convert Association, &c. &c.

The Members of the above-named Committee are requested to meet at the Cathedral House, on to-morrow Sunday June 6th, at 10 o'clock A. M.

NOTICE.

The Archbishop, V. A. W. B. will administer the Sacrament of Confirmation at the Church of the Sacred Heart, on Trinity Sunday, 6th June, immediately after the First Mass, and at St. Thomas' Church on the 2nd Sunday after Pentecost 13th June, at the same hour.

No Candidate will be admitted without a written testimonial of fitness signed by an approved Priest of this Vicariate. This early notice is given in order to enable Parents and Guardians to provide for the due religious instruction of the Children under their care by sending them at stated times each week for that purpose to the Schools at the Cathedral and Bow-Bazar, under the direction of the Christian Brothers and of the Sisters of the Loretto Institute.

THE SPIRITUAL EXERCISES OF ST. IGNATIUS, expounded by Father Liborio Sinischalchi, S. J. and now for the first time literally translated from the Italian and revised by a Catholic Clergyman, with the Approbation of His Grace the Archbishop of Edessa, V. A. Western Bengal :

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SUMMARY OF INTELLIGENCE.

No. 24.]

CALCUTTA: SATURDAY, JUNE 12, 1852.

[VOL. XXII.]

THURSDAY, MAY 27.

The *Lahore Chronicle* publishes an account of a brilliant exploit of the 1st Punjab Infantry. The force from Peshawar under Sir Colin Campbell, moved on the 12th May, to the attack of the village of Praughur, and the guns had just been got into position, when the 1st Punjab Infantry moved forward without orders, and at the most imminent risk of being blown away by our own guns, carried the village, and followed the mountaineers up the hill beyond it. The enemy fled in confusion, but their loss is not known, though it must have been considerable, as the British had three killed, and fourteen wounded.

We perceive from the *Bombay Gazette*, that the value of Estates in charge of the Ecclesiastical Registrar of the Island, on the 30th June, 1851, was Rs. 7,72,850, exclusive of real and moveable property.

The *Delhi Gazette* has received some important intelligence from Cabul, as to the progress of affairs in the direction of Herat. A pitched battle has been fought between the Sardars of Candahar, and the troops of the present ruler of Herat, the son of Yar Mahomed. The latter numbered about twelve thousand men of all arms, and they were completely victorious, after an engagement which lasted above eight hours. About two thousand men are believed to have fallen on both sides, and the Candaharees were pursued as far as Ennah, whence they retreated in better order towards their own capital. The news of this victory is said to have arrested the advance of a Persian army of ten thousand men, which was on its way to the assistance of the Heratee chief, and Dost Mahomed has ordered his sons to stand fast in their march against the Candaharees, until the receipt of authentic intelligence from the seat of war.

FRIDAY, MAY 29.

A correspondent of the same journal states that two of the men who escaped to the Sunderlands from the wreck of the *Nerrides*, were compelled to live for eight days upon the body of a sailor who escaped with them, but expired shortly after landing. They approached at one time within sight of one of the houses of refuge, erected by Government for shipwrecked persons, but turned back upon observing the foot prints of a tiger. So frightful a story should not have been published, except on the best authority, and we still hope it may prove incorrect, as no danger from tigers or any thing likely to have daunted men reduced to so horrible a necessity.

WEDNESDAY, JUNE 2.

LATEST NEWS FROM BURMAH.

The Electric Telegraph of last night announced the arrival of the *Enterprise*, with news of the taking of Bassein by storm.

Just as we were going to press, we were favoured with the following intelligence regarding the capture of Bassein, from an official source:—"General Godwin and Commodore Lambert with 400 men of H. M. 51st Regt., 300 men of the 9th M. N. I., 60 Sappers and Miners, the Royal Marines, some seamen of H. M. S. *For*, and a few Artillery men embarked at Rangoon on board the steamers *Tenasserim*, *Sesostria*, and *Mozaffer* on the 17th of May. They proceeded to the Bassein River which they ascended, after being joined by the *Pluto* on the 19th.

On the afternoon of the same day the squadron anchored abreast of Bassein, without a single accident.

There were large stockades on both sides of the river.

The troops were landed immediately. The Pagoda, was first carried, and after that a strong mud fort was gallantly stormed, after an obstinate defence, by the detachment of H. M. 51st accompanied by Lieut. Rice, R. N., Lieut. Ford with the Sappers and Miners and joined by Lieut.

Ansley, with a detachment of the 9th M. N. I., the whole commanded by Major Errington.

On the opposite bank of the river, a stockade was carried by a party commanded by Captain Campbell of the *Sesostria*.

The enemy in the mud fort suffered very severely in the contest.

Total number of Navy and Army killed and wounded, 3 men killed.

We have received a communication regarding the recent trial of Major Ousely, which we are unfortunately unable to notice this week. It shall, however, receive our fullest attention in our next issue.—*Friend of India*.

DEATH IN THE POT.—It is now nearly fifty years since a Chemist in London named Accum, published a book called "Death in the Pot"—in which he exposed a variety of the adulterations of food. The book created a sensation at the time—for people did not till then imagine that they daily consumed such a number of poisonous and deleterious substances, along with their daily bread. But Accum had to fly the country on account of cutting pictures and leaving out of books borrowed from the public libraries—the commotion caused by his book subsided—and people after a short time complacently consumed their food without a thought of its being contaminated—although the adulterations that had been exposed were still present. From time to time since then chemists have directed attention to the same subject; and within the last two years it has been brought still more prominently forward—more especially in the pages of the *Lancet*, a London journal that at considerable expense has got up an "Analytical Sanitary Commission" which by means of chemistry and the microscope is analysing most of the necessities of life. Adulteration is found to prevail to a great extent—bread, tea, coffee, sugar, milk, arrowroot, cocoa, mustard, &c. &c. have all been tested, and in very many cases found wanting. With the exception of a few tradesmen it has been found that the generality of the London grocers sell many spurious articles. The subject of Pickles was lately under notice, and the results were alarming enough, that in most cases the Vinegar contained Oil of Vitriol in considerable quantity and that the greening of the Vegetables had been effected by means of copper. Pickles are much used in India, and among the makers who supply the most for this country are Crosse and Blackwell, 11 King Street, Soho, and E. Lazenby and Sons, 6 Edward Street, Portman's Square. Here is the analysis of Pickles purchased in London of those firms Crosse and Blackwell's Gerkips. "Analysis—1000 grains of the Vinegar contain 29.11 parts of Acetic Acid or 29.11 per cent and 90 of Sulphuric Acid,

pickles contaminated with *rather much Copper* as shown by the *bluish colour* of the solution of the ash when treated with Ammonia, as well as by the *formation of a well marked metallic incrustation.*"

E. Lazenby and Sons French Beans. "Analysis—1000 grains of the Vinegar contain 2294 parts of acetic acid or 229 per cent; and 76 of Sulphuric acid; pickles highly impregnated with Copper, as shown by the *decided blue colour* of the solution at the ash on the addition of the Ammonia, as well as by the *immediate disposition of a strong crust like Metal* on immersion in the liquid of a bright bar of iron."

If such are the pickles sold by those firms in London, what is likely to be the character of the articles that the export.

To prove the existence of Copper in pickles is a very easy matter. Cut up in slices the suspected pickle, and add Hartshorn (Liquor Ammoniae) diluted with a little water. Shake all well in a bottle. If the liquid turns blue we know that the copper is present. Or a better way still is to put a piece of brightly polished iron wire, or a knife into the pickle bottle. If Copper is present, the bright iron becomes covered with a coating of Copper more or less thick according to the quantity in the pickles. We believe that copper finds its way into pickles in order to render the vegetable of a lively bright green colour. On reading the articles in the *Lancet* we experimented on a bottle of Messrs Croxse and Blackwell's West India Pickles. The Hartshorn turned blueish—and on putting a piece of bright wire into the bottle for a few hours it became covered with copper—and this too from a kind of pickle which is made chiefly from white Vegetables.

It is little wonder therefore that we hear people complain of being ill from eating pickles, seeing that they are thus impregnated with poison.

So much for the pickles with which we are supplied in India. From what was said as to the Vinegar it is evident that it too is subject to adulteration, Oil of Vitriol being added in order to make up for a deficiency of acetic acid which is the proper acid of Vinegar. Mustard also is subject to shameful adulteration with flour, ground sago, &c.; when intended for exportation Plaster of Paris, or Gypsum is added as being cheaper than flour. Should we observe any other remarks likely to interest our readers in reference to the adulteration of food in the pages of the *Lancet*—or should we gain notice the names of any of the London tradesman who supply the Indian markets, as having been detected selling adulterated articles—we shall not fail to inform our readers—for it is very evident that those who dare to impose on the public of London, will not scruple to act equally dishonestly towards the public of India! It is in fact notorious that articles which would not sell at home are palmed off on the Colonies. In many cases articles prepared for home consumption differ egregiously from those intended for exportation.—*Agra Messenger, May 20.*

The Exeter and Plymouth papers publish abstracts of the reply which, at the request of the Bishop of Exeter Miss Sellon has made to the tract written by the Rev. J. Spurrell, vicar of Great Shelford, Cambridgeshire. Miss Sellon acknowledges that she has advised her pupils or "children" to confess, and she states that confession is practised "by thousands in the English Church," and that "benefit of absolution" is granted by Episcopal clergymen. She does not deny that one of her pupils, as an act of penance, was ordered to make the sign of a cross on the floor, with her tongue—it must have been "an act of self abasement," ordered by a clergyman consulted by the lady: and she heard that it has been recommended for sins of falsehood, &c., "by one of our bishops and eminent divines." Miss Sellon also washes the feet of her "children" and others, doing it "in obedience to our Lord's command." Her pupils also wear "religious symbols" under their dress. She also acknowledges to burning candles before a print of the Virgin and Child in her private oratory, and argues in favour of praying for the dead and the guardianship of angels. In short, there does not seem to be one material allegation in Mr. Spurrell's pamphlet which Miss Sellon does not rather justify or extenuate than deny.—*Literary Gazette.*

* The Earl of Westmoreland, the British ambassador at Vienna was about to proceed to Prague, to be present at the execution, in the cathedral of that city, of a grand musical mass which he had composed.

NOTICE.

To the Donors and Subscribers for the purchase of the Intally Premises for the R. C. Female Orphanage and Asylum for Poor Widows, &c. &c.

THE Subscribers and Donors for the above-named most useful CHARITY, are respectfully reminded, that the payment of the third, half yearly instalment and 7th Quarter's Subscription for the purchase of the Intally Premises was due on the 1st of May, A. D. 1852.

C. R. LACKERSTERN,
Treasurer and Secretary.
No. 5, Clive Street.

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Mr. Harris, M.P. for Chester, with
Lady Constance, lovely daughter of the Duke
and Duchess of Devonshire, is to be solemnised in Lon-

SUMMARY OF INTELLIGENCE.

No. 25.] CALCUTTA: SATURDAY, JUNE 19, 1852.

[VOL. XXII.]

ARRIVAL OF THE OVERLAND EXPRESS.

INDIAN AFFAIRS.

Mr. T. Baring was on the 27th ult., appointed Chairman of the East India Committee of Inquiry of the House of Commons. The hon. gentleman was proposed by Mr. Herbert, and seconded by Lord John Russell.

Though subject of inquiry proposed by the Government were confidentially communicated to the Indian committee, do what members may to keep them secret, these things will come out; and they have in this case. The subjects are substantially as follow:—1. The authorities and agencies of Government, at home and in India. 2. The military and naval establishments. 3. The finances, the territorial and other sources of revenue, and the trade and navigation of India. 4. The judicial establishments, European and native, and the modes of administering justice, civil and criminal. 5. The measures adopted for the promotion of education. 6. Works of local improvement. 7. Ecclesiastical provision for the diffusion of Christianity. 8. Miscellaneous topics of inquiry.

On Sunday and Monday no fewer than 331 vessels of all classes arrived in the river, and were entered at the Custom-house. Of this number 139 were from foreign and colonial ports, and were in the aggregate, by the official returns, 31,073 tons burdened; 15 of these were from India, China, Ceylon, and the Indian Archipelago, of tonnage varying from 100 to 1,100; 28 from the British possessions in the West Indies, 9 from the Mediterranean, 4 from the Cape of Good Hope (including Algoa Bay), 1 from South America, 4 from the United States and British America, 3 from the Australian colonies, 8 from the Western Island (Azores), and 72 from Portugal, the northern ports of Spain, France, Belgium, Holland, Denmark, Prussia, Russia, and Norway; in the latter number are included the steam vessels trading to those countries. The remaining 192 vessels were colliers and coasters. From the very great number of foreign arrivals it was a matter of some difficulty to provide tide-waiters at Gravesend to accompany the vessels to London, and consequently a less number than usual was boarded on each vessel, but a much more serious inconvenience was experienced in consequence of the insufficiency of Cinque Port pilots off the South Foreland; this however, gave the unlicensed boat-men (hewlers) of Dover, Folkestone, Deal and Ramsgate a very large share of pilotage.—*All is for India.*

THE ADDRESS OF THE BISHOP OF CALCUTTA AND HIS CLERGY TO THE QUEEN.—Such an address is altogether supererogatory, for no one ever doubted the loyalty of the Indian Bishops and clergy men. It is, perhaps maliciously, attributed to a desire to segregate the military chaplains from the rest of the public establishments of Government, and to represent them as standing in so much nearer and closer a relationship to the throne than any other class of official servants, that it is necessary to transmit their congratulations to Her Majesty in a separate form, through the express medium of the Head of the Government. But what may be eminently proper in England, where the clergy were an Estate of the realm before the Commons came into existence, and where they are still a vast and all important and all powerful corporation, with five millions of independent revenue, and might endanger the Queen's Ministry if they were not so entirely disunited among themselves, appears quite inappropriate in India. Here the ecclesiastical is only one department of the public establishments, and the whole body of clerical functionaries, from first to last, draw their allowances, not from ancient and venerable endowments, but entirely from the coffers of the state. If such an exhibition be necessary in the case of one branch of the service, it is equally necessary and important in the case of all others. But what would have

been said if the Physician General had collected all the Doctors of Calcutta, covenanted and uncovenanted, and gone up to Lord Dalhousie, with such an address of loyalty and congratulation to Her Majesty, and ended with a request for the appointment of more Surgeons? Or, if Sir William Gomm had been in Calcutta, instead of at Simlah, what would have been thought of his Excellency's taking advantage of the Queen's Birth-day and going up at the head of all the officers in and about Calcutta, to offer their felicitations on such an occasion, and to assure her Majesty of their loyalty—it is nearly as important as the loyalty of the Clergy—and to ask for "such an increase of Regiments as our new as well as old territories, so urgently require."

Besides, in a Government, which so rigidly adopts the principle of universal toleration, and extends the same protection to the religious opinions of all, we have great doubts about the propriety, or even the delicacy, of going up in full procession to Government house, and publicly denouncing in an address to the throne the creed of so large a portion of the Royal army as "the idolatries, and superstitious and mummeries of the Bishop and Court of Rome." No man will suspect us of any lukewarmness in the cause of Protestantism, but we cannot avoid the conviction that this was not the fittest occasion for a display of Protestant zeal on the part of the Bishop and Clergy. What if Archbishop Carew should go up next year to Government House, on the occasion of the Queen's Birth, with all the Roman Catholic priests in full canonicals, and present an address of congratulation to her Majesty, and embody in it his own views of Protestantism, just as Bishop Wilson has introduced his own sentiments on Popery, could Lord Dalhousie refuse to receive and transmit it? We trust these remarks will be taken in the same friendly spirit in which they are offered, and above all, that they will assist the public voice, in preventing another exhibition of this invidious character.—*Friend of India.*

FRIDAY, JUNE 4.

The *Delhi Gazette* quotes from the *Lancet*, a rather formidable attack on Messrs. Crosse and Blackwell's pickles, and Messrs. Lazenby and Son's French beans:—"Crosse and Blackwell's Gorkins. 'Analysis—1000 grains of the Vinegar contain 29.11 parts of Acetic Acid or 2.91 per cent, and 96 of Sulphuric Acid, pickles contaminated with rather much copper as shown by the bluish colour of the solution of the ash when treated with Ammonia, as well as by the formation of a well marked metallic incrustation.'—E. Lazenby and Son's French Beans. 'Analysis—1000 grains of the Vinegar contain 29.24 parts of acetic acid or 2.29 per cent.; and 76 of Sulphuric acid; pickles lightly impregnated with Copper, as shown by the decided blue colour of the solution of the ash on the addition of the Ammonia, as well as by the immediate deposition of a strong crust like Metal on immersion in the liquid of a bright bar of iron.'—We presume these great provisioners will defend themselves, in India, if not in England.

The *Bombay Times* notices with approbation that it has lately become common at that Presidency for Queen's officers, and others of like rank to take second class passages in the steamers for Suez. It is a curious fact that in India, where almost every man's income is known to an auna, and where the majority possess a fixed social status, of which nothing but their own misconduct can deprive them, there is more sensitiveness on such points as these than in England. At home men of large incomes never hesitate between the first and second class carriage, and the propriety of abolishing the first class altogether, and improving the second on the American system, has frequently been brought under consideration by Railway Directors.

The *Diario de Manila*, translated in the *Friend of China*, announces that the "brave and manly Army and Navy" of the Philippines have executed another "brilliant

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SUMMARY OF INTELLIGENCE.

No. 26.]

CALCUTTA: SATURDAY, JUNE 26, 1852.

[VOL. XXII.]

LATEST INTELLIGENCE FROM RANGOON.

H. M. S. *Sphinx* arrived from Rangoon on Tuesday. The following summary of the news given has been supplied to the press:—

Mission was attacked on the 26th of May by a Burmese force of 1,000, or 1,200 men who were gallantly repulsed by the 49th M. N. I. in garrison there, under command of Major Hall. Our loss was 1 sepoy killed, 1 soldier, 1 mule and 11 sepoy wounded.

A expedition of 250 troops, viz 100 men of H. M. 8th Regt under the command of Capt. Omsby, 100 men of the 67th N. I. under the command of Capt. Hicks, and 50 Sepoys and mulemen Madras Army, under Lieut. Mackintosh, with Lieut. Mayne, first engineer, left Rangoon on the 24th of June to attack the city of Pegu.

The embarked on board the H. C. S. V. *Porpoise* and were to impinge by the boats of H. M. S. *Porpoise* and *Porpoise*.

They stormed the Pegu at Pegu after shooting on the 14th with a loss of 100 men.

desires the to have a report from the. The company had left at 10 o'clock, and the inhabitants were coming in on the 14th.

TOUR, 1852 10.

quotes from a London paper, in "Chancery" suits which are the day and which throw upon the scale of the matter. Two brothers were joint owners of a house, and one of them parted with his interest in the other. Unfortunately, the receipt for the purchase money was written on an improper stamp, and hence was a piece of paper which had lasted for a quarter of a century, and the expenses of which amounted to £500 or more. The value of the property in dispute. Lord St. Leonards, we are happy to see, considered himself bound to put a summary termination to all further litigation, and refused the application for a new trial.

The *Gambian* papers publish a report of another case, which has recently been decided in the supreme Court of that Presidency. It was a much simpler affair than such cases usually are, but appears to have excited great interest in the island. Mr. Wilson Sutcliffe, a teacher in the Free Church Institution, had a daughter fourteen years of age, who desired to become a Christian. Her father, though not a Christian himself, had no objection, but the grandmother and other relatives were highly indignant, and urged her off by force, but were compelled to surrender her by the Police. They then applied to the Supreme Court for a writ of habeas corpus, asking that her father was compelling her to change her creed, and Dr. Wilson was ordered to produce her in Court, she being in a female School of which he was Superintendent. On her appearance in Court, the Chief Justice enquired of the girl herself with whom she wished to reside. She said with her father, and the application was of course dismissed. She declared also that she was under no coercion whatever, and had not been tutored, and we agree with the Chief Justice, that the production of an affidavit from Dr. Wilson to prove that no compulsion had been exercised was entirely superfluous.

FRIDAY, JUNE 11.

The following is the result of the sixth opium sale of the season:—

Behar, ————— 1,920 Average 1,114 Proceeds Rs 21,39,550
Bihar, " 800 " " 1,132 9,963,50

The price of the drug is still running up rapidly, the increase being 23 and 27 rupees a chest for Behar and Benares respectively, and there seems to be some reason to suppose that the price is being regularly forced up by the "bulls" of the Calcutta Exchange.

The following statistics of the population of the Dutch possessions in the Eastern Archipelago are interesting:—

Java and Madura,	9,584,120
Sumatra,	3,430,000
Bangka,	50,000
Batavia,	1,200,000
Rio,	70,000
Celebes,	300,000
Timor,	800,000
Bali and Lombok,	1,205,000

Total 16,639,130

The number of Europeans in Java, exclusive of the troops, is 16,100.

SATURDAY, JUNE 12.

The *Englishman* republishes from a number of the Cape and *Shooting and Mercantile Gazette*, which has not only several interesting items of intelligence from Natal. Copper mines, apparently of considerable value, have been discovered in the Colony, and the landowners of the district are disposed to grant long leases to any Company willing to work them. It is believed also, that a very superior description of sugar may be manufactured in the Colony, and samples are already on their way to England. Natal now boasts of seven newspapers, and an Income tax has lately passed the Legislative Council allowing her plaintiff or defendant to call a Jury in civil cases. Correspondence between the Governor of Natal, and the Colonial Secretary is, for the future, to be carried on direct, and not through the authorities of the Cape.—*End of India.*

The following description of the longest railway in the world is worthy of peculiar attention in this country:—

"The longest continuous line of railroad in the world, and that in the construction of which the greatest natural obstacles have been overcome, is that which extends from the Hudson river through the southern countries of New York to Lake Erie. Its length is four hundred and sixty-nine miles, and it has branches of an aggregate additional length of sixty-eight miles. Nearly its whole course is through a region of mountains. The bridges by which it is carried over the Delaware and Susquehanna rivers and other streams, and the viaducts upon which it crosses the valleys that intercept its route, are amongst the noblest monuments of power and skill to be found in our country. The most of these works are of heavy masonry, but one of them is a wooden bridge, one hundred and eighty feet in height, and having but one arch the span of which is two hundred and seventy-five feet. One of the viaducts is 1,200 feet long and 110 feet high. The aggregate costs of this important work was £23,580,000, and the expense of construction was \$43,333 per mile. The road was originally suggested in 1829. A company was organized in 1832. Surveys were made in the same year, and operations were begun by granting a part of the route in 1834. It was finished in May, 1851, and opened with great ceremony for travel and transportation in that month. The State advanced £6,000,000 towards the work, and afterwards released the company from the obligation to pay the loan. It will thus be seen that the expense of the great improvement was pursued through the efforts of the State and it was not accomplished without calling upon both the resources of the State and the efforts of her citizens."

The difficulties of this line, passing through mountains for nearly its whole length, are not likely to be

surpassed any where in India. Yet its cost does not exceed a lakh of rupees per mile, while ours, with land for nothing, will be at least half as much more. —*Murkaru June, 6th.*

The custom of blessing persons when they sneeze is still prevalent in Europe, and many remote parts of Asia and Africa. A writer in a literary contemporary says he has found traces of it amongst her American tribes at the period of the Spanish conquest. In 1512 when Hernando de Soto, the famous conquest-actor of Florida, had an interview with the Cacique Guachoye, the following curious incident occurred:—"In the midst of their conversation, the Cacique happened to sneeze. Upon this, all his attendants bowed their heads, opened and closed their arms; and making their signs of veneration, saluted their prince with various phrases of the same purport: 'May the sun guard you,' 'may the sun be with you,' 'may the sun shine upon you,' 'defend you,' 'prosper you' and the like; each uttered the phrase that came first to his mind, and for a short time there was a universal murmuring of these compliments."

BATAVIA.

The Catholics of Batavia are bold and enterprising, and very efficient in the cause of the Church; they are very much scattered about at present. They are very observant of, and attentive to the instructions of their Pastor, the Rev. Mr. Fitzgerald. He is mild, charitable, and affectionate, and justly esteemed by all who are honoured with his acquaintance. His mission comprises Batavia, Attica, and Ceroy. The average number he has to attend to on his mission at present is about twelve hundred.—*Tablet.*

SPAIN.

Our accounts from Madrid are of the 27th ult.

The report of the interesting position of Queen Isabella appears to be confirmed. Her Majesty was to proceed to the royal chapel of Atocha to place on the heads of the statues of the Virgin Mary and Infant Jesus the precious crowns made with the jewels she wore on the 2nd of February, the day of the attempt against her life.

A royal decree, countersigned by Señor Gonzalez Romero, Minister of Grace and Justice, directs that daily pensions of four reals each shall be given to all Nuns who entered on their noviciate before the decree of April, 1834, and brought dotations with them, whether they have recently professed, or may do so in future; and those who are in the above case, and may now profess, will not be required to bring new dotations. It is also the question of the circumscription of parishes in Spain is rapidly progressing. The Nunciatura, and that the Nunciatura is occupied with la Nunciatura parochial Clergy. A further list of sixty-

two convents, situated in the dioceses of Avila, Cuenca, Leon, Oviedo, and Placencia, which are authorised to receive noviciates under the Concordat. The maximum number, of Nuns to be contained in the whole of these convents is 1,107.—*Ibid.*

NOTICE.

To the Donors and Subscribers for the purchase of the Intally Premises for the B. C. Female Orphanage and Asylum for Poor Widows, &c. &c.

THE Subscribers and Donors for the above-named most useful CHARITY, are respectfully reminded, that the payment of the third, half yearly instalment and 8th Quarter's Subscription for the purchase of the Intally Premises will be due on the 1st of Aug. A. D. 1852.

C. R. LACKERSTEEN,
Treasurer and Secretary.
No. 5, Clarendon Street.

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We beg to acknowledge with thanks the following sums for the Bengal Catholic Herald.

Sergt. M. Cunningham, Bood-Bood, from	
June 1852, to May 1853, ...	Rs. 10 0
Right Rev. Dr. Carli, Agra, from Jan.	
to December 1852, ...	10 0
Corporal D. Barry, Cawnpore, from	
July 1851, to March 1852, ...	9 0

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